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THE  
MISSIONARY MAGAZINE.

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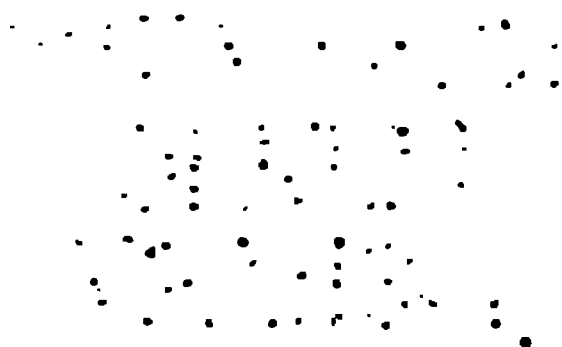
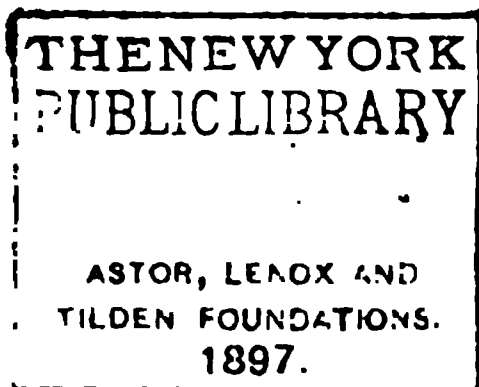
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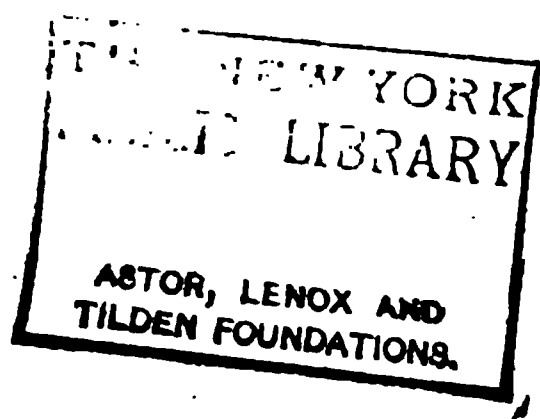


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*Alfred Bennett.*



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REV. ALFRED BENNETT.

BY PROF. JOHN H. RAYMOND, OF THE UNIVERSITY OF ROCHESTER, N. Y.

There is a class of men whom we must admire, but may not eulogize. They are *Christian heroes*; men "of whom the world is not worthy," but who in themselves find nothing commendable, except just what is not their own, but the gift of God through the Spirit. "By grace I am what I am;—in me, (that is, in my flesh,) dwelleth no good thing:" this is the confession, not of their lips only, but of their hearts; and ever, as they rise to higher and higher degrees of moral elevation, they grow more and more painfully sensible of remaining imperfections and more peremptory in disclaiming all personal merit. Such men, conceiving themselves beneath, are so much the more lifted above human praise; and we instinctively feel that the language of eulogy, applied to them, is out of place, and can only misrepresent and degrade what it professes to exalt.

To that class the subject of the present sketch belonged; and under the restraint of such thoughts should a memorial be recorded of those Christian virtues and services, which gave him so high a place in the esteem of the people of God and made his recent removal an occasion of such universal mourning. It was certainly a lofty moral ideal, which his character and life embodied. We have all contemplated it with peculiar admiration. And, while the voice of panegyric is checked and hushed by a feeling that such a tribute would be especially distasteful to the subject of it, it surely is fitting that the example should be held up to public view, and suffered to shine in the simple light of facts, in honor of the grace whose power it illustrates, and as an incentive to others to walk after the same spirit.

ALFRED BENNETT was born Sept. 26, 1780, in Mansfield, Windham Co., Connecticut. He was reared a farmer, with no other advantages of education than those furnished by a common country school at that period. But he possessed a native vigor of intellect, which went far to supply the lack of instruction. Of his boyhood we are only informed, that "it was marked by that vivacious, buoyant spirit, which, chastened by grace, was so peculiarly characteristic of him in maturer years," and which was perhaps the most distinctive of his natural traits.



He was converted at the age of eighteen, during a revival in his native town, and continued for several weeks to enjoy a rapturous sense of peace with God, and to labor in the Redeemer's cause with all the ardor of his earnest and energetic nature. He then fell into the sin of unbelief, and remained under a cloud of darkness for several years. Constrained at length by a sense of duty, he was baptized in February, 1800, and united with the Baptist church in Hampton, Conn., under the pastoral care of Rev. Abel Palmer. But it was not till long after, that he gained that abiding peace and bright assurance of hope, which gave such animation to his later religious experience and lit up the evening of his day with such serenity of joy.

In 1803, the twenty-third year of his age, he joined the tide of emigration then pouring into the State of New York, and became a resident of the town of Homer, in Cortland Co., near the centre of that State. This is now one of the most beautiful and populous sections of our country: a half century ago it was *the far West*, and an almost unbroken wilderness. Scattered clearings dotted the luxuriant forest thinly over, while, at wide intervals, the sites of future villages were indicated by little clusters of log huts or rude frame structures; embracing tavern, store and school-house,—the last doing service also, as occasion might require, for church, court-house, town-house, and every other public edifice where men do congregate. "In Homer no house of worship had then been built. The Baptist church, which was the first of any denomination organized in the town, worshipped in private dwellings; and the Congregational church met in the only frame building in the village, (with one exception,) which was used as a town and school-house. Here Mr. Bennett began life as a farmer." \*

His mental conflict with respect to the ministry was protracted and severe; as was not unusual at that period, when God pressed young men into the sacred work under a distressing sense not only of natural insufficiency but also of defective preparation, and with none of those educational advantages since furnished the youthful ministry by the wise liberality of His people. After two years of extreme agitation and reluctance, Mr. Bennett yielded to his convictions of duty, and was ordained the first pastor of the Homer church in June, 1807.

This pastoral connection was the only one he ever held. It continued a quarter of a century, during which he baptized more than seven hundred and seventy converts, most of them the direct fruits of his own abundant labors. In 1827, the church had grown to such size as to warrant its being separated into three parts, forming the present flourishing churches of Homer, Cortlandville, and McGrawville. His intercourse with his own people and with the community generally, was ever discreet, faithful, pure and eminently Christian; "and such," says Mr. Harvey, "was the universal respect and affection he inspired, that when at length he deemed it his duty to relinquish the office of pastor, it is believed there was *not a single member*, either of the church or the congregation, who did not ardently love his ministry and deplore his absence as a personal loss." His home remained in the midst of this attached people, while he had a home on earth; and he now sleeps in the quiet cemetery which he had so largely helped to plant for the resurrection—in death not divided from those to whom his life was bound by such endearing and enduring ties.

It was in the year 1832, that he commenced that career of abundant and effective labor, which has identified his name with the history of Foreign Missions among the American Baptists. Previous to that time, the Board of the Convention had employed but few agents, and those only for occasional and temporary purposes. But their operations had become so extended that a small part of the churches could no longer sustain them; and the interests of the cause, both at home and abroad,

\* Discourse on the Life and Character of Rev. Alfred Bennett, delivered at Homer, N. Y., May 18, 1861, by H. Harvey, Pastor of the Baptist church.



required more systematic and comprehensive measures for spreading information over the country and enlisting the whole denomination in the missionary work. Mr. Bennett was their first permanent agent.

In the fall of 1828 his eldest son\* had gone as a foreign missionary to Burmah; and about the same time he had begun to render occasional services to the Board by visiting churches and associations, to preach and make collections. He was thus led to a good deal of reflection on the subject of missions; and "as he mused, the fire burned," until (to use his own language) he "found it difficult to turn his attention to any other matter." When therefore the intelligence of his appointment as a permanent travelling agent of the Board reached him, in the spring of 1832, both himself and his people were prepared to recognize the voice of God in the call, and, with whatever regret at the sundering of ties mutually dear, to yield it at once an affirmative response.

This appointment was hailed by all who knew the man, as an augury of happiest aspect. He had now reached the age of fifty-two, and entered the field in the full maturity of his powers, ripe in experience as a man, a Christian, and a minister, with an established reputation for piety, prudence, integrity, stability, and enlarged philanthropy, and a heart wedded to the cause to which his life was thenceforth to be devoted. He took hold of the work "at its heavy end;" and he adhered to it with unabating diligence, fidelity, and zeal. Our Missionary Reports for the last twenty years contain each some record of his labors, continued with scarcely any interruptions from sickness or other cause to the close of his life. His travels, extending from New England westward to the Mississippi, through all the Middle and a portion of the Southern States, and performed mostly before the present facilities of communication had begun to exist, were attended with much fatigue and danger, and put to a severe test the firmness of a constitution unusually sound and vigorous. In the Baptist churches throughout this extended territory, his stalwart figure and benevolent features have long formed a familiar and beloved object; and with sorrow for the immeasurable public loss occasioned by his death, thousands have mingled tears of personal regret, "sorrowing most of all that they shall behold his face no more."

It is impossible to estimate the amount of funds, (unquestionably very large,) brought by his agency into the foreign mission treasury. But he rendered a far more important service by the correction of errors, the removal of prejudice, the spread of information, and the kindling of a missionary spirit, in large sections of the church where just that kind of work was needed. At the time of his appointment, a stern and active prejudice against the very principle of missions prevailed among the Baptists of the South and West. It by no means indicated in all cases the absence of a philanthropic and Christian spirit, but more frequently sprung from sincere though misguided anxiety for the honor of the Holy Spirit in the conversion of men. It required a truly apostolic temper, much charity and patience, prudence and tact, much knowledge of men and of the Bible, much, in short, of that benign and comprehensive wisdom "that cometh from above," to deal with such materials. These brethren were not to be refuted, silenced, humbled,—that were comparatively easy,—but to be *gained*; gained to the mission cause; changed from conscientious and therefore determined opponents, to enlightened, cordial and active friends.

Mr. Bennett well understood the character of the field. At the outset he apprised the Board, that "he should deem the raising of money a secondary matter, and make it his first concern to spread information and overcome prejudice." To this purpose he steadily adhered. His manner of presenting the claims of the enterprise, in many respects a model, was especially adapted to disarm hostility, and to conciliate the confidence of the truly Christian heart. It was exhibited in his preaching, not as a novel movement, illustrating the wisdom of the present as

\* Rev. Cephas Bennett, now of Tavoy.



compared with former ages, but as a simple return to the spirit and the letter of the Great Commission; — not as binding the conscience on the principle of a stern, compulsive legality, but as engaging and showing forth the renewed heart, like every other genuine expression of love to Christ, and of love for His sake to dying men. It was advocated, not by formal reasonings, but by well attested facts, and by earnest and pungent appeals, which sprung from a heart warm with holy and humane affections, and made their way at once to every kindred spirit. At the same time, the Christian simplicity which marked his demeanor and conversation, his readiness to answer every sincere inquiry, his patience in resolving difficulties and removing misapprehensions, and that remarkable look and bearing of transparent honesty — which no art could counterfeit — were a guaranty to multitudes, on whom argument would have been lost, of the integrity and trust-worthiness of the society which he represented.

His success was complete. Not only individuals, but churches, associations, and the entire denomination in large sections, which had previously stood aloof or actively opposed the missions, were changed from foes to friends, and swelled the sacramental host that fought under Christ's banner for the conquest of the world. The value of such a service cannot be estimated. The seed sown bore fruit not only, but seed in the fruit; which self-preserved, and self-disseminated, will be reproduced in successive harvests, each richer than its antecedent, until the end of time. Every year must make more evident the value of his agency. The day which consummates all things will complete the returns, and reveal the entire amount of his usefulness to the church and the world.

He had spent nearly twenty years in this arduous service, during which period he had seen most of his youthful associates fall around him; and still "his eye was not dim, nor his natural force abated." But in the spring of 1850, as he approached that age at which the Scriptures fix the natural limit of human life, he received sudden but unmistakable intimations that the time of his departure was near. The progress of his disease was steady, though not rapid. It was attended with indescribably acute and long protracted sufferings, which were not merely borne with patience, but conquered through faith. "Why," he asked, "should the course of nature be turned aside to save me a few pangs? Why wish the way of God altered? It might—so complex are God's plans—cause lasting injury to thousands, to save me a short period of pain. God's plan is all right; I would sink into His will." There was nothing artificial, nothing unhealthy in his state of mind. There were no raptures of enthusiastic joy, but a clear discernment of the foundation of his hope, a serene unfaltering trust, a realization of his unseen inheritance—a *taking hold* of God and heaven. He often called for the singing of hymns: "I expect," said he, "soon to be where there will be much singing, and I would fain hear a little now." As his end drew near, he remarked to his pastor: "The world is receding, and I am glad of it. I leave it as one would some unpleasant company with which he has been compelled for a time to mingle. The society above looks infinitely more precious." When too weak to converse, he was wont to reply to the inquiries of friends: "Peace"—"all clear"—"not a cloud, not a shade." And in this state he continued (says Mr. Harvey) till, on the morning of May 10, 1851, in the seventy-first year of his age, his body sunk peacefully in death, and the "chariot of fire and horses of fire," ascending, bore him from our sight.

When God has special work to do, he raises up special and appropriate instrumentalities. This was strikingly exemplified in the case of Mr. Bennett. His mission was definite and unique; and no one who knew him, could have failed to observe how much nature had done to fit him for it, and how admirably grace had completed the adaptation.

I. The work was *great* and *arduous*; and he was formed, morally as well as physically, on a large and powerful scale. Strength, rather than beauty, was his characteristic. The iron and the granite entered largely into his composition. The



virtues of a man were his. Sturdy honesty, unflinching courage, a rugged vigor of thought and expression, force and tenacity of purpose, tireless industry, and indomitable perseverance—these were his attributes: to graces and refinements he made no pretension. Not that he was destitute of softer traits. Far from it. Those who knew him best, well knew, that, mingled with the sterner elements of his character, there were others, so sweet and delicate and even graceful that they might have adorned a woman's. But these were not predominant. The flowers bloomed in the crevices of the rock. Or rather let me say—for, after all, these were not mere incidents, but essentials to the man—the heart of the marble was veined with a delicate and graceful tracery, which gave it beauty without detracting from its strength.

He was constitutionally, and intensely, ardent. A glowing vitality seemed to pervade him, and imparted vigor and fruitfulness to all his faculties. He was a sort of Peter among his immediate co-laborers,—earnest, bold, quick to feel, and prompt to act—and the flow of his emotions was ever full and strong. Of all sins, that of indifference could least be laid to his charge. His affections and his aversions were alike decided; and when once his purpose took a settled bent, this intenseness of his nature made him tenacious to the very verge of a fault.

Energy, resolution, industry, and perseverance, were necessary fruits. He loved to work; and few men could work so long, and so continuously, without exhaustion. Even in his physical system, this happiness showed itself. Activity was its law, repose, its exception. And this fondness for exertion, sustained as it was by a healthy and powerful muscular frame, enabled him to accomplish, year after year, an amount of physical labor which would have appalled an ordinary man. So, too, his mind was always on the alert; quick to observe, fertile of expedients, original and piquant in its reflections. He was eminently a ready man. What he could do at all, he could do quickly; and he *would* do quickly. It was one of his peculiarities, to make much account of this: always promptly responding to the most sudden demand on his resources, punctual to every engagement, brief and to the purpose in his public addresses, and not over patient of the lack of these virtues in men of slower mould. Such a temperament could not have failed to make him effective in any department of exertion; in the field to which he was called, he would have been nothing without it.

To a high degree of culture, Mr. Bennett made no pretension. His studies had been almost exclusively in the school of Experience and the school of Christ. But in these he was a proficient; and his attainments shed a very discernible grace and lustre over the whole man. There was the dignity of conscious rectitude in his bearing; the radiance of love rested on his brow and lighted up his otherwise plain features with an indescribable charm; a genuine heart-courtesy softened the natural brusqueness of his manner; and long and loving study of the Scriptures—those models of more than classical, of heavenly perfection—had given him an elevation and affluence of thought, a purity of taste, and a power of expression, far in advance of his outward advantages of education. He was more than an ordinary preacher: simple and evangelical in the general scope of his discourses, yet abounding, in the detail, with those piquant originalities which mark the man who does his own thinking; always fervidly in earnest, often tender and tearful, and sometimes rising to strains of genuine eloquence. His lack of literary training was most apparent at times when he was struggling to embody in adequate words those great thoughts and swelling emotions, of which his soul seemed ever prolific. Of this disadvantage he was himself painfully conscious, and took a lively interest in furnishing to young men the opportunities for intellectual cultivation which he had not enjoyed. This very circumstance, however, probably turned to account in his peculiar field. Certain it is, that, to the close of his public career, few men possessed more power to command the attention and move the hearts of the masses, or could influence a greater variety of minds, within the limits of our own denomination.



II. The work was in many respects a *delicate*, in all a highly *responsible* one; demanding no small degree of discretion and sagacity for its right performance. And in these Mr. Bennett was not deficient. His intellect was clear, comprehensive, and eminently practical. His ardor gave concentration and force to his faculties without heating and confusing them: a rare and admirable quality of mind. To a zeal that never flagged and a purpose that never swerved, he added a broad good sense, which rarely went far amiss in estimating men or things, and a singular discretion in the choice of means and the application of motives. He kept in view the necessities of the entire field, and laid his plans for the entire future. He understood the art of "hastening slowly." He rarely struck a blow without seeing where it would fall. He rarely struck one prematurely. He knew that he must take men as he found them, and would always wait, content for the present with a partial success, rather than jeopard the whole by grasping after more. A single glance at the extent and condition of the field he traversed, the great diversity of opinions and characters, tastes, habits and prejudices he was obliged to encounter, will suffice to show how much of his wonderful success he must have owed to this native shrewdness and disciplined discretion.

Yet he was not a *managing* man, but pointedly the reverse. He was thoroughly honest — as far above the meanness of wire-fingering and wire-pulling, as the eagle, towering in his pride of strength, is above the flight of the mousing owl. His bold, impulsive nature was more liable perhaps to err on the side of an inconsiderate frankness. He never had *side* objects to take care of: he abhorred indirection; he disdained even concealment. What he thought, he had no fear to speak; and, we suspect, he was naturally inclined to *bolt out* the whole truth without even a proper regard to consequences. If he learned to practise caution, it was not the caution of timidity or of cunning, but of conscientiousness and benevolence. He might fear to do injury to great interests, or to inflict a needless wound on the feelings of others. Beyond that, he was bold as a lion, and open as the day; and what was an impulse of his nature, became a principle of his religion.

I am the more disposed to dwell on this, because I have always regarded it as one of the most characteristic and beautiful of Mr. Bennett's traits; and none the less beautiful, that it placed him in pretty strong contrast with some other great and even good men. Indeed I scarcely know the man, occupying public stations for so long a time, and wielding so wide and effective an influence, who has steered so manifestly clear of all crooked diplomacy—of even the suspicion of oblique ways—and accomplished his ends habitually by means so direct, ingenuous, and above-board. His example should be felt as a rebuke by all who pursue a different course, by all especially who affect in that way to promote the cause of righteousness among men. What have complicity and chicanery to do in the service of the truth? Has Truth, then, so little power to take care of herself, and of those who defend her, that she must call on her foes to aid her? So her ministers confess, when they resort to the least indirection and management to advance her cause. But what thought Paul? "Our rejoicing is this, the testimony of our conscience, that in *simplicity and godly sincerity*, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly toward you." This language our departed father might with perfect justness have adopted; and his eminently successful career is a proof, that the opposite policy is as needless as it is disgraceful.

I am not sure that this was not the main element of his success. There was something in his very look, which proclaimed him that "noblest work of God, an honest man;" something, which was an immediate passport to confidence, and better than a thousand elaborate explanations or arguments to overcome prejudice and conciliate favor. Consciously transparent, he never feared detection. In danger of no embarrassing surprises, he moved freely and at his ease in all circles, looked every man frankly in the face, and had all his resources always at command.



The single eye was full of light; the intellect whose faculties all converged on one point, was full of strength and clearness there; and the life, laid on the altar of a sincere and unreserved consecration, burned heavenward a steady and triumphant flame. In a service so peculiarly liable to suspicion as that of travelling agent to a charitable society, and when the most frequent and effective weapon of opposition was a charge of dishonesty against its managers, this palpable truthfulness was a tower of strength.

III. The work was a *self-denying* one. For arduous toils it offered little remuneration, save what a benevolent heart would find in suffering for others' good. But Mr. Bennett was by nature, and still more by grace, a man of true benevolence. This his whole life attested. His sympathies did not all flow in the channel of his own particular agency. They extended to every good object; and when a good object needed pecuniary aid, he was in the habit of feeling, not alone deeply, but *in the right place*. That "steep and thorny way" of *giving*, which it was his business to show to others, he was himself always ready to tread; unlike some, (alas!) from whom more consistency might have been expected. Many years ago, finding that the gradual rise of property in Homer had made him worth two thousand dollars, he resolved never to be worth more. On settling his affairs after his death, his executors found a balance in his favor exceeding that amount by just enough to defray the funeral expenses.

He was a public-spirited citizen, favoring by word and deed whatever would promote the welfare of the country, of the state, and especially of the village where he dwelt; a generous patron of its academy, and one of the largest contributors to the support of the gospel there. As an exemplification of the scale of his liberalities, I may mention, that he at one time presented to the church of which he was a member a commodious lecture-room, built entirely at his own cost. He was ever thoughtful of the young, the destitute, and the stranger. All who stood in need of a friendly voice to counsel or a friendly hand to aid, might look to him for both; and there was a kindly warmth, an unaffected heartiness in his manner, which gave a double value to his benefactions.

Most of all did he yearn over the spiritual wants and maladies of men, and desire their souls' salvation. He took a special interest, therefore, in religious charities. The Bible, Tract, Sunday School, Home Mission, and Education Societies, each lay near his heart and shared his liberality. Of his friendly devotion to the last named cause, especially during the later years of his life, the writer is a personal witness. Rarely was he absent from the anniversary exercises of the Hamilton Institution; and more frequently than any other individual, within my recollection, did he officiate on those occasions as preacher of the "Annual Sermon." Others were appointed, but failed to prepare; but "Father Bennett" (as we loved to call him, though the sobriquet was, I believe, not at all to his own taste,) was always under appointment to speak in a good cause, and never unprepared to speak to purpose and edification. He strongly favored the proposed removal of the institution to a more eligible site; and when that measure was defeated, he entered with characteristic decision into the movement, which he regarded as a denominational one, for establishing the present University of Rochester and the New York Baptist Union for Ministerial Education. Though suffering severely from the illness which proved to be his last, he came from home to attend the opening of the University in the fall of 1850. On that occasion, he publicly consecrated the infant institution to God and His church in a prayer of extraordinary richness and power; and, at the close, invoked upon it the blessing of "the Father, the Son, and the Holy Ghost," in a strain of solemn eloquence, such as I have rarely heard equalled, and never surpassed. The scene was one of peculiar interest as connecting the close of a life so laden with hallowed memories to an enterprise so fraught with richest promises and hopes; as if, in the person of this "representative man," the pious Past bequeathed its prayers and benedictions to the youthful Future. It will live among the most



cherished recollections of every person then present, and be often referred to as one of the happiest auguries attending the inception of this important enterprise. The same fall, he preached the first annual sermon before the new Educational Union; and his was the first subscription paid towards the endowment of the University. I mention these incidents here as illustrating the breadth of his benevolence, as well as his diversified and tireless activity: characteristics so befitting the occupant of his post of duty, so absolutely essential to sustain him under its privations and toils.

IV. Finally, it was a *holy* work; and piety was the pervading and crowning glory of his character.

Religion with him was something more than a creed, than a feeling, than an outward profession and place in the church. It was a vital and vitalizing principle, rooted in Christ, fed by communion with God, working ever outward into the life, and bearing the fruits of righteousness and love. This it was, which fused into an admirable harmony the diversified elements of his capacious and powerful nature, and turned the whole current of his being into a channel in which it might happily and usefully run. It furnished him an object of pursuit equal to his loftiest aspirations: one to which he might render the full service of his heart, his head, his hands, without abatement or cessation, and without the slightest apprehension that the results would not more than justify the sacrifice. He loved to contemplate the Christian enterprise in the full grandeur of its aim, to fill THE WORLD with the knowledge and glory of the Lord; and he never felt himself so much at home and happy, as in the cause of missions, toiling directly for that comprehensive and glorious end. In this respect, again, there was a beautiful harmony between the man and his work. Here was that which justified the utmost intenseness of his constitutional ardor, making enthusiasm itself sobriety; that which satisfied the largest scope of his benevolence, embracing the infinite well-being of universal man; that which conditioned success on no degrading terms of duplicity and meanness, pursuing noble ends by noble means alone; that which furnished endless employment to his activity, and taxed his largest powers of intellect and passion on themes of congenial grandeur.

Yet not on those powers, however diligently and devotedly exerted, did he place his reliance. He belonged to a generation of Christians with whom dependence on God was not merely an acknowledged article of faith, but a pervading and influential conviction of soul. In proportion, therefore, as he earnestly desired the success of this glorious cause, did he earnestly plead and wrestle with the God of Israel to bestow it. He was peculiarly gifted in prayer; and no one who witnessed the devout fervor with which his soul seemed often rapt in this exercise, the weeping urgency of his supplications, the comprehensive largeness of his desires, the humble boldness of his faith before the Throne, could doubt that he had power there. There, doubtless, was the hiding of his strength; there, the source at once of the peculiar gifts and graces which adorned him, and of the attendant "demonstration of the Spirit," without which even those would have been of no effect. So he ever acknowledged; and the servant whose delight it was thus to render honor to his Master, his Master delighted to honor.

The name of BENNETT will be intimately associated in the history of American Baptists with those of KENDRICK and PECK. Contemporaries in age, they had many points of character in common, though with individualities none the less marked and separate. Kendrick, with his ponderous intellect, laying broad and deep the foundation of an Educational System, which has already attained dimensions and a range of influence surpassing even *his* enlarged conceptions; Peck, the meek apostle of Home Missions, hiding the wisdom of a serpent beneath a dovelike gentleness and simplicity; and Bennett, with his soul of fire and eloquence of truth and love — his heart alive with generous sensibilities, his tongue that scorned deceit, *his hand* "open as the day to melting charity" — pleading with Christians and the



God of Christians for the dying heathen, and affording in his own life an example of that consecration and benevolence which he so eloquently urged on others:—it must be regarded as a signal favor of Providence that gave to the infancy of these sister charities three such pioneers; and the time will never come when the benefit of their early counsels and advocacy will cease to be felt. Our first feeling at the departure of such men, is one of irrepressible sadness and despondency. “They are gone—and how shall their places be supplied?” But that feeling the memory of their faith rebukes. The cause is God’s. God raised them up, and *God in them* was the secret of their fruitfulness and power. JEHOVAH-JIREH was their motto; let it be ours. The work which the Master had for them to do was definite and peculiar—the work of pioneers. That done—and well done—it is not difficult to perceive, that a set of instrumentalities in some respects different are required to meet the changing exigencies of the times. Other men must enter into, and carry out their labors. But oh, what manner of persons they should be who follow such predecessors! The great moral of their lives can never lose its appropriateness and force. *Let those who do the Lord’s work labor IN THE LORD*—with unreserved consecration, in the Master’s own spirit of self-consuming zeal and weeping love, with no other weapons than those which He has sanctioned, and in sole reliance on the Infinite Helper for success.

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## GENERAL VIEW OF THE MISSIONS, 1851-52.

In surveying the state of our missions at the commencement of a new year, as compared with their aspects a twelvemonth since, we have special occasion to note the benignant agency of Divine Providence to strengthen our hopes and summon us to fresh and enlarged exertion. A grateful remembrance is due of His favor, which is the prime source and only effectual means of success.

In BURMAH, the same sovereign Providence that assigned us that field at the first, still directs our prayers and labors toward its cultivation. Rangoon and Ava, that had been closed against us for thirteen years, are once more opened for the proclamation of the truth. The government, lately so hostile, has met our missionaries with marked kindness. Through what motives this has come to pass, and how long the king’s countenance will be favorable to them, we cannot tell. But our trust is not in the caprice of earthly monarchs. We gratefully accept the present auspicious indications as a call to press forward, leaving the issue to God alone. Even a brief interval of toleration may suffice to do a work that shall bear inestimable fruit hereafter, and the power that restrains the wrath of man for a moment is able to give perpetual peace.

The other Burman missions, in Tenasserim and Arracan, though with broken and enfeebled ranks, maintain their steadfastness and still find an encouragement to advance. Death has removed Mrs. Knapp on the threshold of her work in Arracan; and Mrs. Stilson, a missionary long tried and highly esteemed for her works’ sake, has been taken from Maulmain. Mr. Stilson is disabled in a great degree from active labor, and has leave to retire from the mission. Mrs. Judson has returned to this country; and Messrs. Howard and Haswell are still among us to recover such a measure of health as will justify a resumption of their duties. Messrs. Wade, Stevens and Simons, and Mr. Ranney, with their wives, have been favored with health to prosecute their work. Messrs. Moore, Knapp and Campbell, with interruptions by sickness and bereavement, and under some disadvantages, sustain the responsibilities of the Arracan mission. They have been, or, we trust, will soon be, rejoined by Mr. Ingalls and family.



The KAREN MISSIONS, while they continue to share in the rich blessings which have distinguished them, have specially to record the complete translation of the Scriptures into one dialect, with the prospect that Sgaus and Pwos will both be alike favored in this respect, at no distant day. But while this "sword of the Spirit" is made ready, there are few to wield it. The theological seminary at Maulmain, vacated by the resignation of Mr. Binney, remains under the temporary direction of the members of the mission, who give to it all the attention their onerous duties admit. Mr. and Mrs. Vinton returned alone to their labors; another missionary pair were about to follow them, when a mysterious providence disappointed our hopes. Mr. and Mrs. Thomas have joined the Tavoy mission. Should Burmah Proper continue open, the Karen churches in that kingdom, hitherto intolerably oppressed, may be strengthened and enlarged; and the truth which has done so much to weaken hostile superstitions, may make positive and more rapid conquests. The recent formation of a Home Missionary Society by the native converts, to promulgate the gospel among their unevangelized countrymen, is in this connection a most promising feature. In the Karen missions generally, we see abundant proofs of God's power to "save by many or by few," and at the same time the evident want of the many to fulfil the task his providence sets before us.

The SIAM MISSION has passed through more than common vicissitudes. Early in the year a desolating calamity left it apparently powerless. But it would seem to have been forsaken "for a small moment," to be gathered "with great mercies." The nature of its work, chiefly preparatory, laying foundations with toilsome constancy against great discouragements, may have caused the churches in some measure to lose sight of it. The sudden affliction that has befallen our brethren, has awakened a juster sympathy; and the termination of a hostile reign, and the accession of a monarch who shows a more enlightened solicitude for the welfare of his people, make this sympathy opportune. We have reason to look for better days in Siam. The historical prominence of the mission, as the second in the order of time, and its local consequence, give it strong claims. The fact that from its origin until now it has been singularly guarded by a watchful Providence from the force of some retarding influences that have unhappily affected other missions there, suggests the belief that there is a special work for it to do. Mr. Chandler is now in this country, to make arrangements for repairing the loss by fire. Messrs. Jones and Smith, Mrs. Jones and Miss Morse, remain at Bangkok. By the arrival of Mr. and Mrs. Ashmore the Chinese department has received a needed and effective reinforcement.

The NINGPO MISSION, in China, has been more than commonly tried by sickness, and Mr. and Mrs. Lord have been compelled to retire for a season from their work. Mr. Goddard is making good progress with the translation of the Bible and preaches regularly. Dr. Macgowan, though much interrupted by the feeble health of his wife, continues his medical and evangelical labors. The HONG KONG MISSION has been more favored, both temporally and spiritually. Its operations have gone forward without interruption, and have been rewarded by a cheering measure of spiritual fruitfulness.

The ASSAM MISSION has been placed, by the return of one and the accession of two missionary families, in a more efficient state than at any former time. It is by no means equal to the task of cultivating so great and promising a field, but the force now engaged is a pledge to Christendom that American Baptists are in earnest for the evangelization of Assam. Let us seek to redeem it shortly. The missionaries now engaged are Messrs. Brown, Whiting and Cutter, at Sibsagor; Messrs. Bronson, Stoddard and Däuble, at Nowgong; and Messrs. Danforth and Ward, at Gowahatti.

The TELOOGOO MISSION, contrary to the earnest desire of the Board and of the Executive Committee, has passed through another year without reinforcement, but not without evidence that the word of the Lord, there proclaimed, is "quick and powerful." Mr. Day has been able to continue in his work without material inter-



ruption. Mr. Jewett, by the sickness of Mrs. J., has been withdrawn for a season, but by this time, we trust, is again engaged, with his wonted zeal, in preaching the word.

Though still destitute of missionary superintendence, our little church among the BASSAS, in Africa, has proved its vitality as a vine of the Lord's planting, by its steadfastness in the gospel. Converts, too, have been added to their number. By such an appeal as these facts present, can none be moved to go for their help?

In NORTHERN FRANCE, Mr. Willard and his assistants have found abundant scope for all their activity. A small church has again been gathered in Paris. In the south-eastern department Dr. Devan holds on his way against numerous obstacles. In both departments the success attained and the prospects opened on every hand are such as to justify enlarged exertions.

The GERMAN MISSION still continues preëminent in the amplitude of its returns for the labor bestowed. In the last three years the number of professed believers united in fellowship in the Baptist churches has nearly doubled. Messrs. Oncken, Schaufler and Köbner, at Hamburg, and Mr. Lehmann at Berlin, with pastors and assistants numbering between thirty and forty, have found the work expanding beyond their power to execute it. But a persecuting spirit has again manifested itself. "The rulers of the darkness of this world" are none the less enemies of the truth than heretofore.

In the GREEK MISSION, Mr. Arnold has been transferred to Athens. Mr. Buel remains at the Piræus. No signal change in the aspect of their work cheers our brethren, but they have grace to continue steadfast, not casting away their confidence "which shall have its reward."

Among the INDIAN TRIBES our missions present no new feature. The Cherokee mission continues to enjoy the evidence of God's presence and favor, in calling many to repentance. The Shawanoe mission has been reinforced by the appointment of Miss Gookin to assist in the Delaware school. Messrs. Bingham and Cameron among the Ojibwas, and Mr. Slater among the Ottawas in Michigan, pursue their laborious and sometimes discouraging tasks.

There have been years, perhaps, in which more thrilling messages have reached us from one and another mission; but seldom, if ever, has a voice come with such emphasis, and echoed from so many points, saying, *Go, work TO-DAY in my vineyard.*

## INTELLIGENCE FROM THE MISSIONS.

### GERMANY.

#### LETTER FROM MR. ONCKEN.

##### German Conference at Elberfeld.

The churches represented in the conference mentioned by Mr. Oncken, belong to the Lutheran, the Reformed, the Evangelical of Prussia, and the Moravian, the four communions in Germany which receive countenance and support from the civil government. The object of their convocation is partly indicated by the name of the conference, *Kirchen-Bund*, or Church Union. It aims also to promote the German Inner (Home) Mission, a designation which itself sometimes bears. The convocation the past year was held at Elberfeld, and was an occasion of peculiar interest to our German Baptist brethren. It followed closely the late conference of the Evangelical Alliance (British Organization) in London. Some of its most distinguished members had been

present at that meeting, and had suggested the appointment of a delegation. A delegation had been sent, and one of its objects, as stated in the instructions given, was to let their "German brethren know what the Alliance has done," and among other matters, "how it has been employed by God to promote the cause of religious freedom." The bearing of all this upon our persecuted brethren in Germany our readers will readily apprehend. A most Christian and manly blow was struck for religious liberty, although the manner in which it was received appears of doubtful interpretation.

Mr. Oncken writes from Hamburg, Oct. 31.

The Kirchentag, (literally, church-day,) which commenced Sept. 16th, is an annual convocation of ministers and other leading men in the state churches in Germany, holding orthodox views. The



main object of these meetings is a closer union of these churches as connected with the state, and the revival of orthodox doctrines among them as contained in their formularies. The Lutheran party of the Kirchentag most zealously uphold their own peculiar views, amongst which are baptismal regeneration, priestly absolution, consubstantiation, and others equally erroneous. These assemblies lasted four days, and though we heard many things that made us both smile and be sorrowful,\* yet we were on the whole amply rewarded for the time and expense that our attendance required. Some of the addresses we heard were most admirable, sincere penitential confessions; and one or two very practical papers were also read, one by Mr. Kapf of Stuttgart. We also met with several English friends at Elberfeld, whom their mission as a deputation from the Evangelical Alliance had brought thither. The deputation was composed both of ministers and laymen, representing the leading denominations of which the Alliance is composed. Among those present was Dr. Steane of Camberwell. An address had already been read by one of these gentlemen, when Dr. Steane, contrary to his intention, was induced to address the meeting.

**An appeal for religious liberty.**

As my eye rested on him, I could hardly believe what I saw. A Baptist addressing an assembly convened for the purpose of upholding those very state churches which have done all in their power to aid in persecuting the poor Baptists of Germany! I feared the worst, not from Dr. Steane, but from the assembly; and expected that after he had spoken a perfect hurricane would follow. I was happily disappointed. Dr. Steane made a clever speech. He commenced by conciliating their favor. In alluding to the honorable German descent of his own nation, he felt pleasure in reminding them that English faces were cast in German moulds, and that England

is indebted to Germany for a succession of kings, under whom she has risen to her present greatness. He further reverted to the persecuting spirit of the church of Rome as a fact little to be wondered at, and then,—and this is the turning point,—he stated boldly and manfully his unfeigned astonishment that Protestants should persecute Protestants and that in the nineteenth century. He related facts that have taken place quite recently in Mecklenburg, in Baden and in Sweden, and appealed to his hearer as Christians, whether they would not exert all their influence, and see to it that these Christians, their brethren, are persecuted no more.

When Dr. Steane had closed, the President of the meeting at once rose thus giving no one the opportunity of replying, and said: "We acknowledge all who believe in Christ as brethren but we will ever abide by the confession of the church as bequeathed to us by the Reformers; and I call on this assembly to certify a similar determination by a show of hands." All hands were raised in ready acquiescence. Dr. Steane has rendered an essential service to our cause in Germany; for our opponents, after their own declaration, will be compelled to moderate their invectives against us and besides this, our denomination has been brought before a public to which access has hitherto been denied us.

**The "Brethren's Union."**

Our visit was interesting, also, in its relation to our own work. An association of evangelical members of the Lutheran and Reformed churches was formed some years ago, at Elberfeld under the appellation of the "Brethren Union." The object of this Union is the diffusion of the gospel at home. As its members, however, are not among the warmest adherents of the church, the clergy generally are up in arms against it, and wish either to have it under their own control, or to obstruct its operation. Now, during the Kirchentag, this Brethren's Union held a public meeting every evening at the Gymnasium, (college

\* Mr. Köbner was in company with Mr. Oncken.



whose Director, being one of the instigators of this movement, had invited br. Köbner and myself, and also Dr. Baird, of New York, and Dr. Steane, to speak, to which we gladly consented; and as you may suppose, they were told some truths that they never heard before. Some of the members of the Union clearly see that state churches are not founded on a scriptural basis; they are also convinced that only the immersion of believers is baptism. But, alas, the fear of man, and the sacrifices which an obedience to the command of Christ would entail, prevent them from acting up to their convictions. Our conversations with some of these brethren while at Elberfeld were highly interesting and encouraging, and could we appoint a faithful laborer for this place, a church, under the divine blessing, would soon be formed.

**Visit to Hanover, Jever, Halsbeck and Bremen.**

My time being limited, I left br. Köbner, whom missionary labors detained a few days longer at Elberfeld, and proceeded to Hanover, where, on September 22d, I spent a profitable evening with our brethren and preached to about forty or fifty attentive hearers. At the request of the brethren there I have, since my return home, sent br. Boltzmann to labor among them, and trust he will obtain permission to remain there. As a missionary this would be impossible, but as a shoemaker it may perhaps be granted him. At Hanover, as at many other places, the work has languished for want of devoted and judicious brethren.

From Hanover I proceeded, via Bremen, to Jever, where I remained two days, the 24th and 25th, preaching twice to numerous congregations. Br. Remmers, missionary of the Board and pastor of the church, has been very successful at Jever, and even more so at the out-stations in the country, which are constantly increasing in number; so that, instead of being supplied by one missionary, they require two or three. The Sabbath school at Jever is in a flourishing condition, and a female missionary

association in the church is zealously engaged in visiting the people and supplying them with books and bibles.

From Jever br. Remmers accompanied me to Halsbeck, where our excellent and long-trying br. Bolken is the pastor and now also a missionary of the Board. The church there resembles a well-watered garden in the midst of a desert. I was greatly pleased with the neat chapel that has been raised here, and which accommodates about 400 hearers. Preached here twice on the Lord's day, and enjoyed sweet intercourse with these simple but devoted brethren. The following day was spent in visiting brethren at a distance. On the evening of Sept. 30 I preached to a large audience at Oldenburg. For want of a regular laborer the work here has not progressed much. The next day I proceeded with br. Remmers to Bremen, where I remained until the 6th, the church having requested my aid in settling some differences among its country members. By the blessing of God peace and concord were happily restored. Brn. F. Oncken and Remmers preached at out-stations, and I addressed two attentive audiences in the city.

**General view of the work.**

The work in the Grand Duchy of Oldenburg, at Bremen, and at the surrounding stations in Hanover, is in a most flourishing condition, and only impeded by the very large portion of labor allotted to each missionary. At Hamburg we continue to enjoy tokens of the Master's favor, and last Sabbath, the 26th inst., seven converts were baptized and added to the church. Uninterrupted peace from without is still granted us. May the Lord also give us grace worthily to use it, by devoting ourselves with ever-increasing zeal to the cause we have espoused.

We have it now in contemplation to open a regular day school for the children of our poorer members, as the public schools to which many of our members send their children are in a religious point of view pernicious.



My fears that with the political reaction our religious liberty would be again infringed, have been realized. Br. Carl Steinhoff, at Eimbeck, in a letter received a day or two since, states that their public services were broken up by policemen and gens d'armes on last Lord's day, and in Prussia our brethren are subjected to constant annoyances. But the Lord reigneth, and though he may permit the wicked to vex, perplex, banish or imprison his people, his truth must prevail; and while we see our history reflected in the history of the past, and can, above all, hold fast on the declarations and promises of the Divine Oracles, we ourselves are invincible.

I must close for to-day. To-morrow I propose starting on a journey to Lübeck, where there are four believers awaiting baptism.

#### JOURNAL OF REV. J. DOERKSEN, OF TILSIT.

Mr. Oncken forwards translations of some journals of his fellow laborers, which give a vivid impression of their unwearied efforts and the character of their work. Mr. Doerksen relates some additions to the church at Tilsit, and, in the passages following, sketches several excursions in the surrounding region.

#### Baptisms at Unter-Eisseln — A doubting Romanist.

July 12, 1851.—Went with several brethren of the church at Tilsit to Unter-Eisseln, where we arrived late in the evening. Several persons were to be examined here. I conducted the service and had the pleasure of questioning seven persons with regard to what the Lord had done for their souls. Five of these gave satisfactory testimony of a change of heart, and additional testimony being given as to their godly life and conversation, they were unanimously received by the church. The other two candidates were not received, but earnestly admonished to seek the salvation of their souls in Jesus. One of the five who were received is a Lithuanian and speaks German imperfectly.

18. Lord's day.—At dawn of day we proceeded to the Memel, where many spectators, drawn by curiosity, had

already assembled, among them many Lithuanians. As we descended into the water the brethren sung a hymn. After the baptism we sank on our knees in gratitude to God, and then committed our brethren to the keeping of the Lord by laying on of hands. Held a meeting at Unter-Eisseln in the forenoon. We then assembled around the table of our Lord, and enjoyed a blessed foretaste of the rest reserved for the children of God. Amidst floods of rain I returned to Tilsit, and conducted the afternoon service there.

20. Lord's day.—Preached in the morning at Jennen; in the evening at Tilsit. Held an interesting conversation with a professor of music. He is by profession a Roman Catholic, but in sentiment actually a "friend of light." I soon found that on many points he was wavering, and before we parted he confessed that the ground he stood on was not firm, that his mind was agitated by doubts and fears.

#### Large assembly at Birstoniskien—A solitary disciple.

27.—Went with several brethren to the distant village of Birstoniskien to hold a meeting there. As we arrived early, br. Heppner employed the intervening time in distributing tracts from house to house. A goodly number of people assembled in the largest room of our host, among them the village schoolmaster and a policeman. The latter appeared much incensed at our proceedings, but the meeting having been legally summoned he could not forbid it, and I had a favorable opportunity of proclaiming the glad tidings to many. In the afternoon preached at Tilsit. At the church meeting a member was charged with having attended a fair on the preceding Lord's day; it was decided to summon him before the church.

Aug. 6.—A tour on foot to Labian. On the road had a conversation with the clergyman of Karlkehnen. His mind was filled with prejudices against the Baptists, which I sought to dispel. Visited an old woman who had been baptized by



br. Gorim. Though isolated and deprived of the comfort of Christian communion, she has not forsaken the Saviour, and his presence still cheers her declining days. A short time ago a clergyman was escorted by soldiers into this village because the congregation refused to admit him as their pastor.

7.—Continued my journey and found many opportunities for the distribution of tracts. Arrived at Labian in the afternoon.

8.—Conversed with several masters of small crafts. Announced to the local authorities the several meetings that I purposed to hold.

9.—Held an evening meeting a short way out of the town; it was well attended. Several attempts were made to disturb us, but the Lord has all hearts in his hand, and we were not deprived of his presence and blessing on this occasion.

*Interesting services at Labian—A brother in prison.*

10. Lord's day.—Held two meetings at Labian. Both were well attended. The authorities sent an officer to take cognizance of our proceedings; he expressed his entire satisfaction with all he saw and heard, and said he would report accordingly. In the evening I conversed with several strangers who had attended the meetings, and found that the seed sown had not been altogether unfruitful.

11.—This evening the last meeting was to be held at Labian. Before the time appointed for assembling, several of the learned men of the town arrived, the rector, another clergyman, and several other clerical dignitaries. Knowing that their object in coming could not be a friendly one, I turned with renewed ardor to the source of all wisdom. Before I commenced both apartments were filled with hearers, prompted to come by various motives. The spirit of the Lord was with my spirit while I endeavored to expound Acts 26: 18. The fixed attention of my hearers seemed to add to my responsibility, and soon the fear of man and all other considerations vanished be-

fore the thought, that there were before me men with immortal souls. In dependence on the Lord I endeavored to show the blindness in which all are born, a blindness in which we shall eternally perish, unless we fly to Jesus, who is the way, the truth and the life. Much emotion was apparent. Many came to me and said they felt all this to be true. The learned gentlemen held a council beneath our window; they pronounced our sentiments to be evangelical, but strongly censured our separation from the state church. I could not resist the temptation of joining them, and we had a prolonged conversation. They listened to my arguments with much courtesy, and we parted in the most friendly manner.

16.—Proceeded to Interburg, in the hope of being able to celebrate the Lord's Supper with our imprisoned brother Bilgenroth. Unfortunately I found the governor of the prison ill and his substitute unwilling to grant my request. I was sorry to leave our dear brother without this spiritual refreshment, but the Lord is with him in his lonely cell and gives him heavenly manna to eat. He was converted in prison and baptized in chains. May the Lord cheer his confinement, until he shall be released forever! Held an evening meeting at Schwegran.

*Baptisms at Schwegran—Threatened violence—Meetings and ordinances forbidden.*

17. Lord's day.—Held a meeting at Schwegran. At its conclusion two women came to me, relating how the grace of God had worked in their hearts, and begged for admission to the church. Conducted the afternoon service, after which the applicants were examined before the church and were unanimously received. We intended to baptize them the same evening, but the news had spread like wild-fire through the village, and the streets we had to pass through were thronged with men, women and children. Many were armed with clubs, indicative of their opposition to our purpose, and on deliberation we deemed it



better to defer the baptism, at least until the crowd should have dispersed. Finding themselves disappointed, they yet would not easily give up their intention of annoying us. Banded together in small groups they watched our movements, and for a long time we did not deem it safe to leave the house. Wearied, at length, by waiting in vain, our enemies quitted the ground, leaving only a small reconnoitring party. Having committed ourselves to the protection of the Almighty, we sallied forth at midnight. Favored by the obscurity of the night we were graciously permitted to perform the ordinance unmolested. At our return we broke bread, and welcomed our new fellow pilgrims on the way to Zion. All bodily fatigue was forgotten.

Sept. 9.—Went to Birstoniskien to inquire whether a meeting could be held there on the following Lord's day. Heard that we have more enemies than friends in this village.

11.—Gave notice to the police officer of the meeting I proposed to hold. He gave me a certificate of permission, but added that he could grant no permission for clerical acts.

14. Lord's day.—Went to Birstoniskien to hold the meeting as intended, but found on my arrival that our enemies had worked so effectually in the interim that, instead of being permitted to hold a meeting, I was shown out of the town. In the afternoon preached at Tilsit.

22.—Had intended to preach at the village of Preussen, but hearing that the authorities purposed to break up the meeting, and not having secured the ordinary "permission," I thought it advisable to give up my intention.

28. Lord's day.—Went to Unter-Eiseln, where a Lithuanian and a German were examined before the church, but only the latter received. In the afternoon preached at another village.

30.—Received a summons to appear before the local authorities on account of the administration of the Lord's Supper. The judge informed me that he had applied to the higher courts on the mat-

ter, and the reply received was to the effect that we were not to be considered an authorized religious community, and were consequently unable legally to administer the ordinances of baptism and the Lord's Supper. I was threatened with a fine of five dollars, which threat, however, has hitherto remained unexecuted.

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## TELOOGOOS.

### LETTER FROM MR. DAY.

Chapel worship—An "almost Christian."

Nellore, July 5, 1851.—Since my last, (June 7th,) the gospel has been preached nearly every morning in the chapel in connection with the daily public prayers; from five to twenty persons, exclusive of the Christian families, school children and work people, have usually been present. Some of these seasons have been marked by more than usual engagedness of my own heart and more fixed attention of all present. At such times I have said, *Surely salvation is nigh, the night is far spent, the day is at hand.*

Quite a good number have called for books or to converse. One man came in, not long since, and asked for a certain Sanscrit pamphlet, which was given with scarcely half a dozen words from me. I had been suffering in body all the morning, and up to that moment too busy to allow my lying down a short time, the only way in which relief could be obtained. I felt that duty required me to forego conversation with him then, and begged him to come again, supposing he lived in Nellore. Two days after, brn. James and Nursoo returned from a few days' labor in villages down the river, and reported that this man, after receiving the book, had returned to his village where they then happened to be, and had had much interesting conversation with them; that he has read several tracts and portions of Scripture, and is *almost a Christian*, as are also a number of others.



Incipient progress of Christian ideas—Contempt of idols and brahmins.

This is not a solitary proof that the heaven is working among the people. Those brethren and Venkappa were conversing on this subject last week, and said with much delight that there are very many persons in every direction, who, through the influence of the gospel made known by your Teloogoo mission, have left off the worship of idols and boldly speak to their neighbors in defence of the Christian religion, as the true religion of the one true God; yet not as though they had themselves become Christians, for this would at once subject them literally to "the loss of all things." Faith on the Son of God, with a consent to receive him as one's portion, to obey and follow him, is alone sufficient to cause such a step, and this can come only by the operation of the Holy Spirit. Indeed, I believe there are hundreds and hundreds in this region whose faith in the idols and brahmins is absolutely destroyed, and thousands whose faith is greatly weakened, by the power of the gospel.

Two days ago a few workmen on the boarding-school building remarked that a great change has come over the multitude of soodras, in their views and their treatment of the brahmins, within ten years past, since the mission was commenced in Nellore. "Formerly," said they. "when a brahmin came to our house to beg," [a daily practice with tens of thousands of that self-styled divine race,] "every man, woman and child would rise, make their reverential salutation, and stand as long as he remained, with folded hands and bodies crouching, trembling as though their lives depended on his good will. The head man of the family would reverently present the required rice or other articles of food. But now we care no more for them than for any other beggar, and pay them no attention when they come, except that some of the females go out and give them a *little* handful of rice. So with other soodras in great numbers." True,

this is not conversion to God, salvation from sin, but it is *something*; something, too, that is encouraging to the hearts of your and other missionaries, who have witnessed for years the state of these heathen, and become acquainted with the iron bondage—no, iron chains may be broken—stronger than iron, *death*-bondage, I would say—of brahminical priestcraft, under which these people have lain as dead for more than a thousand years.

#### A Hindoo eclectic.

A man from Orissa called, yesterday, a second time, having called three days before, and had much conversation. He is roving about, professedly seeking deliverance from sin and its evils. His first conversation was like that of one who had read tracts, or heard much of Christianity, without having been instructed in the one first principle, repentance and *obedient* faith. He claimed to believe in Jesus Christ as the one Saviour of the world. He confessed himself to be a vile sinner, trusting in Christ alone for forgiveness of sin and acceptance with God, and said many things besides which at first seemed like true evangelical faith. But at length the deeps of his mind got disturbed by my close questions, and then plainly appeared his true state: that of one either seeking to exalt himself and some time become the leader of a new sect of religionists; or possibly, and perhaps more probably, of one whose soul, unsatisfied by the religion of the country, and having heard Christian truth, has adopted it in part, but being too proud to bear the yoke of Christ or to rely exclusively on him for truth and salvation, is striving to mix up the ancient theism and modern mysticism of the country with Christian doctrines, and so to strike out for himself a sort of independent course to heaven.

Prevalence of such views, and the causes of it.

I have been thus particular about this man's case, because it exemplifies what I believe to be the mental attitude of vast numbers among the Teloogoo people about this and other mission stations. To



me there appear to be three leading causes operating, to produce just this state of mind among the more sober and reflecting portion of this people, viz. :—

1. A constitutional tendency of mind to mysticism.

2. The mystic character, yet unsatisfying nature, of all the religions of the Hindoos, not excepting their gross idolatry.

3. The *fewness* of Christian teachers.

Of the first it may be remarked, that it is founded, if not wholly, to a very great degree, on the sentiment of *veneration*. This is a quality, of mind greatly favoring an exalted Christian character, when rightly developed as to its *object* and *mode of exercise*. The “High and Lofty One” is a suitable object of veneration; and that greatest of all mysteries yet plainest of all facts, “God manifest in the flesh,” for the salvation of sinners, is sufficient to occupy with ever-increasing delight and satisfaction the most mystical or wonder-loving mind.

Of the second, I remark, that whatever sober truths there may exist at the foundation of the Hindooisms,—the religions as now held by the people, learned or unlearned, are made up of fable and myth;—fable lying at the foundation of gross idolatries, and myth at the foundation of all the systems which the more philosophic, thinking classes adopt; both of which are adapted to feed the vanity or pride of the human mind, but not to awaken or nourish pure and worthy affections; nor to satisfy sincere desires after truth and holiness.

In such a state is the poor deceived soul of the *thinking* Hindoo when the Christian missionary finds him. And now appears the

*Influence of the extreme paucity of Christian Teachers.*

After years of toil, much of which, from the nature of circumstances, has been in combating general errors and gross wickedness, and in communicating general truths of the glorious gospel of God, the lone missionary sees a legiti-

mate fruit of his labors in the evident diminution of the power of gross error and superstition over the minds of large numbers in the heathen community; in the reviving of *susceptibility* to the power of truth and righteousness, which had for ages lain as if extinct; in the awakening of very many, it may be, to a sense of emptiness, a *longing* after substantial food for the soul; and even, to some extent, and in the case of a few isolated individuals, in the conviction of sin and conversion to God. But, except in the last mentioned cases, the influence of the extreme fewness of Christian laborers most painfully appears. Not because hundreds of towns and villages have remained unvisited, or that thousands of human beings, not having seen the missionary or heard of Jesus, continue in the same ignorance of God and salvation by Jesus Christ in which their forefathers lived and died, and, dying, received the reward of iniquity, the portion of idolators. Such would be the fact had no Christian ever come among them. But I mean a real result of missionary influence—the influence of the *one*, or at most, the *two*, on whom has been laid the responsibility, to whom has been committed the duty, of demolishing idolatry, superstition and all wickedness, and setting up the kingdom of righteousness instead thereof.

Their sound has indeed gone into the regions of heathenism around. Again and again have the glad tidings of salvation been proclaimed in the ears of thousands at the very doors of idol temples, in the very presence of their so called gods. The folly and wickedness of idolatry and of the religious customs of the people have been clearly set forth and denounced. Priests and philosophers have been confounded. Even ignorance and scurrility have been made ashamed, or converted into understanding friendliness. Hundreds on hundreds of fine, intelligent lads have been sent forth from the schools, with their minds clearly convinced that “idols are nothing” but “the work of men’s hands,” not the proper



objects of worship or fear—lads with no small stock of bible knowledge stored in their memories and understandings. A great change has come over the people for good, so far as it extends—less bitter hatred of the Christian teacher, a more ready comprehension of the truths presented by preaching or in books; readers, capable of profiting by the Scriptures and tracts circulated, at least doubled.

But here is brought to view a fact,—the direct result of fewness of laborers,—that which has been already represented in the case of the man from Orissa, judging of him in the most charitable manner.

The soul seeks aliment. Each sect of Hindooism pretends to furnish it, but fails. Your missionary comes with the very thing required, and offers it. His communications are heard once or twice in the long space of a year, by half-thinking, half-dreaming, unstable, unsatisfied, mystery-loving, and withal, it may be, vain or proud spirits. They are partially understood, grasped at by those feeling “an aching void.” A part is found unpalatable. This is rejected; the rest, more or less misapprehended, is hastily mixed up with some principles of *Vedantism*, (the ancient Hindoo theism,) and so much of mysticism as will answer the purpose of the party concerned. Thus new systems, new theories,—part light and part darkness—are in the course of formation everywhere, either in individual minds or in little circles, where three or four or a dozen incline to associate, or meet from time to time to talk and act together.

But this change of religion is not from idols to God; it is mostly from idols to themselves. Jesus Christ may be admitted as one of the party, subjected, however, to the dictum of each or any of the rest. For example: the man from Orissa said that Jesus Christ was separate from the body that hung on the cross; that body was only illusion. And again, that Jesus Christ is the wisdom or knowledge of God and divine things the pious per-

son is in possession of, when he meditates with love on God. As though the “mystery of godliness” were not sufficiently deep. No, I will not charge these poor, dark souls thus. The fewness of Christian teachers necessarily leaves them in just this most painful condition, it seems to me a thousand times more painful than that of absolute, sensual idolatry. This last is like the dying process of one already become insensible. There is death, but no fear, no struggle, no pain. The other is like the *dying agonies*, the violent throes of one resuscitated from the state of insensibility to the use of his mental and physical powers, in order to suffer death by slow violence. But the end, alas! *the end*, is the same in both instances—DEATH!

But if Christians *will*, they *may*, by the surely secured blessing of God, remedy this fearful state of things, which is growing out of their past failure to send or come in numbers commensurate with the work required to be done. Let it be supposed that twenty faithful missionaries and their wives, with a tolerable command of the language, had been stationed in Nellore and its immediate vicinity, acting in concert and as helpers of each other for the last ten years. Would the spirit of prophecy be needed to predict the result within the next five or ten years? I speak as a man, and a believer in the last command of our ascended Redeemer. Did he bid his followers go and disciple all nations, to mock their labors, their sorrows and their sufferings in efforts to accomplish the task? If any Christian has read the words of encouragement preceding and following the command, “All power is given unto me.” “Lo, I am with you always,” let the intimation never escape his lips, let the unbelief never occupy his heart, that God arbitrarily withholds his spirit and blessing from converting the people where this command has been obeyed in a suitable manner, and to the extent the nature of things clearly requires. These closing lines severely rebuke the writer. He pleads verily



guilty and resolves to reform. May God awaken others, equally concerned as regards the Teloofoo mission, to a sense of their responsibility and duty, some to give themselves to "come over and help us," others, under God, to prepare their way and send them.

### MAULMAIN BURMAN MISSION.

#### LETTER FROM MR. STEVENS.

##### Preaching—Eager reception of tracts.

Under date of Aug. 16 Mr. Stevens informs us, that since Mr. Wade took the pastoral charge of the Burman church, he has been occupied on week days as formerly, pastoral duties excepted. On the Sabbath, in consequence of the feeble state of Mr. Stilson's health, he has conducted the Sabbath school in the Burman chapel; and in the afternoons has regularly gone out preaching at Sabbath school stations, in private houses and kyoungs, distributing tracts, and conversing with all whom he could engage to listen to the truths of the gospel. With respect to these excursions, Mr. Stevens reports:—

I have uniformly met with an encouraging reception. Tracts have been received, not only with readiness but in many cases with avidity, so much so as to awaken a fear that they are sought from sinister motives. Yet I have discovered no evidence to that effect. There was in every case a profession of desire to read and a general appearance of sincerity in that profession; and in no case has a tract been given without promises being freely made that it should be read. In many cases, too, the names of particular tracts were mentioned, and their contents referred to, in such a manner as clearly showed that they had been read, and the same or others were asked for by name.

A part of Mr. Stevens' time has been spent in conversing with callers at the house, among whom have been a number of priests. "Some of these, from Burmah Proper especially," Mr. S. remarks, "have manifested a knowledge of the doctrines of Christianity which has surprised me. Some from the

region of Bassein have borne honorable testimony to the Christian character of the Karens of that province." Mr. S. gives us, also, an incident, as related by a priest who had within a few months arrived from that section of the country, showing one way in which, when good men die,

*Their works live after them.*

Before he assumed the yellow cloth, the priest said, he saw one day a younger brother of his coming home with a book in his hand. He asked him where he got it. "From the teacher of the white books," he said. He took it and began to read aloud. It was "The Way to Heaven," prepared by br. Comstock. While reading it, a Karen chanced to come along, who, after listening attentively for a while, begged him to go to his village, saying that the Karens there would like much to hear that book. He was inclined to go, and on reaching the man's house the whole village came together and he read to them. They listened with deep attention till he came to a passage where Jesus Christ is spoken of as dying on the cross for sinners. Here, he said, *they began to weep*, and the tears trickled down their cheeks. They were not satisfied with a single hearing; they urged him to repeat his visits; which he did, going from place to place among them, reading that book, and receiving a number of presents for his pains. Here, thought I, is br. Comstock speaking, though dead, and preaching to Karens by means of an idolatrous Burman. The priest showed no marks of a salutary impression made on his own heart by the reading of the tract, although he was evidently familiar with its contents. Nor does it appear that he was actuated by any other motive in reading to the Karens than that of "making a gain of them." But "whether in pretence or in truth, Christ is preached; and therein we do rejoice, yea, and will rejoice."



## MISCELLANY.

## MADAGASCAR.

The recent death of the Rev. Joseph J. Freeman, late Home Secretary of the London Missionary Society, together with the renewal, within a year, of sanguinary persecution of the Christians of Madagascar, for whose benefit nine years of Mr. Freeman's valuable life were spent as a missionary, naturally suggests a retrospect of that mission. The readers of the Magazine have had in its pages occasional notices of the cruel trials of the Malagasse Christians. While we cannot attempt the repetition of minute details, enough may be represented in the limits of this sketch to give a distinct view of what must be regarded as one of the most interesting passages in missionary history.

The mission in Madagascar was commenced in 1818 by the London Missionary Society. Six years before, as Mr. Milne was on his passage to join Morrison in China, his active mind was attracted to Madagascar, and he made particular inquiries, and sent home suggestions respecting the occupation of that field. The people of the island, a brave, independent race, tenacious of their privileges, but with many amiable traits of character, had been divided into numerous petty sovereignties; the greater part of these were now consolidated into one kingdom, under Radama, a monarch of unusual capacity and good sense, and manifesting a sincere and intelligent desire for the welfare of his people. On the arrival of the missionaries they were received with kindness, and the explanation they gave of their object and of the means they used for its attainment was satisfactory to his mind. He made, through the Governor of Mauritius, a treaty of friendship with England and stipulated for the suppression of the slave trade. He caused a number of youth to be sent to England for education, and artisans were invited to settle in

Madagascar, to impart to the people the arts of civilized life. The fullest encouragement was given to the mission, which prospered in all its departments till it was suddenly deprived of protection by his death, in 1828. At that time the translation of the New Testament had been effected, and that of the Old Testament was completed within a few years after. There were ninety-three schools having 4000 pupils, and a higher seminary for children of rank that were instructed in Greek and Latin. An interest in the truths of the Christian religion had been extensively diffused, and some gave evidence that they had embraced them with their whole hearts.

Mr. Freeman became a member of the mission in 1826. He was a man of solid rather than showy qualities, manifesting a steady diligence, impelled by more than ordinary religious energy and guided by a sound discretion. He entered the ministry in 1816, was so far disabled by the state of his health, two years after, as to contemplate a secular calling, but shortly resumed pastoral labors, in which he was successfully engaged for six years. During this period his interest in the missionary enterprise, which had from the first been strong, was increased, and it was known that he felt prepared to engage personally in the service if the path of duty was made plain. The mission in Madagascar was in a state that manifestly required the care of an able and experienced minister, and the Missionary Society fixed upon him as a suitable person to undertake the arduous duty. He was appointed in 1826, and immediately entered his field of labor. In preaching, translating the Scriptures, preparing elementary books and superintending the schools, he did very much to strengthen the foundations of the mission and prepare it for the rude shocks that impended.



On the death of King Radama, he was succeeded by Queen Ranavalona, who paved her way to the throne by the murder of the heir apparent. This event was followed by political disturbances, the resistance of some of the chiefs to her authority and the partial resolution of the kingdom into its original independent constituents. But her firmness and energy, backed by the army which the late king had raised and disciplined, kept the larger part of the island under her despotic sway. Her treatment of the missionaries, though not directly hostile, was cool, and the evidence that their work was no longer under royal patronage naturally cooled the ardor of those who had favored them from worldly motives, or were of a divided mind and easily moved from without. Nevertheless, the number of children in the schools reached 5000, and some thousands of the natives besides, including many adults, were applying themselves to learn to read; so that the Scriptures, then nearly all translated, were accessible to a large and increasing number of the people. Two houses of worship were erected and well filled by attentive congregations, and about two hundred were received to church fellowship; twenty meetings for prayer were voluntarily instituted by the native Christians.

Such was the state of things when the queen, in March, 1835, made the profession of Christianity a capital crime, and commenced a systematic persecution. All who in any way favored the missionaries or their schools, or voluntarily learned to read, fell under the royal displeasure. Several hundred officers in the army were degraded for this cause, and between two and three thousand of the people suffered in a greater or less degree on the first promulgation of the new policy. The more sanguinary part of the edict was not long suffered to remain a dead letter. Rafaravavy, a woman whose name has been made familiar to the Christian world by the record of her sufferings, was the first mark against whom the persecuting rage of the

queen was aimed. She was accused by three of her own servants and condemned to a forfeiture of half of her property. No sooner was she at liberty than she set herself to labor for the conversion of her accusers. Two of them gave evidence that her efforts were made effectual by the Spirit, and she was not without hope of the third. Being arrested a second time, she was condemned to death, but the execution was postponed for five months and she was then sold into slavery. Another eminent woman sealed with her blood her faith in Christ, and several other persons won a place among "the noble army of martyrs," by their pious constancy. Rafaravavy, with five others, on a fresh accusation, were obliged to flee for their lives, and succeeded in effecting their escape to Mauritius, whence they were conveyed to England.

The missionaries retired to Mauritius in 1837, and from thence Mr. Freeman proceeded to South Africa, where he continued for a time assisting Dr. Philip, and acquiring that fervent interest in the South African tribes, which the narrative of his late visit there, and his impressive appeals to the public on their behalf, have abundantly manifested. It is likely that he would have remained there, permanently connected with that mission, had not the declining health of his wife compelled a return to England, and to pastoral labors at home, which he subsequently resigned to become a Secretary of the London Missionary Society.

The refugees from persecution found a quiet resting place and the means of more thorough instruction in England. Two of them died; the others went to Mauritius to labor for the salvation of their countrymen on that island, estimated at 20,000. Those who were left to endure the rigor of the queen suffered greatly. Some apostatized, others hid themselves in the best way they could and worshipped God in secret. The entire extirpation of Christianity was threatened. But though one after



another suffered torture and death, the cause proved its indestructible vitality. The queen was assured by her officers that such was the nature of this religion, "the more were killed, the more would embrace it." As a small part of the island was not under the queen's authority, it was found possible to keep up occasional communications with Mauritius, strengthening the faith and patience of the suffering church.

The prediction of the queen's officers proved true to the letter. In the face of persecution, the Malagasse Christians have not only continued steadfast, but their number has been multiplied. It is difficult to obtain exact information, but one of the refugees, a few months since, wrote to his friends in England an account of the detection of *two thousand* "praying people" assembled in one place. This was the signal for vengeance. They were brought to trial. Four nobles were burned to death, and fourteen others cast from a fearful precipice. They met death triumphantly, attesting in the presence of all the people the sustaining power of their faith. So great a victory of the gospel over human power employing the most inhuman means for its extirpation, when we consider the limited time in which the truth was freely taught and the necessarily immature knowledge of those who embraced it, has seldom, if ever, been recorded. That the first disciples remained steadfast, was a matter for grateful observation; but the progress of the work, the conversion of such numbers, is marvellous in our eyes. It is stated that the prince Rakotosahema, nephew to the queen and heir apparent to the throne, interposed for the protection of some of the Christians; and we may feel assured that He who has kept his people in the midst of such fiery trials, will be more abundantly glorified by them in Madagascar, when this "fury is overpast."

It was about the time when these events were in progress that Mr. Freeman attempted to revisit the scene of his early labors. He was commissioned to

visit the stations of the Missionary Society in South Africa and Mauritius, and he was not without hope that he might effect a landing on the coast of Madagascar. This he was unable to do, but at Mauritius he had the satisfaction of preaching once more to a Malagasse congregation in their own tongue, and of seeing that the gospel still made progress among them. The vicinity of this church to their native land will give ample opportunity to reopen communications with their afflicted brethren, when they again find peace.

This visit was among the last labors of Mr. Freeman in the cause of missions. He returned home and made full report of what he had seen and heard, and lifted up his voice manfully for the oppressed tribes of South Africa, appealing to the government to interpose and do justice in their behalf. But his strength was exhausted and his end drew near. He visited the continent with the hope of prolonging his life, and was at the baths of Homburg, in Germany, when he was summoned on high. Before his family joined him at Homburg, he was attended by a pious German servant, who thought he was not fully aware of his critical state. She said to him, one day, "May I dare to ask you, sir, if you love God?" He replied with energy, "*God is my Father and Jesus is my Friend.*" On the 8th of September he departed, to be with his Father and Friend forevermore.

#### THE CONFERENCE AT ELBERFELD.

We find in the (Eng.) Baptist Magazine for November, a report of the address of Dr. Steane to the Elberfeld Conference, to which reference is made by Mr. Oncken in his letter at p. 12. The editor of the Magazine remarks:—"His address does not appear to have been very favorably received, though Dr. Tholuck acted as his interpreter; but we apprehend that our readers will think that it was right for him to deliver it when he had been called upon to address the assembly, and that it will yet produce good fruit. We give it, therefore, as we find it in the Christian Times of October the 3d, with some of the introductory and concluding remarks of the correspondent who forwarded an account of the meetings to that journal."

That gentleman says:—"The Baptists are the only body of dissenters in Ger-



many. All the other denominations are acknowledged and supported by the state. They are the only body decidedly and openly opposed to the existing relations of church and state. They are consequently regarded with excessive jealousy, are charged with being anti-monarchical and inimical to governments, so that high conservatism would think almost any measures justifiable which would arrest their progress. In the next place the diametrical opposition of their views to the doctrine of baptismal regeneration, and of sacramental efficacy generally—of which it is only a part, and which is both theoretically held and zealously maintained by a large portion of the Lutheran clergy—marks them out as the objects on which the religious rancor such questions are apt to engender may expend itself. And besides this, I cannot but suspect that prejudices connected with the excesses of the Munster Anabaptists of Luther's time are still lingering in the minds of some. Be this, however, as it may, it was only due to himself and to the Evangelical Alliance, one of whose avowed objects is to sympathize with the oppressed people of God of every name and in every country, that Dr. Steane should warn the assembly of the serious error into which German governments and clergy would fall if they did not respect the sincere religious convictions of peaceful and loyal men. When he saw the effect which had been produced by his address, he retired to his hotel, and immediately recalling what he had said, committed it to paper. Under the circumstances this was, perhaps, a necessary caution. At all events it enables me to send you his speech in his own words, the accuracy of which I may mention is attested by the other members of the deputation to whom Dr. Steane read it, an hour or two after it was written. You, I trust, will insert it as it is, and I cannot refrain from anticipating the surprise which your readers will feel that these few sentences, so calm and simple, should have excited the commotion they did.

“Dr. Steane said:—‘Dear sir, and beloved and honored brethren, I accept with pleasure the courtesy by which I am invited to address this highly influential and venerable assembly. As, however, it is my misfortune not to be able to speak your language, and as I know that much important business demands your attention, I shall endeavor to be brief. Yet I cannot refrain from saying—and I shall return to England all the happier for having said—how much British Protestants desire to multiply

their friendly relations with the Protestants of Germany. There are many reasons why we should aim to cultivate this good understanding. The same Teutonic blood flows in our veins as flows in yours. Many of our national peculiarities, and the very cast of our countenances, show that they were originally formed in the same mould. England owes much to Germany. To you we are indebted for the noble art of printing. Our reformers, in giving us the word of God in our vernacular tongue, did but follow the example of your own Luther, who in his nervous translation of the bible reared an imperishable monument to the Reformation. To you we owe an illustrious race of monarchs, under whose reigns our constitution has grown to its present maturity, and our laws and liberties have been consolidated and secured. And from you we received that excellent and universally respected prince who is the royal consort of our beloved Queen, a man whom Britons also love and deservedly honor. But above all these considerations, we stand with you, as Christians and as Protestants, upon the one common foundation, than which no man can lay another, and that is Christ. We value the word of God as our heavenly Father's best gift to the human family, and as the charter of our civil and religious liberties. Never may that day again come when the bible shall be snatched from our hands, or its blessed truths be blotted from our hearts. We have, moreover, great objects and interests which should be dear to us all. Of these, I will mention only two. I refer, in the first place, to that great work which you are prosecuting in your Inner Mission, the revival of that spiritual life in the church, and the diffusion of the gospel in the out-standing world. We also have our home missions, our Sunday-schools, our tract distribution, our domiciliary visitation of the poor, and other agencies of a similar kind; and we owe much of the piety of our churches to God's blessing on these voluntary labors of his people. We consequently feel a lively interest in this evangelical movement; and it has especially afforded great satisfaction to me that, as one of the editors of *Evangelical Christendom*, I have had the opportunity of bringing it in considerable detail under the notice of English Christians. I can have no hesitation in assuring you that in “works of faith and labors of love” like these, you may confidently reckon upon the sympathy, the prayers, and, after the generous example which was given



yesterday, I am sure I may add, upon the pecuniary assistance of your fellow believers in my country. Permit me to say a word in favor of these free activities. Cherish, dear brethren, this rising zeal; foster these pious efforts. The blessing of God rests upon them; and if you encourage them with a friendly countenance, and a loving coöperation, they will prove of immense advantage to your churches. My second point relates to the promotion and extension of religious freedom, and the discouragement of all persecution for conscience' sake. We must stand together in times such as these, upon the great fundamental principle of the Reformation, the right of every man to take God's word, judge of its meaning for himself, and then worship his Maker and his Redeemer according to the dictates of his own conscience. I should like, if I may be permitted, to make the assembly acquainted, in connection with this principle, with a few facts of which, perhaps, they are not informed, but which, I am persuaded, require only to be brought to their knowledge to engage their serious attention. You, beloved brethren, can have no sympathy with persecutors; but you will have much sympathy with the persecuted, for 'if one member suffer, all the members suffer with it.' Let me, then, mention that, scattered over Germany there are many Baptist churches—and I mention it the more freely, because I have already been introduced to you as a minister of that community. These churches are formed on the congregational plan, but they nevertheless love peace and social order. Their pastors are good men, and their members are loyal subjects of the government under which they live; and, let me add, they hold, in common with yourselves, the fundamental verities of the gospel. I can respect your churches, with their historical associations, the Lutheran confession and the reformed. But the Spirit of God is not tied and limited by any formularies devised by man: 'The wind bloweth where it listeth.' He is an agent infinitely free and infinitely gracious, and descends on all the children of God. Ought these brethren, then, to be persecuted? I am sure you will not think so. And yet, in Mecklenburg Schwerin, they are now driving them by force from the country, because they meet together for worship, and have formed a Sunday school. At this moment, in Baden, some of them are in prison; and when I left my home to attend this meeting, there was one of their pastors there under sen-

tence of perpetual banishment from Sweden, his native land, for no other offence than that, with his flock, he worshipped God according to the dictates of his own conscience. My brethren, ought these things so to be? I am sure you will not justify them, and I commend them to your consideration. It is one of the objects of the Evangelical Alliance to sympathize with those who suffer for Christ's sake; and I cannot but feel that it is an object also which may well engage the attention of such an assembly as this. In conclusion, I avail myself of the opportunity to throw out a suggestion on the subject—which is this—that, in the course of next summer, if it shall please God to spare us, a great Protestant meeting should be somewhere held in continental Europe, for the vindication and promotion of religious freedom. I will only add, in one word more, let us love as brethren, for God is love; and let us ever be mindful of the apostle's declaration, 'Now abideth faith, hope, charity, these three; but the greatest of these is charity.' Faith and hope are heavenly in their origin, but they are earthly in their office; charity is heavenly in her origin, and in her office too. Her lamp shall never be extinguished, her sweet voice never be silenced. The seraphim know her—she is a seraph herself; all creatures in heaven do her homage, and her seat is the bosom of God.'

"When Dr. Steane had concluded, the president, referring to what he had advanced, remarked that he had no doubt it was the desire of the assembly to love all their fellow Christians, but that it was his own firm conviction, in which he was sure they also concurred, that they should keep to the four confessions on which they stood, and on this he should call for a show of hands; upon which the assembly, as far as I could judge, with a perfect unanimity, lifted up every man his hand. And so the matter ended.

"Upon this vote you must allow me space for one or two observations. It is possible Dr. Steane may have been misunderstood. He may have been supposed to have pleaded for the admission of the Baptists into the Kirchentag. This he certainly did not do. It formed no part of his commission to do it, and, I believe, no part of his intention. However it may be desired by British Christians that their German brethren, instead of forming a union exclusively of state churches, had welcomed to their counsels and coöperation all their Protestant fellow Christians of acknowledged piety,



this they have not done, and it is not for us obtrusively to interfere with their measures. The Evangelical Alliance is only an approximation to what is right. But it was the best thing we could effect; the exponent of the largest measure of union to which we could attain. In a similar manner we are willing to believe that the Kirchentag was, under their circumstances, the utmost extent in the same direction to which the Germans could go. And, certainly, the deputation were not sent to censure or even to lecture or remonstrate with them for not going further. Nothing of this sort did they for a moment dream of, and there is not a word of it, as you will see, in Dr. Steane's speech. If such a construction was put upon it by the president or anybody else, it was a mistake. Yet I am willing to hope this mistake was made. I would rather understand the vote to have originated thus, than suppose that it was meant either as an ungenerous repulse of the speaker, or as a declaration that the assembly meant to be the abettors of intolerance.

“ But, taking this view of the matter, is there not still room for saying that it was surely a melancholy thing that such an assembly could be told of the gross instances of persecution which were brought before them—of fellow Christians suffering bonds and imprisonment in some instances, fines and banishment in other instances, and in one expatriation for life, for conscience' sake—and express no sympathy with the sufferers and no righteous indignation of their wrongs? Was this charitable? Was this Christ-like? I cannot tell you how my cheeks burned with shame, and my heart gushed with grief, as I went away pondering what I had witnessed. I was humbled as a Christian and as a Protestant. If I had met a Roman Catholic I felt that I must hide my face from his reproach. What could I have answered to his taunt—*tu quoque!* ”

#### FEEBLE EFFORT INVITES ERROR.

The letter of Mr. Day in preceding pages, offers an interesting view of the effect produced by the *partial* evangelization of India. The mingling of some truths, or half truths, of Christianity with the conceits of Hindoo theism, forming an opiate for the awakened conscience more difficult to be neutralized than the besotted idolatry it supplants,

because more congenial to human pride, is a mental phenomenon not to be lightly regarded.

There are other aspects in which the Hindoo mind is to be viewed, equally enforcing the sentiment that feeble missions invite error. There are many causes at work to unsettle belief in the ancient superstitions of India. Besides the silent but effective influence of European intercourse and arts, which could not fail to *suggest* many things to observing and thinking natives, the East Indian government pays great attention to the education of the people. But through fear of awakening popular hostility no religious instruction is communicated in the government seminaries. If India were like New England, a land of Christian light, where churches, Sabbath schools and family instruction do more for Christian education than could be effected in connection with any common school system, this circumstance would be comparatively unimportant. But it is far otherwise: and the infallible consequence of such a scheme of education, there, is to lift the minds of youth to a height from which they look down with contempt on the debasing superstitions of their countrymen, without offering them any substitute. Deism, pure or variously modified by diversities of mental character and other accidental causes, is the direct result, and to this multitudes have come or are coming.

To complicate the process and vary the effects of this original error on the part of the government, there are various external and circumstantial influences to be taken into account. Mere intellectual pride, revolting at the puerility and impurity of the traditional superstitions, may be satisfied with deism, but this cannot always be the case. Sometimes the conscience as well as the understanding receives an impulse. Something more than “natural piety” is demanded. Perhaps a few fragments of Christian truth are received, and then follows the effect mentioned by Mr. Day in the letter referred to. But there are counterfeit



forms of Christianity current in the east as well as in the west. Teachers of popery, and other teachers of sacramental virtue, with the doctrines of popery diluted into nostrums of different degrees of strength, offer to the awakened Hindoo the form and the promises of Christianity without the power thereof. For his *gooroo* he substitutes the "Christian priest," and devolves on the latter, as he had done on the former, the sole care of his immortal interests. If the water of the Ganges, self-applied, will not remove sin, he trusts that other "holy water," applied by a "successor of the apostles," may have the needful efficacy. The austerities of penance, and the supposed restorative virtues of purgatorial suffering, certainly have an analogy to some parts of his ancient faith and ritual; only a little refined from their material grossness, and so better suited to an awakened and partially cultivated mind, as well as soothing to a spirit that feels the bitterness of sin and rejects the only certain remedy. Popery is as active as ever in commending such solemn mockeries to universal acceptance. The emissaries of Rome haunt the path of the Christian missionary, to take advantage of any remissness or inadequacy in the work of evangelization, to snatch the fruit of his teachings when imperfectly grown and transplant it into their enclosure, there to ripen into a harvest of chaff.

Nor is this the worst. It is known that in the principal cities the study of the English language is increasingly popular. As a consequence, there is a growing demand for English books. And what do presses in Christian lands offer for the young Hindoo to feed upon? A glance at the advertising columns of the Bengal newspapers shows, among many excellent works, lists of books that no considerate Christian would suffer to enter his dwelling. There are the latest issues of infidelity, the presumptuous skepticisms of Strauss and Parker and their allies: nominally Christian books assailing the cardinal doctrines of the gospel; the most antichristian and de-

moralizing literature of either hemisphere does its part to leaven the native mind. The ground prepared for the reception of these tares is indeed limited in extent, but it is fast widening, and the seeds of evil have a power of rapid self-multiplication. The maturity of one crop is the sowing of one a hundred fold greater.

What is true of Hindoostan is true in some degree, and will become still more literally true, of all British India. There are tendencies, slight, indeed, at present, in the same direction, wherever free intercourse with civilized nations exists. The moral of all this is plain. Missionary labor should not be done by halves. "Well begun," in this work, is not always "half done." The task is continuous, and for a time, till the movement shall have acquired a certain weight and momentum, must be urged with augmented force. "In the morning sow thy seed, and in the evening withhold not thy hand." When the disciples had "toiled all night," without success, the Lord said, "Launch out into the deep."

#### SANDWICH ISLANDS.

The *Missionary Herald* publishes a detailed review of the mission to the Sandwich Islands for one year, by which it appears that though the additions to the churches have not been as numerous the past year as in some former years, there has been a general advance in several respects. With the increase of wealth in the islands, the people have shown a commendable spirit of liberality. Except at Honolulu and its vicinity, Romanism is on the decline. On one of the islands a few individuals have joined the Mormons. The island of Molokai has made the most striking advances in religious and in temporal things. The congregations are large, the churches efficient, and the members are regular and liberal in their contributions. The valuation of property on the island has doubled within a year, and it is worthy of notice that the decline of the native population there has been arrested, and a small increase is shown.



The statistics of the churches sum up as follows: Added the past year on examination, 860; deceased, 632; excluded, 263; whole number in regular standing, 21,054. The contributions reported are, for building and repairing churches, \$8,600; support of ministers, \$4,377; to the American Board, \$3,170; other societies, \$465; various objects, \$308; for purposes not specified in report, \$4,166; making a total of \$21,094. The reflecting reader who remembers what those islanders were, less than a third of a century since, will need no comment upon such figures as these.

An interesting discussion took place at Honolulu in August last, in a meeting of the Hawaiian Agricultural Society. A temporary depression of prices had embarrassed the sugar planters, and a resolution was introduced asking the government to authorize the establishment of distilleries, and the making of spirits under certain restrictions, as an article of commerce. The proposition had been approved by the Minister of Foreign Relations, and its discussion lasted nearly the whole day. Chief Justice Lee and Mr. Severance, the American Commissioner, spoke against it. On taking the question only three or four votes appeared for the resolution. Nearly all the planters, the class proposed to be benefited by the measure, were in the majority.

#### BAHAMAS.

There are in the Bahamas nearly sixty Baptist churches, scattered over six hundred miles of water, under the oversight of three English missionaries. The state of the congregations is highly encouraging, in view of the very partial measure of intelligence possessed by a people lately emancipated from slavery. Besides preaching the gospel, much attention is given to Sunday and week day schools, to social meetings and religious counsel from house to house. In the month of August last an associational meeting was attended on the island of

Rum Cay, of a very pleasing character, the interest of which was heightened by the reception of twenty-five persons into the church, a number of them pupils in the Sunday school at Port Nelson. That school has had a rapid increase of late, and in addition to those already baptized there are inquirers who, it is hoped, will soon be gathered in. The missionaries present urgent claims to their brethren in England for help to cultivate more thoroughly a field so extensive, and one of more than common promise.

#### JEWS IN CHINA.

Allusion was recently made by Dr. Macgowan (see Magazine, last volume, p. 362,) to the existence of a small community of Jews at Kaefungfoo, in the interior of China, living in great poverty and ignorance, and rapidly becoming extinct. The two young Chinamen who brought report of their state, were again despatched by Dr. McDhurst to bring some of them to Shanghai, and also to obtain copies of their Scriptures for comparison. A slip forwarded by Mr. Johnson, of Hongkong, mentions that they have been successful in this undertaking. The people were reminded that from their ignorance of Hebrew they could not understand their own laws, and that if some of their number would go to Shanghai they could be instructed in the language and thus teach others; also that people in other parts of the world, who believe in their sacred books, desire copies of them to ascertain the correctness of other copies. These suggestions, after some objection, were favorably received, six rolls of the Pentateuch were purchased, one a very ancient copy, and two men consented to remove to Shanghai. They arrived with their books in safety, and have commenced learning Hebrew. The rolls are of white sheepskin, sewed together, twenty or thirty yards long, and will be forwarded to London, to be deposited in the British Museum. The Christian world will look with deep interest for further communications concerning this remnant of Israel.



## FAITH OF AN AFRICAN CHIEF.

The African converts gathered in Jamaica, by missionaries of the United Presbyterian Society, moved with compassion for the land of their fathers, sent four years ago several of their number as teachers, under the care of Rev. Mr. Waddell, to Calabar at the mouth of the Niger. The success with which their mission has been crowned, appears in the following facts, showing the efficacy of even a little faith acting in view of very limited knowledge.

King Eyo, the chief of a town where Mr W. has his station, is not only very intelligent, but, in matters of greater importance, very promising. The people assemble in his courtyard every Sabbath to be instructed by Mr. Waddell, who explains to them the great truths of the gospel, King Eyo himself acting as interpreter; and this has been going on for upward of four years. He is quite convinced of the absurdity of the superstitions which had prevailed so long amongst his people, and frequently speaks of them as "those foolish things."

The subject on one occasion happened to be the due observance of the Lord's-day. Eyo was much struck by it. It is by the sale of palm-oil that he carries on trade with the English merchants, and it so happened that the next market-day fell on the Sabbath. Eyo determined that he would not traffic on that day; and

he informed the traders to that effect—that it was "God's palaver day," and he would not trade on it. They were much annoyed, and endeavored to dissuade him from his purpose. They told him that he would lose the sale of it, and that henceforward no one would traffic with him; but he was immovable. His mind however was much troubled, and could not rest. At last he resolved he would go and tell God about it in prayer. He went on his knees and breathed forth his thoughts. He prayed to God, that as he had kept his palaver-day, so he would not suffer his market-day to fail, but so order it that he might sell his oil. It was a simple prayer, for as yet it was only a little light that had entered within his mind, and which was struggling with the darkness that had so long prevailed there. The Sabbath was observed, and no market was held on it; but, on the next market-day, such was the demand, that Eyo sold all the oil he had on hand, both old and new, and still was unable to meet it fully; and then it was, that, in the fulness of his heart, he went to Mr. Waddell and told him all that had taken place. No Sabbath market is now permitted to be held in Creek Town, and the people have thrown away their Ekpongyong, or chief domestic idol.

## AMERICAN BAPTIST MISSIONARY UNION.

## LIKENESS OF REV. ALFRED BENNETT.

Agreeably to the hope expressed, we present on the frontispiece of this volume an engraved likeness of our late brother and fellow-laborer, the Rev. ALFRED BENNETT. The portraiture, we hardly need to say it, is singularly just to the original. All who knew him will feel this, and all others will naturally infer it from the life-like style of execution, which does great credit to the artists, Messrs. Andrews and Wagstaff, of this city. The accompanying sketch of Mr. Bennett's life and character is equally truthful; we say it for those who were not intimately acquainted with him; and it is with no ordinary degree of satisfac-

tion we are permitted, not only to lay them both before our present readers, but to place them on enduring record for those who shall come after.

## GERMANY.

That we may embrace in this number of the Magazine as complete a view as practicable of the existing state of our mission cause in Germany, we insert here portions of a letter just received from Mr. Lehmann, dated at Berlin, Oct. 10.

Church at Berlin—Enforcement of discipline.

We labor still under the consequences of the resolution carried in your presence here,\* (excluding one of our members.) Several others, eight in all, declared also

\* Alluding to the late visit of the For. Secretary.



their withdrawal. But four of these have repented and returned. The struggle that arose, during my absence in England, had developed also other things of a sad character. We have in consequence been compelled to exclude three members, the persons implicated, and are about to take measures in regard to those who acted as backbiters. They had not disclosed offences in a regular way, but by betrayal and rumor, which gave us great grief and anxiety. Amidst these trials God is gracious to us in giving us new converts. Two were presented to the church yesterday. Our services are well attended, and though almost alone, I preach with delight and in good health. One thing gives us much joy.

**What one convert can do.**

The son of one of our deacons and member of our Sunday school, to whom also I had given special instruction in a class of the elder children, left us a year ago in an unconverted state and much given to worldly pleasures. In Stettin the Lord had mercy on him, and awakened him from his sleep of sin. From thence he went to Hamburg, and again, at the request of his father whose health required aid in his business, he returned to this city. But how changed the youth; full of faith, and zeal and fervor! His influence is great in the family, all whose members he carries away to all our meetings; he has inspirited our association of young men, (jünglingsverein,) who have reorganized themselves; he has engaged in the local tract-circulation; and his fervent prayers in our prayer-meetings edify and gladden all. If *proved* faithful, I hope he will hereafter be a blessed instrument of preaching the gospel. How much *one* individual can do, if the Lord takes possession of him; and what a blessing for a house and a church is a converted child! May the Lord grant us many more of such blessings.

**Destitute churches — Demand for circuit preachers.**

Referring to the frequent journeyings which he had been compelled to undertake, as reported in his last communication (Mag. p. 422, last vol.), Mr. Lehmann writes:—

These journeys I have made only in consequence of urgent invitations. And

I have always been received with *too* great love and honor; the brethren with tears bidding me to remain, or return soon, forcing me frequently to use artifice to escape. I have found such visiting indeed not only beneficial, but highly necessary. To a very great extent it is owing to pastoral visiting that the truth is spread abroad and the brethren and flocks encouraged and confirmed. The destitute state of our churches and the urgent necessity of visiting them were matters of discussion also in our conferences at Hamburg; and it was resolved that more visiting should be done.

Nevertheless, if there are others who will care for these duties, I will very fain employ all my time and energy to be useful as I can here. For though I wrote you that I felt bound to follow the footsteps of the Lord *where* he pleases to have his work chiefly done, I by no means despair of a very gratifying result from labors bestowed in Berlin. How could I do this, having seen so many "days of small things," worshipping with a very few, and now finding myself surrounded by hundreds, in a place of our own, having already enjoyed immeasurable blessings, and revelations of God's grace and condescension?

**New cases of persecution—Fines and banishment.**

Two of our brethren (Werner and Gülzau,) have stood before the courts of justice lately, and have been fined, one five, and the other ten, dollars, for having administered baptism and the Lord's Supper and for uniting in marriage persons who had not in legal form declared their withdrawal from the (state) church. There is no remedy for this, and br. G., who will not pay the fine, will be despoiled of his goods. We may expect much more of these things. We shall surely have to undergo great trials before we attain to a settled state of sound liberty. May our strength be as our day.

Our blind br. Matthias, who so effectually preached the gospel in and about Stolzenberg, has been compelled to leave there; he made too great a stir, and too many came forward and were baptized. The magistrates found it the more easy to expel him as he is blind, and they could



pretend that he would be a burden to the community. All security, which was offered, was rejected. He was arrested, banished and abused. At the last accounts he was in Elbing, uncertain what would become of him. If forced to go to his home, he will be useful also there.

This morning (Oct. 16, ) br. Fasching arrives from Breslau, and will stay a day or two before going to Hamburg. He also is prohibited staying in Breslau. He is a native of Austria, was sent by br. Oncken to Silesia to labor for the Lord; but after much trouble and effort to get permission to stay, he is forced to leave. The difficulties in the way of settling any where are more and more, especially since the last legislation. Several brethren suffer under it here also, in Berlin. Arbitrary measures, besides, become more and more frequent.

#### Opening of a chapel at Memel.

Br. Niemetz writes exultingly of the opening of the chapel at Memel. It was an *event* in that town. In the morning there attended by estimate 1500 people, and in the afternoon not many less. He regrets very much that brethren from a distance were not there, to participate in the joy and in the work. If report is true, this chapel must be our largest in all Germany.

#### God overruling all.

The editor trusts he shall be pardoned for introducing the following paragraph of a personal bearing. It exhibits, at least, the kindly spirit of our brother, by which he is so eminently characterized. The interview referred to was had at Douai in France.

Very great joy I had in seeing by your letter from London, that you had opportunity of speaking with our dear brn. Oncken and Köbner, which I had almost thought to be impossible. If we have indeed lost much by your absence from the Hamburg Conference, and I venture to say you too, yet there have been some things to counterbalance. All the advantage has not been lost that we could derive from your visit; and I for one thank God for it; as in a better case, I, perhaps, might not have had so much enjoyment in it. Happy we are to acquiesce always in the dispensations of our great Lord, whose hand also we see working amidst our errors.

#### NAGAS OF ASSAM.

In a letter of recent date Mr. Bronson speaks of the interest manifested by some of the Naga hill tribes to learn to read. These tribes, it is supposed, bear a close affinity to the Karen.

"A few months since, a party of eight or ten Angamee Naga youth came down of their own accord to Nowgong to learn to read. They attend at the government school, but they now spend with me two hours daily, committing the first truths of Christianity to memory and learning to read and write. The opportunity was so unusual and so excellent to give through them to all their people a few correct ideas about the Scriptures, that I felt it would be wrong to neglect it. They are making considerable progress, and I hope will stay long enough to read our Catechism at least in the Assamese language. Let us pray that a Ko Thahbyu may be found among them, to carry the gospel into their many mountain villages."

#### DONATIONS.

RECEIVED IN NOVEMBER, 1851.

##### Maine.

Jonesboro', ch.	6.00	
Washington Co. Asso., E. D. Green tr., viz., coll. 16.61; Mrs. Mary Cole 2; first effort of an Infant S. sch. 50 cts.; Cherryfield, ch. 10,	29.11	
Wiscasset, John Sylvester	10.00	
		45 11

##### Vermont.

Cavendish, "A friend of missions"	6.00
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##### Massachusetts.

Boston, B. S., for China Mission,	50.00	
Do. Baldwin Place Sab. sch., (of which 25 is to sup. Tucker Baldwin in Mrs. Cutter's sch. and 25 to sup. a child in Miss Vinton's,) to cons. Augustine & Stinson L. M.,	100.00	
Ashland, ch. 10; Ladies' Miss. Soc. 12,	22.00	
Framingham, Abner Haven	5.00	
Lawrence, Amesbury st. Ladies' Miss. Soc., M. B. F. Brown tr.,	39.00	
Chelmsford, 1st ch., M. H. Dudley tr., mon. con., 18.03; Fem. Karen Soc. 21,	39.03	
Charlestown, 1st ch. Sewing Circle, to sup. Sarah Emerson in Mrs. Cutter's school,	25.00	
Mansfield, ch.	12.97	
Harvard, H. M. Smart 25 cts.; Kimball Lawrence 1; Sterling, Asa Hopkin 1; Heman Kendall 50 cts.; Coll. for Siam Miss. 6; N. Randolph, ch. 40; per Rev. E. Savage, agt.,	49.25	
Chatham, ch. 26.30; Fem. Char. Soc. 18.38; S. sch. 5.32; per Rev. J. F. Wilcox, agt.,	50.00	
		392.25



## Connecticut.

Conn. Lit. Inst. Fem. Miss. Soc., for  
sup. a child in Karen Boarding sch.  
named L. M. Parker. 5.00

## New York.

Utica, Dea. Hawley's family, to sup.  
a child in Assam Orph. sch. named  
Harlow Hawley, 25.00  
Brooklyn, Central ch., to cons. Miss  
Sarah Frances Hicks L. M., 100.00  
Watertown, S. sch., for Assam Orph.  
sch., 9.00  
New York City, Thomas DeWolf, per  
Rev. J. F. Wilcox, agt., 1.00  
— 135.00

## New Jersey.

New Jersey State Conv., Peter P.  
Runyon tr., viz., Anwell, ch. 42.63;  
S. sch. 5; Bordentown, ch. 12.40;  
Burlington, mon. con. 25.22;  
Youth's Benev. Soc. 3; S. sch., for  
Indian Miss., 26.52; Inf. S. sch. 9;  
Sewing Soc. 8.63; a friend, for Ar-  
racan, 10; Camden, 1st ch. S. sch.  
5.86; Cedarville, ch. 13; Cohansey,  
ch. 10.56; Elizabethtown, ch. 4.25;  
Freehold, ch. 21.16; George's Road  
7; Greenwich, ch. 6.10; Hamilton  
Sq., ch. 13; Hightstown 40; Holm-  
del 24.50; Herbertsville 5; King-  
wood, ch. 23; Kettle Creek, ch. 3;  
Lambertsville, ch. 2.98; Medford,  
ch. 7; Middletown, ch. 57.61; Mt.  
Holly, ch. 10.65; Mullico Hill, ch.  
18; Pittsgrove, ch. 17; Sandy  
Ridge, ch. 13; Scotch Plains, ch.  
21.50; Shrewsbury, ch. 20; Tren-  
ton and Lambertson, ch. 59.46;  
Trenton, 2d ch. 3; Jonesborough,  
ch. 3; Upper Freehold, ch. 82.96;  
Millville 10, 644.99  
Moorestown, S. sch., Amos Weaver  
sec., 4.00  
Trenton, S. sch., to sup. a boy in As-  
sam, named David Bristor, 26;  
Newark, 1st ch., to cons. Rev. Jo-  
seph Perry L. M., 100; per Rev.  
J. F. Wilcox, agt., 126.00  
Raritan, S. sch. 1.75  
— 776.74

## Pennsylvania.

Northumberland Asso., J. Moore tr.,  
viz., Jersey Shore, ch. 23.31; White  
Doer, ch. 12.90; Muncy, ch. 2;  
Union, ch. 6.83; J. Moore, Sen. 5;  
H. Watts 2; Milton, H. Funk 5;  
Joseph Meixill 5; coll. at State  
Conv. 39.50; to cons. Rev. J. Green  
Miles L. M., per Rev. J. F. Wil-  
cox, agt., 100.54  
Peter's Creek, ch., John Simmons tr., 14.00  
Eaton, ch. 5.50; Tunkhannock, a  
friend 50 cts., 6.00  
— 120.54

## Ohio.

Rocky River Asso., viz., Euclid, ch.  
30.34; Granger, ch. 3.87; Milton,  
ch. 3.25; Medina, ch. 11.37; Roy-  
alton, ch. 50 cts.; Liverpool, ch.  
17.04; Westfield, ch. 4.74; Mrs.  
Sally Phillips 8; Cleveland, ch.  
97.94; Seville, Mrs. Jones 22 cts.;  
Columbia, ch. 9.40; Fem. Benev.  
Soc. 6.98; coll. at Asso. 11.50; per  
Rev. J. Stevens, agt., 200.15  
Lorain Asso., viz., Avon, J. B. Jame-  
son 1; Fem. Benev. Soc. 8.80; Spen-  
cer, ch. 3; Huntington, ch. 1.82;  
Camden, ch. 3; Annual coll. 10.37;  
per Rev. J. S., agt., 27.49  
Columbus Asso., viz., Johnstown, ch.  
5.50; Welch Hills, 5; Delaware,  
James Eaton and family 4.25; Lib-  
erty, ch. 4; Alexandria, ch. 2;

Berlin, ch. 50 cts.; coll. 11; per  
Rev. J. S., agt., 32.25  
Coshocton Asso., viz., Evans Creek,  
ch. 2.45; Wolf Creek, ch. 2; Tom-  
ica, ch. 9.25; Jefferson, ch. 5;  
Mohawk, ch. 5; for Siam miss., 3;  
Henry Yunker 2; D. Huff 50 cts.;  
coll. 10.65; per Rev. J. S., agt., 39.85  
Meigs Creek Asso., viz., Marietta, ch.  
20.46; S. sch. 2.54; Duncan's Falls,  
ch. 6.25; McConnelsville, ch. 27.37;  
Groveport, ch. 7.32; Bristol, ch.  
2.03; Rachael Young 40 cts.; Wil-  
liam E. Matthews 38 cts.; coll.  
15.75; per Rev. J. S., agt., 82.50  
Wills Creek Asso., viz., Concord, ch.  
2.82; Rev. William Mears 2; Mrs.  
E. Bateman 1; Mrs. Laruc 1; coll.  
8.25; per Rev. J. S., agt., 15.07  
Scioto Asso. coll., per Rev. J. S., agt., 10.12  
Portage Asso., viz., Garrettsville, ch.  
10; Hiram and Troy, ch. 2; Streets-  
boro' Fem. Benev. Soc. 5; S. sch.  
1.13; per Rev. J. S., agt., 18.18  
Huron Asso., viz., Fitchville, ch. 6;  
Auburn, ch. 13; Fairfield, ch. 12.  
50; East Townsend, S. Jones 1;  
coll. 5.20; per Rev. J. S., agt., 37.70  
Miami Asso., viz., Cincinnati, 9th  
st. ch. 27.50; for Siam miss., 60.15;  
mon. con. 24.74; Dayton, 1st ch.  
29.33; S. sch. 6.67; Wayne st. ch.  
9.55; S. sch. 11.45; Hamilton, ch.  
6; S. sch. 2; Franklin, ch. 35.35;  
for Siam miss., 25; S. sch. 5.65;  
Lockland, ch., for Siam miss., 15;  
coll. 28.40; per Rev. J. S., agt., 286.79  
Quaker Bottom, Thomas Gardner 10;  
Blue Rock, ch., for Karen bible,  
6.50; per Rev. J. S., agt., 16.50  
Zanesville, Market st. ch. 26.00  
Zoar Asso., G. C. Sedwick tr., 20.00  
Blooming Grove, coll., per Rev. J. M.  
Haswell, 2.00  
— 816.55

## Indiana.

Ind. For. Miss. Soc., J. R. Osgood  
tr., 175.11; Hartford, Rev. Wm.  
Chaffee 5; Salamonina Asso. 5;  
Terre Haute, ch. 7; per Rev. J.  
Stevens, agt., 192.11

## Illinois.

Georgetown, ch. 4.00  
Quincy Asso., M. Shuey tr., 81.68  
A friend, on board Packet Boat, 2;  
Ottawa, Mr. and Mrs. G. Fisher 5;  
per Rev. J. M. Haswell, 7.00  
— 92.68

## Michigan.

Pontiac, Ladies' Miss. Soc., for sup.  
of Lucy Cornelius in Mrs. Brown's  
sch., Assam, 15.00

## Wisconsin.

Beloit, ch., per Mr. Chandler, 7.50

## New Brunswick.

Portland, S. sch. Juv. Miss. Circle,  
for Burman miss., 8.00

## Burmah.

Mergui, "a friend," 118.06  
— 2726.12

## Legacies.

Bridgeport, Ct., Betsey Pomroy 30.00  
Ebenezer, Ia., William Morgan, per  
William Dills, administrator, in full, 50.00  
— 80.00  
— 2806.12

Total from April 1 to November 30, 1851, \$32,  
637.88.



THE

# MISSIONARY MAGAZINE.

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VOL. XXXII.

FEBRUARY, 1852.

No. 2.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### RANGOON.

#### LETTER FROM MR. KINCAID.

The following letter is in continuation of the narrative of events at Rangoon, published at p. 487, last vol.

Aug. 11, 1851.—I wrote you by the July mail that on the first day of the month we were summoned to appear before the viceroy to hear a friendly message from the king. You can hardly fancy what favor it gave us in the eyes of the officers and all the people, to be noticed in this manner by his majesty. It was regarded by all as a mark of special favor. We have felt the effect ever since in the treatment we have received from all classes of people.

#### *Diversities of tongues—Scriptures for all.*

The number of visitors at the house in July was perhaps larger than in June. I have no means of knowing the exact number,—probably 6,000. Dr. Dawson keeps a register of all who received medical or surgical aid, and it shows, for July, 1780 persons. All who come hear more or less of the gospel of Christ, and among them are a few who appear to be earnest in their inquiries. There are often fifteen or twenty persons, of six or seven

different nations, sitting in my room, and all reading the Scriptures in their own languages. I have lying on my table the scriptures in Hebrew, Greek, Latin, English, Portuguese, Burmese, Hindustani, Hindi, Bangali and Tamil. I need versions in Persian, Armenian and Chinese, in order to accommodate all who come, that they may read in their own languages the wonderful works of God. Two men who call can only read Hebrew, and they are both interesting men. It is delightful to hear them read the Psalms in the language of David. Beside them sit Burmans and Hindoos, reading the same divine songs in their languages. O that God would rend the heavens and come down, as on the day when Peter preached to the multitudes gathered in Jerusalem out of every nation. There must be an unction from above, or there will be no fruit. How powerless are all our efforts unless the arm of the Lord be revealed!

#### *A cheering contrast.*

We have reason to praise God for the favor he has given us in the eyes of the heathen, making our way plain thus far, and opening so wide a door for preaching



the gospel. Last April all was dark and dreary, the worst fears of the timid seemed to be but too well founded. What could missionaries do under a government so bitter and relentless towards all foreigners? How could we hope to labor in the gospel, when even foreign merchants are harassed unceasingly, some of them made prisoners in their own houses, others thrown into the common jail? Such were the feelings of all when we reached Maulmain. "You are going into the lion's mouth," was the language of many when we left for Rangoon. It seemed truly so on our arrival here. Tyranny in its most odious forms seemed to be the rule, not the exception. I was declared a prisoner and forbidden to speak, or to walk beyond the limits of my own dwelling without the surveillance of a Burman officer. Of course I paid no attention to these orders. Such was the state of things on the 20th of April. On the first of May we were in our own hired house, our books displayed, our dispensary open; and we commenced our work of healing diseases, preaching the gospel and instructing all who came. On the 3d of May came a royal order, bidding us welcome and expressing the hope that we would be disposed to remain in the empire. From that day to the present we have labored without the slightest molestation.

**The missionaries' object well known.**

Our object in coming to this country is well understood. The governor himself said, last April, that he had formerly known me in Ava and that I was laboring to overturn the king's religion. On the first of July, when we went to the governor's, we found some twenty-five or thirty officers and servants sitting in the audience hall. They began conversing among themselves on the subject of our mission, the character of our books and the peculiarities of our religion; and certainly, they said much that was very true. After this they began to ask questions, and one was, if we were not 'Jesus Christ's men.' "We are," I said, "and now I will give you the rea-

son;" and I went on for some twenty-five minutes giving them an outline of the Christian religion, no one interposing.

I will mention another fact. Early in May the governor told Captain Crisp, an English merchant, that he should forbid my preaching and making converts, and that Mr. C. must be my security. He replied that he could not be my security in any such matter. Mr. C. informed me of this conversation two or three days after it occurred; and said the governor would soon demand of me the promise that I would not preach or make converts. I replied, "No; the governor will attempt no such thing. He must certainly know that I would refuse to give any such promise, and then he would be under the necessity of driving me from the country, or of submitting to see his authority disputed. The first he dares not do, the second would be too humiliating." As I expected, the governor has said nothing to me on the subject.

I mention these facts, I might mention many others, to show that the design of our coming into this empire is well understood. Still, we are not only allowed to go on, but are treated with favor by the authorities. How long this state of things may continue, we know not; and it seems to me that we should not fret ourselves about the future, but go on with our work, trusting in Him who ruleth over all.

**Singular message—Interview with the governor—His extortions.**

On the 29th of July we received a message from the governor which gave us no little solicitude. Very early in the morning, one of the government interpreters came and said the governor expected to see us. "What," I inquired, "does the governor want?" "He says, sir, that he has been very kind to you, in sending up a petition to the king, and at great expense in bringing the royal order from Ava, and you do not visit him nor say anything about the expense of getting down the order." "Indeed," I said, "this is strange. If



the governor sent a petition to the king he did it without our request; and who supposes it has cost anything to bring the order from Ava? It is an outrage to speak of expense, and you may tell the governor so." "No, sir, I would not dare to speak such words, for he is the governor, and you had better come and see him." "Very well; we will see him, but not to-day."

Every one supposed that a demand would be made for some two or three hundred rupees,—this would be treating us as he treats other foreigners. "What will you do?" was the inquiry of every one. "Refuse to pay any such demand." "But he has power to compel you." "He has power to send us out of the country, but he has not power enough to compel us to submit tamely to extortion and oppression." We remained quietly at our work till the 31st, thinking it not best to be in haste to see him. Many persons who are very friendly, urged that we should go with a present worth thirty or forty rupees, tell him that we were afraid and that we were poor, and so throw ourselves upon his clemency. To this I replied that neither was true. We were not afraid, neither were we so poor as to beg. If the governor had any just claim we would pay him, but would never tamely submit to extortion and tyranny. For in submitting to one act of tyranny we were only inviting outrage and oppression.

We took along with us a small present worth about eight rupees. We were received in a bland and gentlemanly manner. The governor made several inquiries, and among others when we intended going to Ava; to which I replied, "As soon as the rainy season is over." "You are right," he said, "it is difficult and dangerous to go up during the rains. When you are ready to go, I shall furnish you with the expense of the journey." None who saw and heard him on this occasion, could fancy him the governor we had to deal with last April. He did not even hint about the expense of getting the king's order, and of course

I did not. He mentioned a complaint which troubled him much, and requested Dr. Dawson to prescribe for him. The next morning he sent for the medicine.

About three weeks since, the governor had an English captain, his first mate and ten or twelve of his crew, in prison, and extorted 1000 rupees besides detaining the ship two weeks. The captain very properly demanded a jury, and the governor appointed seven Armenian and Mogul merchants, who acquitted the captain of all blame. The governor went into a great rage and threatened the jury with fines and imprisonment. He then sent about forty of his guards to Mola Abram, the agent of the ship, with orders to shoot him if he refused to come. This settled the business. Mola Abram is a mussulman, and, though an English subject, had not courage to refuse the demand, and paid the thousand rupees. Such outrages are committed almost daily, with hardly the forms of law, by this man, who has the power of life and death. I will not trouble you with a long catalogue; but a slight specimen of pagan rule may not be valueless.

#### Inquirers—Disciples at Ava.

Yesterday (Lord's day) Ko Uetnee and three sons-in-law spent nearly all day with us. They live in a village four miles distant. He and his wife, three daughters and one son-in-law, are steadfast, worthy members of the church. With two sons-in-law who are not Christians I had much conversation, and one of them before leaving requested me to pray for him. Another very hopeful inquirer spent nearly the whole day making inquiries and listening to the gospel message. He is an officer, and has been listening almost daily for the last two weeks. His heart seems to be affected with the truths of the gospel. Several others appear very well. Why may we not hope and pray for the Holy Spirit's influence? I do not know why it is so, but I am confident I preach without much expectation of seeing immediate results. Sometimes I am so conscious



of this lack of hope and faith in my preaching, that it is painful in the extreme. But I will not trouble you with this. Pray for us, that we may be armed with the Spirit's power, else our preaching will be as idle tales.

We have been delighted to learn that Ko Gway and Moungh Shway Nee, two of our oldest disciples at Ava, are alive. I am exceedingly anxious to get to Ava, and yet feel sad to leave this wide and hopeful field. A native preacher here could do almost nothing alone, but two or three could labor to great advantage with a missionary. We never have occasion to leave the house to find an assembly. The governor restricts us about giving books, and this is the only restriction. On the other side of the river I can distribute tracts and books, as that is another province over which this governor has no control.

#### Karens of Burmah Proper.

Aug. 28.—Two Burman assistants sent to visit the Karen churches east of Rangoon, have just returned; and last evening Oung Bau and nine other Karen disciples came in and spent the night with us, remaining till one o'clock to-day. We had a precious prayer meeting together, and heard their report both of prosperity and of suffering. To give you anything like a just account of their sufferings would require too much space and would present a dark picture, awakening the deepest compassion for the oppressed brethren, and burning indignation against the tyrants who crush them. For the present, at least, I will leave this gloomy detail, and mention the good hand of God upon them in making them rich in faith and heirs of a better kingdom.

Everywhere among them they have family worship morning and evening, and in every church they meet four times every Lord's day for public service. Oung Bau is the only ordained minister on the east side of the Irrawadi, and his district extends from the sea shore to within a few miles of Prome, nearly 300 miles from north to south. Within this

district are thirty churches and something over 1000 members. There are ten assistant preachers. Oung Bau is obliged to visit all these churches to administer baptism and the Lord's supper, also to look into the discipline of the churches. During the past year he has been compelled to suspend from the ministry two assistant preachers, as well as several other members. There is no instance of apostasy, and there have been but few cases of serious discipline.

#### Great need of laborers.

It is quite probable that, among the ten assistant preachers, one or two of the most mature and well instructed may be suitable candidates for ordination, so as to divide this district into three. We might then look out from among the disciples in the different churches six or eight more for assistant preachers, so as to render the churches more efficient, and also to enlarge the field. One ordained minister, with four or five assistants, should go into the neighborhood of Toung Oo, a city 130 miles north-east of this. The Karens are exceedingly numerous over all that region, and they have sent repeatedly for teachers. Then again one ordained preacher, with several assistants, should be in the province of Prome, to carry the gospel through that region and northward towards the Salwen river. Now we have one assistant in that province and two churches. To the west, in the Dalla province, within twenty-five miles from Rangoon, and onward 150 miles towards Bassein, the Karens are numerous. From this region messenger after messenger has been sent to inquire for teachers, as they have heard of this religion brought by men from the setting sun, and that their countrymen are receiving it. The fields are white for the harvest and the laborers are few. The fields I have indicated cover a district 300 miles long and 200 broad, and are exclusive of the Pantanau and Bassein provinces extending between the Irrawadi and the Yoma mountains. There the churches are more numerous and more efficient, and for the last few years have suffered



less from oppression: there are four or five ordained ministers and some twenty-five assistants. The Karens are praying, and we are all praying, that the Lord of the harvest would raise up laborers to enter this great and hopeful field. Still, while we pray, we must look out for the men best qualified to go forth and sow the seed of the kingdom. We feel confident that there will be found among these 1000 members, a number of men full of faith and ready for the work.

**Strength of faith in Karen Christians.**

Just now five Karens came in, members of a church at Yutho, where there are about seventy members and several who wish to be baptized. The church is anxious to have a preacher, and also to have an ordained minister to visit them twice a year to administer baptism and the Lord's supper. They have come to see if we can do anything for them. It is surprising how rapidly the news of our arrival in Rangoon, and of the rough treatment we received from the governor, spread among the Karens. All who have come in informed us that they soon heard of it, and that prayer was made incessantly for us that we might not be driven from the country. I feel ashamed when I look on this people, so full of faith and steadfastness,—so certain that the day of deliverance is at hand, that the empire of darkness will be overturned. The seal of God is on this people. Every where among them there is a spirit of inquiry, and the Lord is raising up men of strong faith for the work of the ministry. While the Burmans are groping their way amidst the darkness of pantheism, and are toiling under the weight of a superstition more degrading than popery, the Karens are inquiring for God's Book, and the God of the Bible is their refuge.

When Oung Bau left, to-day, I sent also two Burman assistants to visit the churches to the north and northwest, to deliver them letters, to preach as widely as possible and see how they do. There are two difficulties in the way of my going into the country: one is, the whole

country is flooded, so that over the rice plains the water is from twelve to twenty-five inches deep and often three or four miles broad; then again, the crowds of people at our house demand my time from morning till night. We have a number of hopeful inquirers. Two have appeared to receive the word in faith and have asked to be baptized. The numbers who come and are brought for medical aid is great; and to all the gospel is preached.

I have written to Maulmain for a good supply of testaments and other books, and when they arrive shall send one half to a Burman Christian's house, a few miles east of the city, and the other half to Oung Bau, at the north. They can then be obtained by the people without danger from the authorities in Rangoon.

A great work has been done, but a vastly greater remains to be done. Fifty Karens have been baptized within a few weeks past. The Macedonian cry, Come over and help us, is made on every side. The churches seem to be awaking to the necessity of looking out from among them the gifts that God has given, and putting more men into the ministry; but they want counsel and aid in so important a work.

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**LETTER FROM DR. DAWSON.**

**Security in missionary labor.**

Aug. 21, 1851.—As the schooner "John Hepburn" is expected to sail from this port to-morrow, direct for Calcutta, and will probably reach there in time to meet the overland mail that leaves for England on the 8th proximo, I improve the opportunity to write to you, to give you some further account of our labors in this city.

Our situation at present, I am happy to say, is in every way as pleasant as we could expect it to be under the circumstances in which we are placed. We are not only exempt from every species of annoyance and official interference, but positively receive to some extent the protection and favor of officers of the



local government. Our character as missionaries, we believe is fully known, and we labor daily in our calling, directly and publicly, without the slightest molestation from any quarter. The people continue to flock to us in great numbers. They manifest no desire of secrecy nor fear in coming, but walk in and out of the mission house just as suits their own convenience and pleasure. They have, at least, a guaranty of exemption from surveillance in the example of their own public officers. Many of these make calls on us with long trains of followers and their insignia of office. Several of their most distinguished and influential priests also occasionally visit here, each having a retinue of young poongyees. These facts cannot but impart even to the most timid of our visitors a feeling of security in resorting to the house of the American teachers.

#### *Liberality of a Boodhist priest.*

In addition to this encouraging feature, a remarkable freedom from bigotry, (as we have had occasion to notice,) is evinced by the poongyees that call here. As an instance of this kind I would just mention, that last Sunday week, a little before the afternoon service commenced, a poongyee of considerable influence called, in company with a number of his pupils or novitiates. When the time had arrived for the meeting to open, I told him we were going to have preaching, and invited him to take a chair up stairs. He politely requested to be excused himself, but expressed a wish that all the young priests with him might go up and listen, saying that he would wait for them below, where he was sitting. Opening a bible, which I handed to him, he promised to read in it till the service was closed.

The native preacher, Ko En, conducted worship and preached nearly an hour. Besides the young poongyees, a few other strangers were present. When I returned to the priest, he asked me to give him a copy of the bible. I replied that I was very sorry I could not, as the governor had forbidden us to give away

books. "You may read it," I remarked, "as long as you like; but I cannot give it." Taking up a bound volume of tracts that was on the mat before him, and running his eye rapidly over some of its pages, he said there were some things in it he wished to write down in a parabike, (a rough Burman book composed of black paper,) and he wanted to know if I could not lend it. "Certainly," I observed, "I can lend it, but must not give it to you." Apparently much gratified, he rolled it up in a handkerchief, and gave it to one of his attendants to carry to the kyoung. He then left, urging me to call soon and make him a visit at the monastery. His readiness to send his pupils, clothed in the yellow robes of the priestly office, to hear the gospel preached, displayed a liberality of sentiment that I had hardly dared to look for in a Boodhist priest who lives, as it were, under the very shadow of the great Shway Dagon pagoda.

#### *Rainy and sickly season—Mohammedan sympathy.*

We are now in the fourth month of the south-west or rainy monsoon. The weather is therefore excessively damp and wet. Every thing feels damp, clothes, papers, books, furniture and medicines; and it is astonishing how readily they all get covered with a dark, destructive mould or mildew. The season has been unusually prolific of disease. Intermittent and remittent fevers, dysentery, colds and rheumatism have been the prevailing forms of sickness. Two or three Europeans have suffered severely. The wife of Captain Crisp, the British postmaster of this port, the chief officer of the ship "Shelometh," and Mr. Stephens, an Armenian merchant, were brought to the very borders of the grave, but happily all of them have recovered. Through much mercy our missionary circle has been preserved from any attack of illness, and all of us seem at present to enjoy a very fair measure of health. The quantity of rain that has fallen since the middle of May must be over sixty inches. The thermometer now ranges



between eighty and ninety degrees in the course of the day and night, it being warmest in the afternoon and coldest after midnight.

A couple of weeks since, the Moham-medan fast of Ramadan terminated. It continues for a lunar month, and is observed by all the conscientious professors of that system. It was appointed by "the false prophet" in commemoration of "the month in which," it is said, "the koran was sent down from Heaven, a direction unto men, and declarations of direction and distinctions between good and evil."\* On the evening of the expiration of the fast, there is generally a good deal of feasting in the houses of leading votaries. About ten o'clock on the night in question a mussulman, stepping into the verandah of a new house that was not quite completed, fell through the unfinished floor and broke a limb. A cry for help was instantly raised, and a great crowd gathered round him. The night was dark. A score or more of his Mohammedan friends came down the street with lanterns to the front of the mission house, and pleaded that I would go and see him, as he was one of their preachers. (In this place every man who can read the koran in Arabic, appears to act as a preacher or leader of their devotions, however secular may be his other engagements.) Getting a few splints out of the dispensary, Mr. Kincaid and I went to his assistance. Having ascertained that it was a simple transverse fracture, we set the bones and bandaged the limb. Late as it was, it appeared from the great throng at the house as if nearly every mussulman in town was in attendance. We were surprised to find so wide-spread an interest prevailing on account of the accident, and saw at a glance how willing the followers of the Crescent are to turn out and aid a distressed brother of their own sect, while at the same time they would scarcely extend their pity to one whom they regarded as an unbeliever.

Our most anxious desire now is to see

\* Sale's Koran.

hopeful evidence of *fruit* springing from our efforts to lead the heathen to Christ. While on the one hand we are encouraged, greatly encouraged, to press forward in the work, we are on the other hand deeply sensible of man's utter inadequacy of himself, to accomplish the conversion of souls. This end can be obtained "not by might, nor by power, but by my Spirit, saith the Lord." Hence we must

— "Learn to labor and to wait  
Till God's all-favoring hour."

Visits to monasteries — Courteous reception.

As has been intimated, a few of the principal poongyees of the place have occasionally visited our house, sometimes for medicine and sometimes for a friendly call. The kindly disposition thus exhibited has encouraged me to visit them at their monasteries. They always seem glad when I call upon them. They converse freely on every subject that happens to turn up, without arrogance or affectation, not unfrequently making an ingenuous confession of the limited knowledge on many subjects possessed by the Burmans. In regard to "worldly knowledge," meaning the arts and sciences, they frankly admit that the white race possesses a decided superiority, but claim for themselves a superior share of "heavenly knowledge." The young priests and scholars sit around, in a respectful posture according to their ideas of respect, and listen to what is said with an air of gravity and propriety. They never speak unless spoken to by the principal.

At the request of one of these men, I went some time ago to see him. He has for years been affected with hypertrophy of the nose, rendering his face somewhat unsightly. A young poongyee and another lad were sent to conduct me to the kyoung. After rounding more than half the base of the hill on which stands the "Shway Dagon" or golden pagoda, the path stretched along between two tanks, one of which, at this season beautifully fringed with tufts of luxuriant grass, was called during the war "the



Scotch tank," from a fancied resemblance to one like it in Scotland. Then winding round rather a bold eminence capped by a pagoda, it led into an enclosed grove of jack, mango and palm trees, in the midst of which are situated the monastery and a dark, weather-beaten pagoda. From that point a chain of elevations extends backward, with alternate chasms or deep ravines, all covered with dense jungle. These heights, being built up with stockades, constituted so many fortifications for defence during the hostilities with the English. In storming them no doubt many lives were lost on both sides, the assailed being reluctant to quit the neighborhood of their most sacred shrine.

Ascending the steps of the monastery I was ushered into a large hall, at the further end of which sat the chief poongyee on his cushioned seat upon the floor. Behind him was a screen that concealed from view an assemblage of fancy idols, miniature pagodas, gilt boxes to contain the sacred books, and other valued articles. We were seated. After talking a minute or two about his complaint, he wished to know something about the cities, towns and buildings, the manners and customs of the people, in the "big island of America." I tried to convey to him a correct idea of the continent, its relative size, its geographical position and the time it would take to reach it; of its subdivision among different nations; and of the United States, all separate, conducting their own affairs, and yet *united*, forming one great government and nation. Its happy and prosperous condition was traced to the Bible. Next I described a medical college, the mode and object of teaching, and the fact that thousands of lives are saved by skill and care; and above all, I descanted on the goodness of God in bestowing upon us the blessings of a pure religion, the highest and richest gift we had received.

*Boodhism and Christianity;—their similarity questioned.*

The poongyee now thought it was his turn to speak. He began by saying that

there was not much difference between his religion and our religion when closely compared. "O yes, all possible difference; as much difference as there is between darkness and noon day," was the answer; "how many gods have you?" "A great many." "Your betegat says twenty-eight." "Yes, the Hindoos or brahmins have many millions, and we have many also." "Where are they all?" "Some are now existing in other worlds, and many have gone to *nigban*"—(annihilation). "How many gods have you had in this world?" "Four; one more is yet to appear." "The difference, now, between Christianity and Boodhism on this one point is, that while you have many gods, the Christian religion teaches us that there is but one only living and true God, without beginning and without end; not subject to sickness, old age or death, like the gods worshipped by the Burmans." On inquiring if he were not the head man of the monastery, he replied in the affirmative. "Well, it is a good thing to have authority somewhere. Suppose, now, there were fifty head men in this kyoung. You tell the boys to do one thing and another head man commands a different thing, and each one something still different from the rest. How would you all get along here?" He smiled and said, "That would be bad business; all would be confusion." He felt himself in a dilemma and flew off to the doctrine of merit: "Do good and you will get good; do evil and you will receive evil." He expatiated on the merit to be obtained by feeding the poor, giving medicine to the sick, building monasteries for the poongyees and bringing them offerings. "The religion of Jesus Christ," I said, "requires Christians to do good unto all men. If a servant simply does what his master has told him to do, to whom is it right to give the honor?" His answer was, "To the master." "Certainly, that is a just conclusion. When a follower of Christ gives his property to support any worthy object, he does not do it to obtain personal honor or praise,



but only to glorify God." Nodding his head very significantly, he said these were strange things and *might* be true. As it was now growing late I shook hands with several of them and came away, retracing my steps by the road we went.

#### Rumors from Ava.

Some weeks since, a well-dressed young mussulman, seemingly of Burmese parentage, stepped into the dispensary and said that he had just returned from Ava, where he had been sent with despatches from the governor. He remarked that the king and all the court had heard of our arrival at Rangoon and appeared pleased with the intelligence. One day he had occasion to call at the residence of a foster brother of the king. This personage, it is thought, has unbounded influence at the palace. When he entered, there were two or three Mogul merchants present, and the subject of conversation was affairs at Rangoon. The prince inquired about the missionaries, where and how they were living, whether they did not speak about coming up to the capital, and if they did not give some attention to the sick. These inquiries being satisfactorily answered, he observed that he had a fine large brick house all ready for us, and as he understood we did not wish to come up till after the rains, he said he would propose to the king to allow us to come up free of expense in the "royal steamer." Now, although we are unable to vouch for the truth or correctness of this statement, nor are we disposed to place any dependence on it, yet it affords some evidence in connection with the king's letter to the governor of this province concerning us, of the feeling with which we are regarded at Ava, and the probability of our effecting, through divine assistance, a permanent location in the golden city. Pray for us, that the Lord will still further open our way before us, and remove every barrier to the free progress of the gospel.

#### Needs of Rangoon—The Christian's triumph.

As Mr. Kincaid's communication, which goes by this opportunity, contains a very

full account of other interesting matters, I will not repeat them. We are alike solicitous that, as Rangoon has been once more regained, it should not be left unoccupied for a single day. It is also our conviction that timid men, however well qualified in other respects, will never do for this station. It will require in those who shall be appointed, courage, prudence and evenness of temper, with a firm reliance on the protection of God. If one of the brethren can help the sick, so much the better. It will tend to exert a very desirable influence in favor of the mission.

As we proceed on our way to the heart of this kingdom, we will be cheered and animated by the sentiment of the following lines, expressive of the Christian's hope and triumph:

Who would not be a Christian? Who but now  
Would share the Christian's triumph and his hope?  
His triumph is begun. 'Tis his to hail,  
Amid the chaos of a world convulsed,  
A new creation rising. 'Mid the gloom  
Which wraps the low concerns of states and kings  
He marks the morning star; sees the far east  
Blush with the purple dawn; he hears a tramp  
Louder than all the clarions and the clang  
Of horrid war, swelling, and swelling still  
In lengthened notes, its full awakening call,—  
The tramp of jubilee. Are there not signs,  
Thunders and voices in the troubled air?  
Do ye not see, upon the mountain tops,  
Beacon to beacon answering? Who can tell  
But all the harsh and dissonant sounds, which  
Have been — are still — disquieting the earth,  
Are but the tuning of the varying parts  
For the grand chorus which shall usher in  
The hastening triumph of the Prince of peace!  
Yes, his shall be the kingdoms. He shall come,  
Ye scoffers at his tarrying. Hear ye not  
E'en now the thunder of his wheels? Awake,  
Thou slumbering world! Even now the symphonies  
Of that blessed song are floating through the air—  
"Peace, peace on earth, and glory be to God!"

[Conder.]

#### NINGPO.

#### LETTER FROM MR. GODDARD.

Health and employments—Reduced strength of the Mission.

Sept. 1, 1851.—I see from the Macedonian for June, (which has just come to hand.) that you open letters from the east with trembling lest they announce the removal of more laborers. I will



set your mind at rest for this time at once, by assuring you that I am not now called upon to announce any such painful intelligence. No new breach has been made upon us since the departure of Mr. and Mrs. Lord, July 9th, of which you have already heard. We have gone through the hot season, which is now essentially past, better than might have been expected in our circumstances, having enjoyed about our usual health, and continued our usual avocations, only somewhat moderated. And I am happy to say a line just received from Dr. Macgowan, who is still at Chusan, states that there are some symptoms of improvement in Mrs. Macgowan's health, for which we desire to be thankful. The doctor is just now suffering from ophthalmia, which I hope, however, will be of but short continuance. I understand he has large numbers of patients daily.

The Sabbath and daily services at both our chapels here have continued as formerly. I attend ordinarily once at the old and twice at the new chapel on the Sabbath, and three or four times during the week. The congregations are, as usually, irregular; but many hear the gospel from week to week. Both of our assistants have seemed more engaged in their work, of late, than formerly. Still we see no signs of repentance and turning to the Lord. We have not heard from Mr. and Mrs. Lord since they left Shanghai in the "Roman" for London, July 22d. We feel their loss very much, and hope that they will be able soon to return. We hope, too, our numbers may be so increased that, when a laborer is thus suddenly called away, as is constantly liable to be the case, those remaining may not be left so weak-handed and overwhelmed with care and labor as we at present are.

**A present and pressing danger—The way to avert it.**

We are thankful that our wants were remembered before the Union at its last annual meeting, and hope they will be borne on the hearts of the people of God,

until more laborers are sent forth into this part of the harvest. Together with our own wants, we fully appreciate the wants of our fellow laborers in other parts of the field. We know how to sympathize with those who are toiling almost alone, feeling their health and strength fast failing, seeing now a sister, now a brother, struck down by their side, or obliged to retire to recruit their wasted energies, doubtful whether it is not even already too late. There is certainly reason for the apprehension expressed before the Union, that during a few of the coming years a larger number of missionaries than usual may be removed from their labors. There are many who have been long in the work, whose health and constitution are greatly impaired; and it would be presumption to expect that they can endure much longer, if left unassisted. I was pleased therefore to see that the means for obtaining a supply of laborers occupied so seriously and earnestly the attention of the Union; and I would fain hope that from that time onward many are calling as they never before have done, in the sincerity of their hearts, upon the Lord of the harvest to send forth laborers into his harvest; and that, like consistent persons, they are putting forth their earnest and unrelenting efforts for the attainment of the object they so much desire and for which they so earnestly pray.

I have no doubt there are multitudes of young Christians in the churches whose services Christ would accept and bless, and who would willingly give themselves to the work of missions if the subject were properly set before them and they were duly encouraged and exhorted in reference to it. To seek out such persons and place the subject before them and assist in removing obstacles, is the work of those who pray for an increase of laborers: and if their prayers and works are heartily united, I have no doubt they will be abundantly answered. I am inclined to think the same is true to a considerable extent in reference to those about to engage in the ministry,



and to the younger portion of those already engaged in the work. I trust the same union of prayer and effort would result in an ample supply of laborers for the missionary field. And if the loss of such laborers was felt at home, that very feeling of want would soon call forth still more laborers, to supply the vacancy.

**Qualifications for missionary labor.**

As to the qualifications necessary for the missionary work, there are few who really have a heart to *work* in the service of Christ, and are willing to *set* their hands to *whatever* the Master may give them to do, who may not acquire all the necessary qualifications, if they do not already possess them. How soon does a person, bent upon engaging in any particular business in this life, fit himself for that business. Whatever hardships or trials are to be endured, he prepares to endure them; whatever mental or physical qualifications are requisite, he acquires them. Equally would a person bent on becoming a good and useful missionary succeed in his attempt. Very little difference would be found between those who have engaged in the missionary work and the ministry at home, if compared together during their preparatory course, except that the former devoted themselves heartily to the foreign service and were bent on preparing for it. Had one half of those who have engaged in the ministry at home, devoted themselves in the same manner to the foreign service, they would have become equally good missionaries. I make this remark because I am satisfied that many persons, who are really conscientious, excuse themselves from the missionary work, thinking they do not possess the requisite qualifications. They have the impression that some very peculiar qualifications are needed, which cannot be acquired. But the most extensive acquaintance with missionaries and the missionary work will show, that, after omitting a few who have an impediment of speech or a very peculiar difficulty in acquiring language, or some striking defect of mental or moral char-

acter, those who are qualified for the ministry at home might also become good missionaries, *were they to set their hearts to the work.*

**Specious objections—A “willing” mind.**

The various circumstances which are often allowed to weigh so strongly against engaging in missionary work, would vanish at once before a heart overwhelmed with the love of Christ and bent upon following him in obedience to his last command. “Who, then, is willing to consecrate his service this day unto the Lord?” 1 Chron. 29:5. Let no trivial excuse or hindrance hold him back. We are all unworthy. The service of the best missionary is infinitely unworthy the divine acceptance. But since he is pleased to call for our service and is willing to accept of it, such as it is, as a token of love and gratitude, and has promised to bless it and make it the means of life and salvation to the perishing nations, why should we hesitate? why should we refuse? “She hath done what she could,” was the high commendation freely bestowed on the poor widow; and it will be bestowed with equal freedom on all who act upon like principles. But I fear there are many who will fail to secure this gracious approval, until they give themselves as living sacrifices on the altar of missionary service. This indeed is but “two mites” in comparison with what Christ has done for us or with our obligations to him, but it is all we can do. May the good Lord stir up those for whom Christ died, to a lively sense of gratitude, and to greater promptness and energy in serving him by whom they have been bought with such a price; and thus may these perishing heathen soon know the gospel’s joyful sound, and many of them be led to Christ and secure the salvation of their souls.

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**LETTER FROM DR. MACGOWAN.**

**Yuhwang monastery—Home recollections.**

July 8.—A short time before the hot weather came upon us, we accompanied our ladies from the city to a village a



half day's journey into the country, the change being needed on account of an illness from which Mrs. M. had but partially recovered. We got lodgings in the celebrated Buddhist monastery of Yuhwang, which, like nearly all the religious establishments of China, occupies a beautiful site. It is situated in a defile and almost buried in a luxuriant forest. On either side of a range of temples filled with idols are venerable and lofty pagodas, covered with shrubbery to the very summit. In front lies a peach orchard, in the rear a grove of bamboos, and behind this an almost impenetrable forest of cypress, fir, oil and tallow trees. This quiet retreat is walled in, as it were, by tea hills, yet from its proximity to a thoroughfare it is visited daily by many pilgrims and travellers. We were domiciled in the most secluded part, hard by a three-storied terrace erected to sustain an enormous bell. The bell is immovable, being struck by a beam suspended from the roof. The upper windows of the terrace afforded a good view of the extensive premises. Near it, on one side, is the furnace in which the bodies of deceased priests are burnt, though cremation is not often practised, and on the other are the granite vaults, overgrown with ivy, in which their ashes are deposited. The bell room, from its comparative quiet, was our favorite resort; though absolute silence seldom reigned there. From every corner of the temple small bells are suspended, which the slightest zephyr sets in chiming motion. Added to this were the notes of the sylvan songsters and the hum of countless insects on the one hand, and on the other the solemn chanting of priests accompanied by the sound of bells and drums employed in their worship, the blending of which, so favorable to sensuous worship, never failed to afford matter for serious and painful reflection. No degree of familiarity with idolatry can cause a contemplative mind to regard without feelings of profound compassion its unhappy devotees.

It was in this chamber and amidst

such scenes, that my dear companion daily read to me portions from "Religious Progress;" and notwithstanding the different circumstances in which I was placed, I found it no difficult matter to fancy myself in beloved Amity street, sharing with my highly privileged brethren the precious instructions of our pastor. If at any time a missionary has greater longings for home than at another, it is on the Sabbath, when his thoughts turn from the sickening objects around him to the remembrance of those happy days when he went to the house of God with kindred spirits to enjoy the communion of saints.

#### A Pharisaic priest—Proofs of merit.

Our stay at Yuhwang was brief, yet we had frequent conversation with the people and priests, amongst whom we distributed many tracts. One of the latter class, an aged man, was remarkable for intelligence, though, like his *confreres* generally, perfectly illiterate; more travel and observation, with a naturally strong mind, had elevated him far above the mass of his countrymen. Yet a more hopeless person I have seldom conversed with. When told of God manifest in the flesh, he would tell what he had himself seen,—a living Buddha, the Lama of Thibet. When told of the necessity of repentance and of an atonement, he would point to his mutilated head and his hand burned, one of the fingers to the second joint, as proof of his all-sufficient merit. His prostrations, genuflexions, and counting of the rosary, never ceased except when he slept, which was on his knees before the idols.

#### A Buddhist tract.

To show the character of Buddhist tracts, I transcribed one, which was posted near the door of the principal temple, of which the subjoined is a translation.

Doc. Macgowan presents this tract as "a choice specimen of Buddhist literature," and also as explanatory, in its own character, of the fact that translations are not frequently sent. The allegory is of course oriental, and, as a production of genius and taste, is to be judged by its own standard. A part of what beauty and point it had must have



been necessarily lost in being clothed with a western garb. Its *moral*, in the main is good,—Restrain your appetites. At best, however, the conceptions are rude and grotesque, and with some elementary truths and just sentiments, betray barrenness and shallowness of thought.

“The king of Yutien once asked a Buddhist worthy, ‘How, according to the rules of Buddha, should a man regulate his conduct?’ The worthy replied by the following parable:

“‘A man travelling in a wild region which is all on fire, is pursued by an enraged elephant by which he is nearly overtaken, and makes for a tree by the side of a well. He ascends it, and seizes the stem of a creeping plant pendant from one of its branches just over the well. In the well are three venomous dragons, and at the base of the tree four poisonous snakes. Besides these dangers, there are a black and a white rat gnawing the stem which sustains him, and also a swarm of bees ever and anon either stinging him, or letting fall an infinitesimal drop of honey into his mouth. Now, if a man in such a predicament should be so taken with the taste of the honey as to forget the perils surrounding him, would the king regard him as happy or as miserable?’ The king replied, ‘Truly he would be most miserable; how could such a man be happy?’ The worthy proceeded to explain the allegory:

“‘The two rats,’ said he, ‘which were gradually gnawing the stem of the creeper, represent the trials of life; the four serpents at the tree are the miseries of mankind; the creeper once severed, he falls into the well of perdition, from which there can be no escape. The desert represents the universe; the tree shows man’s entrance on a life of unnumbered miseries; the creeper is the root of life; the elephant a murderous devil. The two rats further represent the sun and moon, the two wheels whose revolutions are pressing mankind on their course. The well is the Yellow spring road (meaning death). The three tremendous dragons are covetousness, quarrelsomeness and foolishness, which occasion a transmigration

into the starved demons of hell or into some brute beast. Again, the four serpents represent earth, water, fire and wind, and refer to the four great sources of danger,—wine, lust, wealth and anger; and relate also to the four doors, birth, age, disease and death. Further, the hands grasping the creeper represent the stupid heart craving the things of the world. The honey is connubial comfort. Now mark! All mankind, with their lusts, pleasures, feelings and desires, are cut off as it were in a day, falling into endless perdition, from which misery there is no escape!

“‘Let the world therefore be admonished, particularly the middle-aged and robust, that they repeat the name of Amida Buddha one thousand times a day, or ten thousand times; so perpetual happiness will be secured and misery avoided, and finally, their souls shall be wafted, at death, to that world of perfect bliss in the western regions.’—In praise he then chanted:

“‘The stem is about parting; once in the pit, you are lost. The elephant, rats and snakes are menacing, yet keep a firm hold. Conform to Buddha’s laws, and be roused to self-reflection. Then these three fearful ills cannot fail to pass by you. Strong drinks, fat pork, all animal food, are as if charged with arsenic. So also a knife is concealed in the smiles of husband and wife. Admonish the age, then, to most strenuous exertion, that they postpone not renovation until wholly undone.’

“Moreover the head priest of the Chungfung country teaches us thus: ‘As year follows year, man’s features decay. Now the youth is at his sports; look again, and observe his locks whitened by age. Shun the unrighteous affairs of this life. Turn and implant happiness in the heart, and defer not the practice of virtue till the hour of death. Month follows month; days are dissolving like snow; the sun and moon are ever going round; metamorphoses are never ceasing; the substantial is rare, the vain most abundant. The wise are



not like the stupid, who, when summoned by the Prince of Hades, will be unable to answer him! Day follows day, the sun rises and sets; evil thoughts, also, do not cease. Who will relinquish covetousness and lust? Observe the fishes. When they find the water shallow, they jump into deeper without waiting till the place is dried up. Take heed that you are not lost through your own neglect. Hour follows hour, step by step. Admonish men to abstain from all that has life, and at once, lest repentance come too late. Moment follows moment, day and night are sliding away. Truly the stupid, thoughtless soul is to be commiserated for its insensibility! Exhort men to be forbearing, and quarrels will cease. Smother the fire of the pit of discord, and it will be changed into a pool of the water lily!"

#### The political horizon.

Since the accession of Hienfung, the youthful sovereign of the "middle kingdom," the position of foreigners in China has assumed a less promising aspect. His dismissal of Keying and other ministers of his father, for having succumbed to the invincible power of "outside barbarians," and consented to the partial opening of the country, has stimulated officers and people into practices fraught with danger to all parties. I have already mentioned the opposition the chancellor exhibited to Christianity during the last literary examination. The same functionary has more recently shown his unfriendliness in a new light, so as to occasion a panic among all the literary men in our employ. Nothing less than decapitation, they believed, awaited them; and something worse, perhaps, was to happen to us. It all arose from inquiries having been made,—in such a clandestine manner as to make it appear a portentous affair,—of the names and residence of our personal and school teachers. The design doubtless was to prevent these Christians, as they are considered, from attaining rank as graduates at future examinations, and to arrest the advance of those in our employ

already on the road to promotion. Should the cabinet of Peking succeed in quelling the rebellion in Kwangsi, so threatening to the stability of the Manchu rule in China, we may anticipate such an increase of arrogance from high and low as must precipitate a second rupture between China and some western power.

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### HONGKONG.

#### LETTER FROM MR. JOHNSON.

Distribution of tracts—Discussion with a party of gamblers.

Tung chiu, Aug. 26, 1851.—This morning I took passage in a *to chun*, the ordinary Chinese passage boat, for a visit to our out-station at this place. There were on board about fifty Chinese passengers. I commenced distributing books among them, but found not more than five or six who could read understandingly. The proportion of readers—intelligent readers—among the mass of the common people, is probably about the same. Indeed, with my intercourse with them thus far, I have rarely found even so large a proportion able to take a common book and get from it, unaided, a correct knowledge of its contents. The great mass of the people can be reached only through the *preached word*. Alas! how few are there, prepared for this work and engaged in spreading abroad the glad tidings!

I went below and sat down among a party of gamblers, two or three of whom spoke the Tic chiu dialect. I requested them to give attention to me for a few minutes, as I had something of importance to communicate. They at once good naturedly laid aside their gambling implements to listen. One of them remarked, "Ah, this is one of Jesus' men; he desires to speak with us about Jesus' doctrine." "Yes," I replied, "I wish to tell you about Jesus and the way of salvation. Jesus, who is 'over all God blessed forever,' so loved sinful man, all men, that he came into the world about two thousand years ago, and assumed



human nature that he might suffer and die for the sins of the world." "But, how can Jesus save men?" asked one. "He saves them that believe in him," I replied, "by destroying the devil's power over them, and bringing them to the knowledge of the true God, and enabling them to live holy and virtuous lives."

"But, teacher," said another, "how is it that your own people who believe in this doctrine do not lead holy lives? There are many who come to the Middle Kingdom and lead such bad and vicious lives that we cannot endure them. They bring opium to poison our people and ruin our country, and lead such scandalous lives with women that they are rightly called 'foreign devils.' Surely the doctrine that permits them to do such things must be bad." "These men," I answered, "are truly, as you say, bad men. They are enemies of Jesus and do not obey his doctrine. Because they come from England or America, they are not necessarily Christians. If I should shave my head and put on a cue and a Chinese dress, would that make me a Chinaman?" "No, no," several replied. "Nor," I rejoined, "are those men Christians because they call themselves such? Hear what Jesus says of his disciples." I then read to them John xiv. 21, 33. and xv. 8. "Now, any man who has not this character, it matters not what he calls himself, is not a disciple of Jesus but is of the devil. There are but two classes of people in the world: one, the followers and servants of Jesus, who are known by the above fruits, and the other the servants of the devil, whose fruits are these. (Gal. v. 19, 20, 21.) Whoever does such things, no matter what he calls himself or to what country he belongs, is an enemy of Jesus, and cannot enter into his kingdom. Now, we come here to teach you the true doctrine, to give you a knowledge of the true God and of Jesus Christ the world's Saviour. If others come here from our country and live wicked lives, you must not class us all together, but distinguish, as you have

just heard, between those that bear good fruit and those that bear bad fruit."

"Yes, teacher," answered one, "that is just and right and your doctrine is good. But the Middle Kingdom has never known this doctrine, our fathers and all our wise men died without it, and we are satisfied to be as they." "But," I asked, "because your father or ancestor happened to be a very poor man, are you content to be very poor? Do you not strive to better your condition and to get as comfortable a living as you can?" "Certainly, no one is so foolish as to do otherwise." "It is true the people of the Middle Kingdom have worshipped idols for thousands of years, and have done many other wicked and foolish things, but God, in his great mercy and love, has now sent his servants to teach you that of which your fathers were ignorant. If the people of the Middle Kingdom will only cast away their idolatry and superstition and suffer themselves to be instructed in the doctrine of Jesus, their eyes will be opened to see what great blessings we are bringing to them in his name."

"But, teacher," said one, "is it only to teach us this new religion that you are learning our language?" "Certainly," I replied, "for this alone. My daily prayer to God is that he will grant me ability to attain to a speedy and perfect knowledge of it, that I may the more clearly teach you the blessed doctrines of our religion, and guide you understandingly in this, the only way to eternal happiness." "But, teacher," said another, "there are many pirates and bad men about now, and do you not feel afraid to go so far away unprotected?" "O, no," I replied; "I have no fear, I am well protected. The Lord above, on whose business I am, has almighty power and is everywhere present. He will not suffer any to harm me so long as he has anything for me to do here, and when he does not wish me to be here any longer it will be my greatest happiness to go and dwell with him forever." As we had now got to our journey's end I gave them



each a book, requesting those of them who could not read to get some friend to read it for them. May the blessed Spirit sanctify the truth which in feebleness and with a stammering tongue was thus imparted.

As I was seen from a war-junk, lying in the harbor, to land from the passage boat, a small mandarin with two or three followers was sent after me, to inquire who I was and the object of my visit. They arrived at the chapel soon after I did. In answering the inquiries of this official, an opportunity was presented of preaching Christ to him and his followers. They were attentive, and apparently interested, and took away with them a few copies of the "Manual of Doctrine" and other tracts; with our prayer that by them these men of war and their fellows might be guided to the feet of the Prince of Peace.

**Religious services at Tung chin—Objections of a Chinese scholar.**

I found the school in session, fifteen boys present, a few detained at home sick. The brethren were all away from home; but two or three women and about half a dozen men came in, with whom we had a pleasant season of worship; after which, to a late hour, the assistant A Ee, who accompanied me, endeavored to convince two or three who tarried behind, of the reasonableness of the gospel.

A small congregation assembled at seven o'clock in the evening. All the school boys were present and two of the brethren, A Lak and Chin Han. They seemed delighted to see me. It is more than a year since they were visited. The persecutions they experienced in building the chapel, excited by the report that one of us was coming here to reside, led us to defer our visits till matters were settled. The school boys united in singing a hymn. The latter part of the fifth chapter of Acts was then read, and a few remarks were made on the persecutions endured by the early Christians for Christ's sake. At the close three or four prayers were offered, in all of which

grace was craved that we might also be prepared to rejoice in being "counted worthy to suffer shame for His name."

27.—A good congregation assembled at eight o'clock for worship. The ninth chapter of Acts, the history of Paul's conversion, was read. A few remarks were made upon it and two of the brethren prayed. A literary man of some pretensions said, "The teachings of your sacred book are good, but Confucius and Mencius also taught many good things." "True," it was replied, "Confucius and Mencius both taught many good things and uttered many moral and virtuous precepts; but when and where did ever a man become changed from a bad to a good man by studying Confucius? Did you ever know a change from vice to virtue to follow the teaching of his doctrines? Never! Indeed, Confucius himself says that he did not understand much about the gods and nothing about death and the future life. Not one ray of light falls from the teachings of Confucius on the way that leads to God, the deliverance from sin and introduction to a new and holy life! These things are taught nowhere but in the doctrines of this sacred book." He was silent for a few moments, and then again remarked: "But you disciples of Jesus have one custom which cannot be received in the Middle Kingdom." "What is that?" "The meeting together in your congregations of men and women. That is very bad." "But why is it very bad? Did not He who made man make woman also? And are not both alike preserved by him? Both men and women have souls equally precious, and are both alike accountable to God. Why, then, should not both have the same privileges? Among the first disciples of Jesus the most holy and faithful were women. And Jesus' disciples are all brethren and sisters, and try to help each other in the way to heaven and to unending happiness. Is it not, then, good and reasonable that they should meet together for mutual help and encouragement?" "Yes, teacher. I will think more about



these things." The assistant A Tui made a few remarks and closed the meeting with prayer.

**A relapse into idolatry—Need of female Christian influence.**

I went out to visit the brethren at their homes, to distribute tracts and speak by the way. I found that the wife of A Lak, since I was last here, had again set up images in her house and fallen into all the ordinary idolatrous practices. At the time of her husband's conversion and baptism she seemed in an interesting state of mind, and consented to throw away her idols and to abandon their worship. We had hope that she might herself become a disciple. But persecution, together with the solicitations and reproaches of her female friends and associates, had proved more than she could bear. My heart bled at the sight and I could not restrain my tears. I tried to reason with her. She seemed ashamed and a good deal moved. She has induced her little daughter, a bright child of about twelve years, to join in her idolatrous worship. I hope to get this little girl over to Hongkong under the care and instruction of Mrs. Johnson, who is collecting a school for girls.

This case presents one of the greatest trials to the converts. What can we hope for them, while their wives and families remain unconverted and addicted to idolatrous practices? It shows, also, the imperative demand for female help in missionary labors. None but women can enter into families and effectively influence the female heart. And there is but little hope of any extensive spread of the truth until the mothers and daughters are converted. When, and among what people, has the gospel ever prevailed, until women have first been brought under its influence? They were "last at the cross and first at the sepulchre," and they must be first in the faith and life of the gospel before we can expect any great and permanent change among any people. There may be isolated cases of conversion among the men, here and there, but until mothers of

families are converted can the gospel be presented to any people in all its power and beauty? It must be seen in its power to elevate, refine and harmonize social life, before it can be properly appreciated. And this is a work which we cannot expect will be done, until women take a more prominent and conspicuous part in it than has hitherto been the case in China. I intend to bring Mrs. Johnson with me the next time I come here. As a foreign lady has never been seen here, there will doubtless be a good deal of commotion and many annoyances at first; but if persisted in, it cannot but be productive of great good in the end.

**The wrath of man praising God.**

In contrasting things here with what they were a year or two ago, we may well exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" In the fall of 1849 the brethren residing here (Tung chiu) made a proposition for a new chapel, the house before occupied having become too strait. They all contributed liberally to the work, and the building was commenced. The work had not long been in progress, before a persecution arose, excited by the local authorities, originally, perhaps, for the purpose of extorting money. Whatever was the motive, it threatened for a while a complete cessation to our labors here. Charges of a political character were raised against our oldest church member, a respectable villager who had interested himself a good deal in the work. He was lodged in jail and beaten. The rest of the brethren were alarmed, the school was dispersed, and for a time all was in doubt and uncertainty.

At this juncture a new military superintendent was appointed over this district. He was a Tie Chiu man. The assistant, A Tui, obtained several interviews with him and laid the whole matter before him. He inquired very particularly about our belief, mode of worship, and object in building. This gave an opportunity to "preach unto him Jesus



and the resurrection." Copies of the Scriptures and Christian books were presented to him for examination. He was made to understand that our object was to make his people good men and good citizens. The names of those who had become Christians were given to him, that he might inform himself in relation to their character and conduct. Upon deliberation and inquiry he gave order to the new official, who had in the mean time been stationed here, to allow the work to go on, and to remove whatever obstacles were in the way. The order was obeyed, *the authorities themselves contributing to the work.* The house is now completed, the school is again in successful operation. The chief officer himself wrote on a board in large characters, — *Tien kok lim kin*, — "The kingdom of heaven is at hand," — and had it put up in the most conspicuous place in the chapel. Thus it is that the enemies of the gospel have been made to contribute to its advancement. They have been made to serve the truth by the very means with which they thought to destroy it. Thus has it ever been; thus will it ever be, till China, with its teeming millions, is brought to the Saviour's feet. Our hearts may often sink within us and our faith fail. But God's word remains the same. He has said to his church, "Behold I will lift up my hand to the Gentiles and set up my standard to the people." "And kings shall be thy nursing fathers and their queens thy nursing mothers; and all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob." And "hath he said, and shall he not do it? or hath he spoken, and shall he not bring it to pass?" O that I were as well assured of my place in the church, as I am of her place in the affections of her God and of the certainty of her final triumph!

## NORTHERN FRANCE.

## LETTERS FROM MR. DOUMIN.

At p. 349 last vol. we published a letter Doumin giving the *sequel* of the occurrence in the following, which at the time was not published. We publish this now to complete the narrative the more readily inasmuch as the interest is but little by the delay. Mr. Doumin is at Sinceny and neighborhood, in the département of Aisne.

## A village curate—Auricular confession.

April 10, 1851.—*Monsieur* lately took a fancy to preach against Protestants. For a long time I only ten or fifteen persons at a day meeting. But the Tuesday the curé's sermon there were at least one hundred persons. As in talking against us he had said he denied the utility of the sacrament of confession, I thought it my duty to exhort my hearers to confess to God, whom he can pardon, and at the same time to explain the confession which the Scriptures require of all who would be saved. There were some present. It seems that the requirements by the gospel appeared to them, that doubts arose in their minds about the validity of confession, and that they communicated their doubts to Mr. Great was his wrath on hearing that he had troubled his sheep. The following week we had our house filled again and some at the door. *le curé* had nevertheless played a trick by making his *salut* on Wednesday instead of Wednesday as was

## Discussion proposed—A real discussion.

He gave out at the close of the meeting that there would be *salut* again on Wednesday, and that he would have a great discussion with the Protestant evangelist of Sinceny. The morning, of course, the men who had heard his notice of the great news through all the villages of Chauny and Sinceny were going to set out on a course. A vet, who was here, advised me so, telling me that if the people were gone they might think I



of the discussion. I waited, therefore, for the curé to notify me of the dispute, if he should think best to do so; he had no such idea. It was amusing to see every body going to the church in the evening. They came from Chauny by tens, twenties and forties, to hear the great discussion, which had been announced the previous evening; one would have thought there was a fire in the neighborhood of the church. Laborers, citizens, children, all were there. I am sure there must have been more than fifteen hundred persons. It was impossible for them all to get into the church. I considered it my duty to go and see if in reality he wished to dispute with me. I placed myself, therefore, near the door, in front of his pulpit. But alas, to the great disappointment of all, he satisfied himself with telling them that none but infidels, libertines and Protestants rejected confession.

When it was necessary to give an explanation of the great discussion, he began by saying he was now going to discuss (at this moment every body thought it was to be with the Protestant,) with *Protestantism*. A murmur of disapprobation was heard. He continued and handed over a heap of absurdities, which I will spare you the trouble of reading, and ended by inviting the people to come to confession. I went immediately out. The laborers cried out after him. Some said, "He is a liar;" others, "He is a flat fellow;" and still others, "He does not dare to attack the Protestant." All this makes a great stir in the village.

April 17.—Every thing conspires at this moment to awaken souls in our village. Since the curé preached against us, the meetings have become numerous again. The evening before my mother's death there were two hundred persons, and I cannot tell you the number of those who came to her interment. What is singular, is, that the curé and the nuns who teach the schools mingled with the crowd of spectators. Mr. Lepoids had spoken at the house, Mr. Foulon spoke at

the cemetery. Unfortunately (humanly speaking) a violent shower burst upon us during the ceremony, the crash of thunder mingling with the voice of the preacher to confirm the words which he pronounced, to prove that there is a God. What I called a misfortune was, that the rain falling in torrents, the people were obliged to go away before the preaching was ended. The nuns had their umbrellas brought, and stayed as long as we. Finally we came back to the house. It was full of people who had come to hear the winding up of the discourse; they were attentive and solemn. I held a meeting the next evening, the house was full again. I spoke from the words, *It is finished*. There was a solemn silence,—one might have heard the passing of a fly. And when the people went away, not a word good or bad was pronounced.

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LETTER FROM MR. FOULON.

Persecutions in Danisy—Craft and violence.

Lafère, April 22, 1851.—I spoke in my last of persecutions which were lavished at Danisy upon the friends of truth. They are not in the least diminished. The enemy redoubles his efforts. The disciples of that village, for the purpose of mutual instruction and edification, have met together every day or evening since the beginning of winter. I am present every week at one of their meetings. One of the last times that I met with them, an abusive multitude assembled near the house where we were, and made such a noise that we could scarcely hear ourselves. The next day a woman of that village sent me word that she wished to have a religious conversation with me, but that I must go to her house the evening of that same day, while her husband was not there. It was hinted to me that it was because she was ashamed to converse with a Protestant before her husband, whom but a short time ago she had prevented from attending our worship. Although I was surprised at such a way of



proceeding, although that woman had already abused me in the street, I was preparing to comply with her invitation. Who knows, I said to myself, whether God has not designed to save her? But an hour after receiving the invitation I was obliged, altogether unexpectedly, to set off for Chauny. Thus God prevented that woman from touching me and crying for help against me. That was her design. The next week, as I was passing along the street, she threw a stone at me as large as my fist, which lightly grazed my arm.

Since the tumultuous gathering I have mentioned, our friends are subjected to a thousand vexations. In returning from the *salut* a multitude of men, young people and women, go crying and hooting about their doors like furies, pronouncing words that one would not dare to repeat, and singing obscene songs. Can it be the chaste Mary, to whom they have just made the one same prayer one hundred and three times, who excites them to act in that manner? How sad are the fruits of idolatry! These poor men, for whom the Christian's heart is moved with pity, do not confine themselves to cries, they proceed to acts. *Ils font des saletés partout*, they stop with wood the keyholes of the houses whose inmates love the gospel, and tie the doors and windows on the outside so that nobody can go out. Fifteen days ago, on going out from their *salut*, where they seem to go to retouch their malice, they came down shouting towards the house of Mr. Dubert. Mr. and Mrs. D. had not lighted their lamp, and were on the point of going to rest, that those poor men seeing no light might retire. But the expedient succeeded only in part. After having remained before the house of our friends about half an hour, doing and saying all that they usually do and say, they cried out, "They will not let us know that they are in the house,—let us go and kill mother—" I suppress the epithets. They then went away to the house of our friend's mother. She is a widow and lives alone. She heard them coming and blew out her

lamp. They came up, they shouted, they blasphemed, and said a thousand horrible things, to which she made no reply. They threw stones against her windows and door. Our sister was frightened, she fell on her knees and prayed that the door might not give way. She took courage and asked them why they did so; she opened the door but was quickly obliged to shut it again, for there fell a shower of stones. Her son-in-law, who from a distance had heard his mother pronounce a single word, ran up. They tried to strangle him. A neighbor came to his aid and thus he escaped from those wretches, who went away saying, "We can kill the Protestants—justice is silent." From that moment the noise has been incessant, and the poor widow is sick.

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FROM MR. CRÉTIN AND MR. LÉPOIDS.

Mr. Crétin, who has been nearly confined to his house, has still kept up his meeting at Verberie. He writes in a recent letter:—

Can we not have Mr. D. placed at St. Sauveur, while so fine a work there calls for us? The curé there, if we had made him for ourselves, could not have been more to our minds except he were a true Christian. I had at my meeting last Lord's day a man who cannot read, and whom I compare with Mr. T. He had been turned away from us by his two brothers-in-law, who are ignorant monks. One of them, having been to Rome to adore the pope, brought back with him a quantity of medals, and induced his brother to go on a pilgrimage to Liesse. He has now abandoned his errors, thrown away the consecrated medals, given him by his brother-in-law, and wishes to walk in the truth. He is sensible and pious, though he cannot read. His wife reads the New Testament to him. There are in his quarter several persons ripe for our meetings; they ask for them. Think of me and strike the blow promptly.

Mr. Lepoids has been authorized to multiply his meetings at Chauny. He wrote March 28:—

My new mode of evangelizing, of which I have spoken to you, begins to



bring forth fruit. By this means I have now a pleasing awakening in a quarter of Chauny called the Bailli. Several persons from that quarter came to our meeting in the chapel Wednesday evening, notwithstanding the bad weather. I hope we shall have some blessed fruit from the seed sown.

He writes again, April 8:—

Our familiar meeting last Friday, at the house of our sister H— at Chauny, was composed of at least fifty persons, mostly Catholics from the Bailli and the Chausée. Our meetings last Lord's day were also very numerous. I stayed at Chauny, and among other hearers were the judge of the tribunal of commerce of Chauny and his clerk. Truly it is a pity that I am not oftener at Chauny. But how can I be?

Again on the 26th of April, he adds:

I had last evening a numerous and serious audience at my familiar meeting in the Bailli of Chauny. It is impossible that all this seed should be lost. I have great hope.

## GREECE.

### LETTER FROM MR. ARNOLD.

A Greek convert—Profession of his faith and baptism.

Athens, Nov. 7, 1851.—With this I forward translations of parts of several letters from Canali. They will enable you to form some judgment of the young man's mind, and also of the amount of evidence of Christian character in reliance upon which I baptized him. He is about 20 years of age.

It appears from letters of previous date that Canali is of Zante, and had presented himself as a candidate for baptism as early as September, 1850, but his examination at that time was not satisfactory (See last vol of Mag. p. 18.) Nor was satisfaction fully obtained from the subsequent account of his religious experience, "though remarkable for the clearness and fulness with which he entered into the scriptural proofs of regeneration. It seemed to lack heart." Further correspondence more fully developed his character, though his sentiments on some points, Mr. A. remarks, are "open to criti-

clm." To the first letter was prefixed the following sentence, by way of introduction;—*"Reverend Sir, Having at last finished this my letter, which I hope you have long been wishing to receive, in order to be perfectly assured in regard to my sentiments, and in regard to my regeneration, which must first take place in the heart in order that any one may receive baptism, as the profession of his pure conscience,—lo, I now send it to you."*

Canali's account of his conversion.

March 31, 1851.—I have often written to you, and also told you by word of mouth, that from my fifteenth year I began to read the gospel. In doing so, among other portions I one day read this passage: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John viii. 31, 32.) From that time, therefore, having firmly resolved that I would continue in the word of the Lord and learn his truth, I used daily to read the Holy Scriptures, which contain the word of the Lord that is able to save men. And by this reading I was brought, through divine grace, to the knowledge of the truth of the gospel, which teaches us not to be partakers with devils. By this truth I learned to worship God in spirit and in truth, (John iv. 24,) loving him sincerely as my God and Lord, and my neighbor as myself. This religion of Christ, proclaimed in the gospel, I profess and believe,—the same which the divine apostles believed, and which all men ought to believe who wish to be saved.

This, reverend sir, is the religion which I professed five years ago, and this will I profess till I give up my spirit to the Lord Jesus.

Great is the necessity of searching the Scriptures: for by the searching of the Scriptures men arrive at the true and spiritual worship of our Maker.

I myself, by the daily study and searching of the Holy Scriptures and by the help of the Holy Spirit which I besought from Heaven, arrived at that knowledge by which I learned in what superstitions and false worship I had been living, practising them blindly. Alas for me, miserable man, if I had not taken into my



hands the holy gospel,—if I had not studied it daily with prayer. I should have been lost; my deathless soul would have gone to everlasting torments. I thank God, however, who vouchsafed to lead me by his grace to know the *truth* and to embrace it.

From the time, therefore, when I came to know the *truth*, I began to worship God in a spiritual manner and to practise whatever his word enjoins. (John v. 24.) Desiring to be a true follower of Christ and to inherit his heavenly kingdom, I determined to continue in his word and to practise whatever that, and that only, required.

The injunction of our Saviour teaches us, that whoever wishes to be saved, must listen to no other word but his. (John xii. 48—50, and viii. 47, 51.) Fearing, therefore, lest my soul should see death, I determined to practise whatever is contained in the Holy Scriptures, which alone are able to make men wise unto salvation through faith in Christ Jesus.

The word of our Saviour says, “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of heaven.” (John iii. 3.) Wishing from the first to keep this word, that I might see the kingdom of God, I resolved to be regenerated, that is, to put away that carnal heart which is disposed to evil all the days of its life, and to receive a pure heart, one which should prove what is the good and acceptable and perfect will of God. (Rom. xii. 2.)

But it was impossible for me to do this of myself. Hence, in order to obtain a new and pure heart, I resolved to seek the help of God, according to that which is said, “Without me ye can do nothing;” (John xv. 5,) and also this: “It is God that worketh in you both to will and to do, of his good pleasure.” (Phil. ii. 13.) Now the means which I used or obtaining the help of God, as I have written to you formerly, were, the daily reading and study of the Holy Scriptures and daily prayers with unfeigned repentance. Therefore the Father of lights, from whom cometh every good “and

every perfect gift,” (Jas. i. 17,) was pleased to send me his grace, that I might change my heart into a pure and holy one and make it a true habitation of Christ. The means of my regeneration was the word of God. (1 Pet. i. 23.)

No sooner had this begun to act in my heart than I began to become a new man and to love all. (1 John iv. 7.) From that time I began to believe positively that Jesus is the Christ. (1 John v. 31.) From that time I began to do righteousness. (1 John ii. 29 and iii. 9, 10.)

From that time I began to gain the victory over my passions, and over the deceitful and momentary pleasures of the world. (1 John v. 4, 18.) Since that time I am led by the Spirit of God, and not by the spirit of Satan. (Rom. viii. 14.) Now I am no longer a servant and son of sin, but I am a child and true follower of Him whose blood was shed upon the cross to deliver us from sin. (Gal. iv. 5, 7.) Since that time my heart is not conformed to this world, but proves what is the good and perfect will of God. Since that time my heart strives to become light in the Lord, because I have learned, by divine grace, that the fruit of the light is in all goodness and righteousness and truth. From that time, putting off the old man which is corrupt according to the lusts of the flesh, it has put on the new man, which after God is created in righteousness and true holiness. (Eph. iv. 22, 23.) Since that time I am no longer a son of sin, but through faith I am a child of God. (Gal. iii. 26.) From that time I no longer mind the things of the flesh, but the things of the spirit. (Rom. viii. 6.) The Holy Scripture, which is my soul’s daily food, has taught me, and teaches me daily, and tells me plainly, that “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be; so that they who are of the flesh cannot please God.” (Rom. viii. 7, 8.) How, then, should I any longer dare to obey the flesh? And, again, the apostle Paul says: “Wherefore, henceforth know we no



man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. v. 16, 17.) I thank our Maker, who hath vouchsafed to make me a new creature in Christ.

Now I no longer fear sin, lest it should have dominion over me. For daily prayer to the all-merciful God strengthens me against temptation, helps me in trials, and makes me active for God, and gives me hope towards him. (Rom. viii. 15-17.)

Since that time my heart looks toward heaven, watching and praying, lest the Lord should come and find it sleeping. From that time it looks not to the vain things of this world, not to the things that are momentary; but to the things that are eternal, to the things that are heavenly,—“which are the greatest and the most important, in their nature, in their source, in their operations and in their consequences, and on which *faith* looks and lives. This faith produces great results; it makes us mourn for sin, wrestle daily against it, walk with God, look for Him and labor for Him. It makes us willing, for his sake, to part with every thing. This faith is that which makes us grieve if we do any thing contrary to the will of God. This faith is that which makes those things which are glorious in the eyes of the world, appear little in the eyes of a believer, and which, wherever it dwells, purifies the heart and softens it.”

This faith existed in my heart, for without this I could not have done any thing for the good of my neighbor, without this I could not have had a sense of sin, which was tyrannizing over me to such a degree, till this faith entered and made its abode in my heart.

From that time my heart, putting away its pollution and hardness and corruption, was reinstated in its primitive purity and rectitude, from which it fell, in order that it might be raised up to

that higher rank for which God destined it. From that time, bringing down every thought which is opposed to God, and every high thing that exalteth itself against God, it has brought every thought into captivity to the obedience of Christ. Therefore, believing in the resurrection of the Saviour, it rejoices in hope, it loves its neighbor, (1 John iii. 4,) it blesses the enemies that curse it, (Matt. v. 44, 45,) it perseveres in prayer, it rejoices with them that do rejoice and weeps with them that weep, (Rom. xii. 15,) it desires the progress of the gospel, and prays daily that all may become heirs of God's heavenly kingdom.

Behold here, reverend sir, a brief statement of the new feelings which, by divine grace, it has been vouchsafed to me to experience, in order that I might not fail of that for which I was destined,—the true end of my being. Nevertheless I tell you, that although I have such a heart, I am yet liable to sin. (1 John i. 8.) Yes, although I have such a heart, I tell you that I am subject to the temptations of our great adversary Satan, and I sin. I do not, however, conceal my sin, as I formerly did, but confess it before the heart-searching God. (1 John i. 9.) As far as I am able, therefore, I try to avoid sin, asking God's grace for this purpose. \* If, however, through temptation of Satan, I fall into sin, I “have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” (1 John ii. 1, 2.)

I am persuaded that after you have read these lines you will not fear to baptize me, in order that, having fulfilled this command of my Saviour, I may be ready when he shall call me, and not fear lest he should say to me, “Depart into everlasting torments;” but on the contrary may hear him say, “Come to my kingdom prepared for the elect.”

I expect your answer as soon as convenient. It would not be difficult for you to come to Zante and stay a week or two, that we may converse together.



If I had the requisite means, I would with pleasure come to Corfu: but not having them, on this account I beg you to come to Zante if you can conveniently do so.

I salute you. Salute them that love me in the faith. Grace be with your spirit. Amen.

*His views of baptism.*

July 28.—In your last letter you wrote me that you were about to remove to Athens. Before you leave, however, I desire that we may pray together, and converse with each other in regard to baptism. You must certainly be convinced from my numerous letters, that I am now fully persuaded in regard to this subject. I protest against every other baptism but that which is preceded by instruction, repentance, regeneration and faith. The baptism which I received when an infant, is nothing in the eyes of God; it is as though I had not been baptized; because the baptism which is not preceded by all these, is null, is nothing.

Before my conversion, that is, before I became a Christian, I was an unbeliever, an idolater, for I was not a bible Christian. But now, since I have become a believing disciple, that is, since I have truly believed in Christ for salvation, I must be baptized. It is no excuse for me to say that I was baptized when I was an infant; for when I was baptized in infancy, my sponsor professed for me the faith of the Greek Church, and in that confession I was baptized, my sponsor being required to make it before they baptized me. Whilst, therefore, I remain in that baptism, I remain unquestionably in that profession. But now, since I have come to know that the doctrines I then professed by the mouth of my sponsor are contrary to the gospel, and by the grace of God have become acquainted with the saving faith of Christ, on which his true church is founded; in order that I may become a faithful and sincere member thereof, I must openly, before the church of which I am to become a member, profess my faith in Christ in that ordinance of baptism which

Christ has appointed, and by which I professed in infancy the doctrines of the Greek Church.

You write me, that before I perform this sacred act I should examine myself, whether I have a reason to give to those who will question me on the subject. Whether I have reason, let any one say who will read the gospel; for he will find on every page precepts and examples, to show that only he who believes and is baptized shall be saved. None can find in the gospel an express command of the Lord in favor of infant baptism; but on the contrary, there are many testimonies of the gospel against the practice. Jesus said to his disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And Peter said to those who asked "Men and brethren, what must we do?" "Repent and be baptized every one of you for the remission of sins." And they who believed Philip "preaching the things concerning the kingdom of God and the name of Jesus Christ, were baptized." "And Peter said, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?" The Scriptures always require instruction, repentance and faith. "Then went out to him Jerusalem and all Judea and all the region round about Jordan, and were baptized, confessing their sins." And again, "Bring forth, therefore, fruits meet for repentance." The eunuch was first instructed, and afterwards went down into the water. "And the eunuch said, See, here is water, what doth hinder me to be baptized. And Philip said, If thou believest with all thy heart, thou mayest." These, reverend sir, are the testimonies which induce me to ask for baptism, and which convinced me four or five years ago.

But if any one asks me what is the use of baptism, I am ready to answer:

1. That it serves as a memorial of the resurrection of Christ, which is the great event on which our salvation depends.



2. He who is already a Christian, shows forth symbolically the most important event in his religious life,—that is, his passing from death to life, from sin to holiness. “We are buried with Christ by baptism into death, that we might walk in newness of life.” “Likewise reckon ye yourselves also to be dead to sin, but alive unto God through Jesus Christ our Lord.”

3. Baptism prefigures the glorious end of the Christian’s warfare and hope,—the resurrection of his body.

4. By baptism he who is already regenerated takes the oath of allegiance to Christ his king, and devotes himself to his service. By means of this rite the disciple professes that he has become a “fellow-citizen with the saints, and of the household of God,” as the Israelites were all baptized unto Moses when they passed through the Red Sea. And Peter says, “The like figure whereunto, even baptism, doth now save us,—not the putting away of the filth of the flesh, but the answer of a good conscience toward God.” Now, can the child make this answer to God? They tell us that his sponsor does it. But this is inconsistent and absurd. Our duties towards God cannot be done by proxy. In the terrible scene of the last judgment, the sponsor’s account will not be accepted instead of ours.

I think this is sufficient for the present, to convince you that I have reasons enough to give on this subject, not only to you but to every other person. If any one calls me a fool for being baptized, I have many reasons to give; not only these few which I have here given, but many others. Indeed, the whole gospel testifies against infant baptism, and in favor of the baptism of *believers*.

I protest against all baptisms which are not performed by *immersion*, accompanied with a profession of faith in Christ. I protest likewise against all the superstitions of the Greek Church. The Greek Church, both in doctrine and in practice, has altogether wandered from the true doctrine of the gospel.

Reverend Sir, if I knew that all these things which I have expressed to you in this and in former letters, if I knew, I say, that all these things were not imprinted on my heart; if I knew that the Spirit of God did not dwell in my heart; if I knew that I were unfit for baptism; be assured that I should never dare to ask it, nor even to say a word upon the subject. For then,—alas for me if it were so!—for then I should have to give account not before man, but before God,—before God who cannot be deceived. But since, on the contrary, I am fully persuaded; since I have a reason to give for it; since all this has its seat in my heart; therefore I ask to be baptized;—yes, I ask it with full conviction; I ask it, finally, lest the time should pass and I should die before I have opportunity to receive it, and be found guilty before the Lord.

I await an answer to what I have written,—an answer which I hope will be joyful for me.

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## SHAWANOE MISSION.

### ANNUAL REPORT.

The report is forwarded by Mr. Barker under date of Oct. 2, '51.

As a mission we have much reason to recount the goodness of God to us the past year. For a season the pestilence was abroad in the land, but we were preserved from its ravages. We have experienced some manifestations of the presence of God in our labors. And though the enmity of the natural heart has in various ways appeared, yet we hope the truth is gradually prevailing among the people. Among other tokens for good we note the increasing steadfastness of the native disciples in the truth they have received.

### Ottawa Station.

At the Ottawa station very cheering results have followed the means of instruction employed, results, the full extent of which can be known only as measured by the issues of the life to



come. The tribe is materially changed from what it was fifteen years ago, being noticeably elevated in the style of living, and maintaining a rigid system of morals. A person now and then strolls abroad to indulge an appetite for strong drink. But at home, in their own country, there has been, the past year, no drunkenness, no dram-drinking; nor has there been known a single case of fighting, of stealing, of profane swearing, nor of conjugal infidelity. Such as are not professors of religion, occasionally attend religious meetings; although they manifest great indifference about their own spiritual welfare. The church members are happy in their Christian profession, coöperating with their missionary in sustaining a healthful discipline. A number of them are zealous advocates of the truth. They conduct the afternoon Sabbath services, and sustain in part the neighborhood prayer meetings. Three have been restored to church fellowship the past year, and six excluded; two have died. Present number fifty-nine. Many who were once living members of the church, have departed in peace and the hope of everlasting rest.

Fifty dollars have been contributed for the relief of the poor and church expenses.

Education, among the adult population, is exclusively in their native tongue. These, besides learning to read the Scriptures, get some business training, hold correspondence with one another, and learn to keep accounts. Thirty-one of the children are receiving an English education; for which they are indebted to missionaries of other societies.

#### Delaware.

This station is in favor with the Delaware Indians. A portion of the tribe have embraced the gospel, and these are elevated in their social condition above the others. They rally round the standard of the cross with great satisfaction, readily seconding the efforts of their missionary, and fervently praying for the blessing of God upon their labors. None have been added to their number within

the past year, and the church a diminution of its list, from loss of death and the omission of the names of some residing at a distance from the country. The school is interesting. Among the scholars are several who have been converted, though they have not yet made a public profession of Christianity.

There are some hindrances to the religious instruction of a large class of the Shawanoes. Having formed an extensive acquaintance with the whites, the tribes, companies are allured by the prospect of gain into frequent trading excursions among them. This is a lucrative but injurious to their morals and manners, and tends to perpetuate their customs.

#### Shawanoes.

The Shawanoes station is gradually tending its influence among the favored portions of the Shawanoes. Eight have been added to the church the past year, seven by baptism and one who had received baptism in another denomination, by experience; two have been excluded, one has died,—present number thirty-five.

The principal employments of the people are farming and the lumber trade. A few of the young men are engaged as teamsters, freighting goods and passengers to Santa Fe. The vicinity of a large white settlement exposes them to the "fire," a fruitful source of degradation and an occasion of stumbling to some who are promised well for righteousness. The Spirit of the Lord is raising up a power against this flood of iniquity. The faithful members of the church for the part maintain cheerfulness in the midst of love, and enjoy great comfort in the services of the house of prayer, and the Lord to be to them "as the pillar of a great rock in a weary land."

The station is not able to satisfy the demand for school instruction, a circumstance much to be regretted. The demand is yearly increasing, but in this department has been overruled owing to the missionary's wife, exerting both body and mind.



**Locality of the stations—Physical aspects.**

Our field embraces the northern part of the Indian Territory, lying west of the State of Missouri. It is a large and very fertile section of country, but is thinly peopled, owing to the scarcity of timber, which is found in sufficient quantities only on the margin of rivers and streams of water. The scattered forests are like so many islands in an ocean of prairie. Travelling on the prairies is truly delightful in the dry season, but in the autumn and winter unpleasant and sometimes dangerous.

Mr. Barker annexes to his report some of the impressions he has received from personal intercourse in regard to

**The Indian character.**

Very indefinite, not to say erroneous, ideas prevail respecting the character and condition of the Indians. To any one sufficiently acquainted with their language to hold conversation with them, much is disclosed worthy of admiration. The milder affections are active, especially in their domestic relations, and their hospitality to strangers is proverbial. Parental love is strong to a fault, and the death of a child is not unfrequently the occasion of extreme agony, though proportionally brief.

That the Indians are warlike and cruel to their enemies, is an opinion that appears to derive such confirmation from history that it may seem futile to deny it. But it is with great reluctance that they engage in war, and when they do, it is invariably for the redress of real or supposed wrongs. Their cruelty to prisoners of war results more from errors in their moral code, than from a natural thirst for blood.

They have some marked peculiarities:—they are naturally, or from habit, indisposed to regular industry, impatient of restraint, fickle, prodigal and reckless. The fiercer passions, envy, jealousy, anger, malice, by no means lack occasions of development; and without the restraint of higher principles than their reason and the light of nature afford, sometimes rage to a fearful degree. In the conjugal relation they have special need of the gospel

to strengthen and hallow the marriage bond. Alienation of feeling, arising from petty causes, leads to frequent separations; and as every man feels at liberty to take one wife after another till he finds one that suits him, and the wife is not identified in pecuniary interest with the husband, there is little to restrain selfishness from mastering all better impulses.

**Religious state of the Indian Territory—Sacs and Foxes—The tribes beyond.**

We have three stations among thirteen tribes that inhabit this section of the Territory. But we are not alone; missionaries of other denominations are at work here; and thus all the tribes enjoy evangelical instruction, except the Sacs and Foxes. We commend *these* to the prayers and sympathies of the Committee. At present they annoy the surrounding communities by their unceasing depredations. They are opposed to the introduction of the gospel among them; and yet they should not be abandoned as hopeless.

Beyond these, to the westward, there are numerous tribes who have never heard of the Saviour of men. They are noted for their love of plunder and their violence, and it has hitherto appeared impracticable to extend missionary operations among them. The way now seems to be preparing by treaty stipulations made with our government, under which it is hoped such protection as is needed might be secured. May we hope that these providential indications will be heeded? And we do not inquire despondingly, being persuaded that the work will go forward. If ours be not the honor of entering thereon, other Christian denominations will undertake it. The Indians will not be lost after the manner that some suppose. The chase may be abandoned,—we hope it will be, and the bow and arrow numbered among things that were; but they, at least a remnant of them, will be preserved, and fitted, as many of them already are, for the society of civilized men.



## MISCELLANY.

## POPERY IN BELGIUM.

Popery is essentially the same every where, but manifests itself in different countries in varied forms. Where the spirit of national independence is high, as it formerly was in France and Germany, a certain degree of spiritual independence exists. As a consequence, a considerable purity of faith may consist with a nominal adherence to the church of Rome, as in the case of Fenelon and the Jansenists. But subserviency to the court of Rome draws after it the worst corruptions and abuses. The Irish have boasted that they were preëminently *Roman Catholics*, and we know how much they gained by it,—what human imagination can figure their loss!

A paper read at the recent conference of the Evangelical Alliance in London, by Rev. E. Panchaud, of Brussels, gives a view of the spirit of Popery in Belgium, and of the religious prospects of that kingdom, disheartening in some respects, and singularly hopeful in others. Belgium, judged by the priesthood as described by him,—according to the proverb, “Like priest, like people”—would deserve to be ranked with Ireland and Naples, among the most submissive vassals of Rome. The clergy exalt the power of the church (that is, of the pope and priests) above all other power, human or divine. They claim absolute dominion over the souls of men, and the aid of the state to enforce it. Their devotion to the papal authority is extreme.

Naturally connected with these *ultra-montane* views of church polity, we find a form of doctrine that might by analogy be called *ultra-Tridentine*. Dogmas that the better class of Romanists assent to by an effort of the will, rather than receive with cordial faith, are there the daily theme of the clergy, the daily food of the people. The mediation of the Virgin Mary, the intercession of saints,

purgatory, penance, priestly indulgences, and other superstitions, the last result of a process of corruption extending through centuries of darkness, form the staple of preaching. Even when the work of Christ is discoursed upon, it is represented as incomplete, requiring to be finished by meritorious works, penances and masses. The physical sufferings of the Saviour afford a theme for eloquent declamation, but his human mother is set forth as “the way” to “enter into the holiest.”

The worship of a church entertaining such concentrated falsehood is destitute, as may be imagined, of spirituality. Pomp and show, the merest theatrical finery and parade, are its characteristics. The people alternate between the sensuous gratifications of the church and the most excessive dissipation; and so long as they wear the yoke of the papacy, they are indulged in whatever pleasures they choose. “I will remain a Catholic,” said a gentleman of great respectability, “because it is an agreeable religion that does not require much, and which sympathizes with all tastes, with all wants.” The moral condition of a society that has no greater restraint than such a faith and worship, may be imagined. The more ignorant classes are hardly above the heathen in their views of religion.

Under ordinary circumstances we might expect that great intolerance would result from the prevalence of these principles, more especially as the revolution that separated Belgium from Holland was excited by the priests for the purpose of throwing off the rule of a Protestant government. But in order to succeed, it was found necessary to combine with the liberal party, and to insert in the constitution an article securing entire freedom of faith and worship. Nevertheless, the clergy have succeeded in



getting control of all the primary schools, and of other sources of influence; and their inclinations would be gratified by the forcible suppression of Protestant worship. This they cannot obtain, as the liberal portion of the community have generally controlled the legislature. That party, however, are by no means favorable to evangelical religion; their opposition to the priests is purely political. Out of nearly 5,000,000 of people only a few thousands are Protestant. From their traditional hostility to Holland, their love of pleasure, their dislike of moral restraint, and the force of powerful social influences, all ranks and conditions are very well contented with "the ancient religion." The intellectual torpidity of the mass, the legitimate fruit of popery, is likewise an ally. With its round of festivals, ceremonies and shows, a multitude of religious orders to act as an ecclesiastical police, the control of primary education, the power of an able press and the influence of wealth and station, the papal church would seem to have a strong grasp on the nation.

But it is stronger in appearance than in reality. Few as the Protestants are, they are active and hopeful. There are ten churches supported by the state, and twenty independent. The religious liberty provided for by the constitution, has been faithfully upheld, and seems likely to continue. This they are diligent in improving. Much is done in distributing the Scriptures and tracts. There are two monthly religious magazines of a decided evangelical character, each circulating from 1000 to 1500 copies. An efficient Evangelical Society carries the gospel beyond the limits of the regular congregations. About 2000 Romanists constantly attend Protestant worship. The very fact that popery is held, not by intelligent conviction, but through ignorance or a love of pleasure, makes it certain that it cannot satisfy an awakened conscience. The increasing avarice and ambition of the priesthood tend to alienate many from their influence. The progress of the truth is not rapid,

but it is sure. The conviction is expressed, that if the resources of the Evangelical Society could be enlarged, so as to be more commensurate with the actual wants of the field it cultivates, we might look for still more decisive gains to the cause of truth. But even with existing agencies, by the divine blessing, there is reason to attempt and to expect great things.

#### AMERICAN MISSIONARY ASSOCIATION.

This Society has five foreign missions under its direction, including eleven stations, seventeen ordained missionaries, nine male and nineteen female assistants, and ten churches, as follows:

*Mendi* (West Africa) Mission; — one station, four ordained missionaries, two male and two female assistants, one native assistant. Its church is in an encouraging state, and has received additions during the year; but war has interrupted the work, and three missionaries have been removed by death.

*Jamaica* Mission; — five stations, one out-station, five ordained missionaries, one male and six female assistants. The six churches under their care received over fifty members last year. Some cases of discipline and exclusion occurred. The cholera, which has so desolated Jamaica, proved less fatal to this than to other missions on the island.

*Ojibwa* Mission; — three stations, four ordained missionaries and a licentiate, one physician, two male and seven female assistants, one native assistant. Each station has a school; at one of them is a church of ten native members, and several hopeful conversions have occurred at another. At the request of the Indians new stations are to be commenced in the Ojibwa country.

*Sandwich Islands*; — one station, one ordained missionary and wife, reporting to the Association but supported by the church.

*Siam* Mission; — one station, three ordained missionaries, and their wives.



This mission has shared in the depression of others in the same kingdom under the late king, and now receive with them the protection of the new monarch.

The Association also supports home missions, including Canada and New Mexico. Their receipts during the last year, as stated at the annual meeting in September last, were \$34,664.05; expenditures \$34,378.59.

#### BREAD FOUND AFTER MANY DAYS.

Mr. Johannes, English Baptist missionary at Chittagong, on the eastern border of Bengal, was not long since visited by two men, one of them a brahmin, from a place distant three days' journey. The brahmin said that several years ago he was in Chittagong and came into possession of a few tracts. Subsequently, with a few others, he heard the gospel preached. They took their books home and read them, others did the same, and a number of them believed. They were persecuted and scattered, but adhered to the truth they received, suffering gladly for Christ's sake. They now desired baptism. Mr. Johannes at once despatched six of the brethren to examine into the facts. The people detained them and would not suffer them to return to Chittagong, so eager were they for instruction. A letter signed by seventeen persons was sent, making request for baptism, and affirming that upwards of 125 persons desired to profess Christianity. It appeared on examination, that sixteen persons were ready to hazard all for the gospel, and that a much larger number were well disposed, but felt restrained by the stern hostility they were compelled to meet. Some of them, it was remarked by one of the brethren, "appear as if they had been long training in the school of Christ."

The sufferings they were compelled to endure while undergoing this long training, were affecting; and at last, out of the rage of the heathen at their constancy, they have been threatened with

ejectment from the lands they occupy. The magistrates have been appealed to for protection, and should this be granted, and particularly if a European missionary could reside among them, to instruct them more perfectly, and at the same time give them a larger measure of confidence, it would seem that the work might be much extended in that community. The people show a candor and accessibleness to teaching, which only the fear of man restrains. Even the Mohammedans hear the word gladly. And all this was wrought by the divine blessing on a few tracts, in a village where a missionary had never been.

#### THE WALDENSES.

A remnant of these brave confessors of the evangelical faith, whose sufferings in past ages have made their name a household word with all who love the truth, survive in the valleys of Piedmont. Their number is estimated at more than 21,000. Their persecutions obliged them to adopt the French language and to contract foreign alliances, but they are yet Italians, and having been emancipated in 1848, they have begun to resume their ancestral speech, and have set up an Italian evangelical service in Turin, under the protection of the laws. They adhere to their confession of 1665, in form and spirit, and are the Protestant church of Italy.

It is not to be supposed that these thousands are all, in strictness of speech, professed Christians, but the spirit of evangelical piety is rising. They have twenty-nine ministers; of whom three are superannuated, six are professors in the college of La Tour, four are evangelists and sixteen pastors. There are 164 primary schools, fifteen parish schools, six girls' schools and two infant schools. The college has eight professors and eighty-four students. Three hospitals and a small fund for the poor suffice to prevent mendicity.

The existence of this little flock, after so many centuries of persecution, is a



fact of more than historical interest. As the constitutional liberties of Piedmont are a beacon of hope for the political regeneration of Italy, the Waldensian church holds up the banner of a pure Christianity to the slaves of superstition in the peninsula. Situated at its northern extremity, at the very entrance, and placed under the guaranty of a government that now presents cheering evidences of strength and durability, its light cannot be hid. It is not for us to predict the immediate future. It may be long before we see the truth working its way southward towards Rome. But we do not believe that Divine Providence has kept that church through successive ages, like the bush unconsumed in the fire, without a purpose; and we are permitted to hope that it is the appointed instrument to do a great work in time to come.

#### MISSIONS TO THE JEWS.

We have noticed (Magazine, last volume, p. 432,) the operations of the London Jews Society, supported by members of the Church of England. The British Society for the Propagation of the Gospel among the Jews, sustained by English dissenters, maintains missions to the Israelites in London and other cities of Great Britain, besides laboring to the extent of their means on the continent.

During the last year a large number of the Epistle to the Hebrews have been circulated among the Jews, in Russia. Mr. Stern, whose field of effort is on the Rhine, has reported more than forty converts, and an associate has been appointed to strengthen his hands. In the Kingdom of Bavaria, with the help of an efficient colporteur, 758 copies of the Scriptures have been disposed of, making 1824 copies in two years. A missionary is also abundant in the work of evangelization. At Rotterdam much opposition is made to Christian efforts among the Jewish population, but the word of God is not bound, and the Spirit has in some cases appeared to give efficacy to its teaching.

Besides strengthening former stations, the society has commenced within the last year a mission to the 100,000 Jews in France. Paris and Lyons have been selected as centres of operation, and it is proposed to visit the Jews throughout the country, to ascertain their condition and preach to them the gospel. The French government places them on the same footing before the law with other religious denominations. They are regularly organized, under the rule of consistories presided over by a grand Rabbi at Paris, and it is possible that this circumstance may for a time prove a hindrance to the free spread of the truth among them.

### AMERICAN BAPTIST MISSIONARY UNION.

#### ARRIVAL OF MR. AND MRS. LORD.

Mr. Lord and wife arrived at Boston, via England, on the 28th of December, having left Ningpo on the 9th of July, and Shanghai the 19th. During the voyage the health of Mrs. Lord appeared at times to be slightly improving, but was subject as often to severe relapses, which threatened a speedy and fatal termination. Her state continues extremely critical, though we endeavor to cherish the hope of her eventual recovery.

#### DONATIONS.

##### RECEIVED IN DECEMBER, 1851.

##### Maine.

Brooklin Fem. Miss. Soc., Mrs. Sarah York tr.,	28.00
Baring, ch., for Siam mission,	5.00
North Livermore, Samuel M. Robinson	1.00
Oxford Asso., Rev. C. B. Davis tr., viz. Paris, ch. 75; Mrs. Mary Cummings 25; to cons. Mrs. Jennett E. Butler L. M.; North Paris, Miss Olive Berry's S. Sch. mrs. box 1.50; Paris and Woodstock, ch. 12.24; Hamlin's Gore, ch. 3; Harrison, ch. 10.40; Buckfield, P. C. Long 1; Canton, ch. 3.78; Hebron, ch. 16; Sumner, ch. 6.25; Bethel, ch. 12; Bridgeton, two friends 3;	



York Asso., Charles Swazey tr., viz. Wells, ch. 9.75; Cape Neddick, ch. 2; Rev. P. Pease 1; Mrs. Cranner 1; North Berwick, W. Dorkham 2; Bowdoinham Asso., W. R. Prescott tr., viz. Litchfield, J. Neal 5; Mrs. C. Neal 1; J. Dennis 15; Winthrop, ch., for Siam miss., 1.87; Hal lowell, ch. 15.54; Fayette, ch. 23.35; Leeds, ch. 4.27; Fem. Miss. Soc. 8.47; Monmouth, 1st ch. 50 cts.; West Gardiner, S. Sch. 2; Kennebec Asso., J. S. Turner tr., viz. Waterville, 1st ch. 35.60; S. Sch. 5.40; T. Boutelle 5; Waldo Asso., viz. China, ch. 50.59; to cons. William Wilson and Mrs. Mary J. Shaw L. M., pr. Rev. N. Butler, agt., 358.51		
Wiscasset, John Sylvester	10.00	397.51
<b>New Hampshire.</b>		
Bow, Rev. S. S. Leighton, for Burman miss.,	1.00	
<b>Vermont.</b>		
Saxton's River, Mrs. W.	1.00	
<b>Massachusetts.</b>		
A friend to missions	1000.00	
Haverhill, 1st ch., mon. con., to cons. Edward E. Kimball L. M.,	100.00	
North Attleboro', Miss Mary E. Arnold, to sup. M. E. Arnold in Assam Orph. Sch.,	25.00	
Boston, a friend 5; do. 1; do. 1; 1st ch., (of which 25. is for sup. of Mr. Oncken,) 200; Union, ch. to cons. Simeon Taylor L. M., 100,	307.00	
Chelsea, ch., S. Bryant tr., to cons. Rev. A. J. Huntington L. M.,	100.00	
Canton, Mrs. Bethia Tilden	25	
Northboro', S. Wood	5.00	
Colerain, Rev. E. Davenport	40.00	
Chester Factories, Rev. Silas Kingsley	2.00	
Middleboro', Mrs. Ruth P. Coombs	5.00	
Charlestown, 1st ch. and soc., Joseph Carter tr., to cons. Edwin Woodman L. M.,	100.00	
Fitchburg, ch., to cons. Adaline S. Parkhurst L. M.; pr. Rev. E. Savage, agt.,	100.00	1784.25
<b>Rhode Island.</b>		
Providence, a member of 1st ch., to cons. Simon Greenleaf, L. L. D., a L. M.,	100.00	
East Greenwich, ch., mon. con. 2; Horace Vaughn 7;	9.00	109.00
<b>Connecticut.</b>		
Bridgeport, S. Sch.	10.00	
New Haven, 1st ch. 228.39; for Siam miss., 13.61; S. Sch., for sup. a scholar in Assam Orph. Sch., 80; to cons. Rev. Alexander Hamilton and Dan S. Cooper L. M.,	270.00	
Essex, ch., to cons. Rev. Joseph A. Bailey L. M., 100; New Britain, ch. 23; Bristol, ch. 104.02; per Rev. E. Savage, agt.,	227.02	
Suffield, William S. Pomroy,	1.00	508.02
<b>New York.</b>		
Rochester, Ladies of 1st ch., to sup. a child in Mrs. Brown's Sch. Assam,	25.00	
New York City, German 1st ch. 5; Rondout, Peter Phillips 40; Staten Island, North ch. 13.33;	58.33	
Brooklyn, Strong Place ch., for Siam miss., 34.76; Armstrong, Juv. Miss. Soc., M. J. Smith sec., for Mrs. Jewett's sch. Nellore, 15;	49.76	
Braman's Corner, Miss C. A. Quick	1.00	

Albany, South ch., Penny-a-Week Miss. Soc., D. H. Woodruff tr.,	32.69	
Hudson River North Asso., A. R. Fox tr., 71.72; Hoosack Falls, ch. 23; A. R. Fox 5.28;	100.00	
Chateaugay, ch.	3.00	269.88
<b>New Jersey.</b>		
Friends to missions	8.25	
Bridgeton, "two apprentices"	1.00	9.25
<b>Pennsylvania.</b>		
Bridgewater Asso., M. S. Wilson tr.,	115.00	
Braintrim, Mrs. Huldah Gregory	4.00	
Philadelphia, Tab. ch., S. H. Willetts 27.36; Blockley, ch., for Siam miss., 5.75; Chesnut Hill, ch. 12.62; New Britain, ch., Miss. Asso. 17.28; Newton, ch., Rev. R. M. Compton 7;	70.01	
Wellsboro', ch., mon. con.	7.50	
West Kensington, ch., pr. Rev. J. F. Wilcox, agt.,	9.37	205.88
<b>Ohio.</b>		
Washington C. H., S. F. Yeoman	4.00	
Ohio For. Miss. Soc., O. Allen tr., 49.25; "name of donor lost" 14.50; Ann'l coll. 8.39; per Rev. John Stevens, agt.,	172.14	
Miami Asso., viz. Cincinnati, 5th St. ch. 55.55; 9th St. ch., mon. con. 8.57; Mrs. Bassett 5; Lockland 15; Dayton, 1st ch. 20; S. S. 4.90; Wayne St. ch. 9.17; S. S. 16.39; per Rev. J. S., agt.,	184.58	
Mad River Asso., viz. Springfield, ch. 49.81; S. S. 6; Piqua, ch. 44.83; per Rev. J. S., agt.,	100.14	
McConnelsville, ch. 14; West Union 4; Cleveland, ch. 52.63; Granville College For. Miss. Soc., G. E. Leonard tr., 10; Zanesville 1st ch., Juv. Miss. Soc. of S. Sch., to ed. George Sedwick and Martha Sanderson in care of Mr. Ashmore, Siam, 30; Wooster, ch. 2.25; Mantua, Mrs. Hawkins 37 cts; Mt. Vernon, ch. 4.30; Painsville, Sarah Hyde 19 cts.; Cesar's Creek Asso., viz. J. B. Sutton 3; East Fork Asso., ann'l coll. 7.50; per Rev. J. S., agt.,	128.24	
Norwalk, ch., O. G. Carter tr., (of which 2.51 is from the S. S., for Assam Orph. Sch.,)	38.75	577.86
<b>Indiana.</b>		
Blairsville, Asa Marsh, for Asiatic missions,		12.00
<b>Michigan.</b>		
Michigan Bap. Conv., R. C. Smith tr.,	100.00	
Almont, ch., for Siam miss.,	5.00	105.00
<b>Wisconsin.</b>		
Lancaster, ch.		1.00
<b>Iowa.</b>		
Iowa Bap. Conv., J. M. Witherwax tr., viz. Long Creek, ch. 10; Iowa City 1.10; Plagah, ch. 2.75; Burlington, ch. 5; Davenport Asso., viz. Delaware, ch. 2.25; Dr. Carpenter 1; Wm. B. Morey 1; T. H. Archibald 1; C. G. Blood 1; Coll. 1.40; Dubuque, Juv. Soc. 91 cts.; Coll. at Conv. 9; J. M. Witherwax 1.59;		38.00
<b>Legacy.</b>		
East Bridgewater, Ms., Mrs. Deborah Reed, per David Reed, Admn.,		30.00
<b>Total from April 1 to December 31, 1851, \$236,688.97.</b>		



THE

# MISSIONARY MAGAZINE.

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VOL. XXXII.

MARCH, 1852.

No. 3.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### TAVOY.

JOURNAL OF MR. BENNETT.

(Continued from page 449, last volume.)

The Karen bible; Printing commenced.

June 1, 1851.—A memorable day: the first form of the Karen bible has gone to press. Thus the work is *commenced*; but Providence only knows when it will leave the press, and as a whole, be in the hands of the people. There is no nobler work in which man can be engaged, than that of giving the word of God to a people in their own language.

From the matter in the first form, the calculation can be made for the whole work, as to the number of pages; and we hope to see the Karen bible in one volume of about 1000 pages octavo, while the Burman bible is 1200 pages quarto. The edition commenced is of 2000 copies, besides 500 copies of the Pentateuch; and perhaps there will be a separate edition of some other books of the Old Testament. This is the more likely, as only Genesis, Exodus and the Psalms have as yet been printed in Karen.

In the evening the monthly concert was held, where Burmans and Karens met together to pray for the conversion of the world. As br. Abbott was present from Arracan, he gave our Karens an address, which we hope will not soon be forgotten.

5.—Mr. Mason's health is so poor that he cannot read the proofs of the bible as fast as we could wish; in fact, he spends more time, I presume, on a final revision than in reading the proofs. He has not yet been able to *revise* the Old Testament since it was translated. I had hoped that in the year 1852 we should have it to say, that the Sgau Karen bible is in print; but now I see no probability of its accomplishment.

Renewed demand for tract distribution—The city census.

10.—The calls at our new zayat have far exceeded my most sanguine expectations, and the number of tracts distributed is unprecedented. So many tracts and books have been given away in the city and province of Tavoy within the last twenty years, that I have been accustomed to think the people were well supplied with books; but since the



opening of the zayat *all* our tracts and books have been given away, so that nothing remains on hand but a few children's 18mo tracts. The assistant seems highly pleased with his labors, and reports very favorably from time to time of the progress of inquiry on the subject of religion. He states that all violent opposition and angry discussion have ceased, and that the people come almost daily to him to inquire about the religion of Jesus.

I have just seen the official census of the city of Tavoy for this year; the houses are 2,124, inhabitants 11,570.

**Applicants for baptism — Domestic persecutions.**

17.—For some time past the natives have been holding a weekly prayer meeting at one of the houses. They have requested that I would have the meeting at my house; and here we have met this evening for the first time. The truth is, I have not time to do all that is desirable for these people; and had it not been for this pressure from without, I should not do what seems to be a pressing duty even now.

To my astonishment there were two applicants for baptism, one of them the mother of a young man, the last that was baptized in Tavoy, and most violently opposed, then, to his leaving idolatry. She resides at a village some hours distant down the river. There are also other inquirers. O Lord, revive thy work, and give us strength to gather in these sheaves, ere we are altogether crushed by our work!

24.—At our meeting this evening there was another applicant for baptism. This is an interesting case. She is the daughter of Christian parents, and is mentioned in my journal as having been married, June 22, 1849, to a respectable young man, a heathen. He now opposes her wish to join the church. His mother is a great bigot and devoted to idolatry. The most of *his* opposition unquestionably comes from his relatives through the mother. Were he left to himself, I suspect he would be quiet. Though she

is a young woman of much firmness, ~~it~~ remains to be seen whether she will come out amid all the opposition she has to encounter, and profess Christ.

July 1.—At a meeting of the church this evening, the three applicants for baptism were examined and received. The first, an old woman mentioned June 17, has been all her life long gathering "merit" and endeavoring to live as Boodhism teaches, that it might be well with her hereafter. But she has divested herself, as we trust, of this filthy righteousness, and now trusts to the blood of Jesus as her only hope. Her examination was very satisfactory. She resides with her son, who is about building in town and near us. The next is the young woman mentioned June 24th. She has been a member of the mission schools more or less from her childhood, and appears to understand what she is about. As her husband opposes, she was asked, if he should leave her, as he had threatened were she baptized, what she would do. Her reply was, "We must obey God rather than man."

The other candidate is a brother of hers, and for a long time a member of one of our schools. All of these have given us pretty good evidence that they are children of Christ's kingdom and worthy of church fellowship.

**Three Burmans baptized—Heathen intolerance —Cheering hopes.**

6. Lord's day.—We have once more had the privilege of assembling on the banks of our beautiful tank, where we sung and prayed, and then baptized the three Burmese candidates. It was a pleasant day and a pleasant service. Would that it were of oftener occurrence.

The husband of one of the candidates was absent at the time in the paddy fields. When he heard that she had actually been baptized, he came home in a great rage and declared that he would not now live with her. In this threat he is sustained by his relatives, and is prompted to it by his mother, who, I hear, wishes to have me taken to the



court and punished; but what kind of punishment she would have inflicted it is difficult to say. The young man removed his clothes from the house and went to his mother's. He came to our house this afternoon. He was then more calm than he had been represented to be, but most decidedly said he could not live with his wife now, as he could not bear the revilings of his family. It is an extremely bad case. He loves his wife and child, which is only a few months old, and I am persuaded, if he were let alone, would behave very differently. May God overrule all to his own glory,—and if it be possible, convert the mother of this young man, himself and all his relatives.

Aug. 8. — The steamer arrives and brings three boxes of testaments, tracts, &c., for distribution at the zayat.

16. — The steamer came in on her way from Mergui to Maulmain, and her smoke has scarcely died away when the assistant reports that *all* the testaments and almost all the tracts she brought us have been called for and given away at the zayat. Fortunately, more have been sent for and we hope will come next month.

The report of the assistant as to his labors is very cheering; and we do hope and trust that all this seed will not have been sown in vain. I cannot help thinking that the peculiar case of those last baptized, which is noised abroad in town and country, will be the means of rousing the too long dormant minds of the people. If they can be led to read the New Testament and tracts, we can hope they will, in some small degree at least, investigate the claims of divine truth.

A bereavement—Hallowed remembrances.

22.—Heard to-day of the death of my ever dear father. Though he has not been permitted to labor on heathen ground and *among* the heathen, he has labored *for* the heathen and not in vain. Though I had expected the intelligence, the shock was greater than I had anticipated. Notwithstanding that very little

of my life has been passed *at home* since my thirteenth year, I have ever had a veneration for my dear father as a *man of prayer* — as one who wrestled, and *pre-vailed*. The remembrance of his prayers, and the reflection, often when in the jungle, that *he* was still interceding for the heathen, and for those, too, who were laboring for their conversion, have been a solace and consolation. But now his prayers are changed to praises. He had served his own generation, and one or two more.

"Abundance of rain" — An earthquake.

28. — For the last three days we have had an uncommon fall of rain. On inquiry of one who keeps a pluviometer, the report is,—on the 25th seven inches, 26th seven and a half inches, 27th six and a half inches, making twenty-one inches of water for the three days; and there have also fallen, I should judge, three or four inches to-day. We have never known so much to fall in the same time before. Up to these days we had hardly had our average fall of water.

Sept. 2. — There was a slight shock of an earthquake early this morning, with a rumbling sound, and so strong as to shake the house and set things to clattering.

14. — The inquirer who resides at Seuzcik, who has been mentioned in my journals for some years past, was at worship to-day, and still appears well. He is rather infirm, and said to-day he is seventy-four years old. We have occasionally heard very good accounts of him from his heathen neighbors, whom, it seems, he exhorts and entreats to abandon their idolatry. I have some hope that he is not far from the kingdom of God.

Mrs. Bennett leaves for U. S.

21. Lord's day.—The steamer comes in at eight o'clock this morning, and the mail closes at six this evening; so, amid my Sunday labors, I can find little time to answer your very welcome letter of June 28. Mrs. Bennett leaves at seven to-morrow morning, to go to Maulmain



and thence probably home. It is expected she may sail in November, with br. Stilson and his children and two of br. Stevens's children.

### RANGOON.

#### LETTER FROM MR. KINCAID.

#### Governmental extortions — Compulsory credit system.

Rangoon, Oct. 8, 1851. — I am happy to inform you that we are still allowed to go on in our work without the slightest molestation from the government, and on the other hand we have been treated on several occasions with special favor. All other classes of foreigners are suffering from oppression and extortion. Only eight days ago thirty Moguls, wholesale merchants, were called before the viceroy on the charge of refusing to let the shop-keepers have goods on credit. They said they were so harassed in collecting their money and suffered so many losses, that they could not sell any more till they were paid. The governor went into a great rage, sent them to prison loaded with irons, and even threatened their lives. The next day, after giving the governor 1500 rupees, they were released from prison and ordered to sell on credit.

#### Specimen of criminal justice.

Capt. Lewis, of the British bark "Champion," sailed from this port three days ago. During his stay here, of forty-three days, he was compelled to attend court twenty-four days, and much of the time from 10 A. M. to 5 P. M. Three lascars who had leave of absence were induced to go before the governor, and charge the captain with murdering one of the crew by beating him with his fist. After being harassed many days, the captain trying to induce the governor to take the evidence of the physician, officers and crew of the ship, and the governor refusing to take any evidence but that of the three lascars, who had deserted, Capt. Lewis wrote to the governor a respectful and at the same time a dignified letter. The government interpreters

either could not or durst not translate it, and the governor sent it to me. When it was read, the governor sprang upon his feet, stamped furiously, and ordered Capt. Lewis to be put in irons and sent up to Ava, and the ship to be detained.

The next day he sent for me and said, I must hear the evidence and urge this "madman" to confess himself a murderer, when the whole difficulty would be settled. I replied, "No; I cannot mix myself in any such business. I am a teacher of religion and must be excused." "Very well," he said, "but you must stay." After hours of effort to induce the captain to withdraw his letter and submit to the tender mercies of a Burman court, the governor ordered that he should be taken to Ava. Immediately armed men were placed in different parts of the hall, a huge pair of iron fetters brought in, and a blacksmith with his hammer in a most inviting attitude. The countenance of the governor was dark and fierce. "Tell the captain," said he, "that I must send him to Ava in irons."

"Tell the governor," said the captain, "that he can do as he pleases. He has all power, I have none."

"Tell that madman," replied the governor, "that he must have none of his impudence before me."

"Tell the governor," rejoined the captain, "that I use the same language to him that I would in addressing the Queen of England."

"What does this madman want? what does he complain of?" inquired the governor. No reply was made. The governor called upon me to tell him, if I knew, what he complained of. I said, "The captain complains that *only* the testimony of these three deserters is taken, and that they would swear away any person's life for a rupee. He wishes the testimony of the physician, officers and crew, to be taken."

"What do you think of this? what is the custom in America?"

"In America," I replied, "we take all the evidence on both sides."



"Very well," said the governor, "let the officers and crew be brought." All saw that the war was at an end. The testimony of the physician, officers and crew, twenty-three men, was uniform, that the lascar died of disease, that the captain never struck him nor any man on board ship, nor allowed his officers to strike any one. The governor was compelled to acquit the captain of murder, but he made him pay in the shape of court charges about 1000 rupees, besides detaining the ship fourteen days after she was ready for sea; the ship's expense is about 100 rupees a day. I have mentioned this case with some minuteness, not because it is singular, but because, on the contrary, it illustrates the system of extortion in daily practice. Capt. Lewis is a noble specimen of the Anglo-Saxon. The tyrant, though armed with supreme power, trembled before his prisoner armed only with a noble and high-minded spirit. It was truly gratifying to see a man *dare to be a man* amidst the clanking of chains.

The viceroy's opinions on christianity and science—Christianity exclusive.

I translated five letters for the governor, and he was pleased to express himself as highly gratified with the translation. He had all his insignia of office brought for my inspection, and also a large book in which his titles of nobility were written in the Pali language; this book he told me to take home with me and examine at my leisure. At the same time he began speaking to me, before his whole court, about the Christian religion. One thing about our religion, he said, he did not like; it aimed to destroy every other, and this was uncharitable. *They* allowed our religion to be good, but *we* would not allow theirs to be good; this was his great objection. I replied, that the whole design of Christianity was to bring the race of man to love God supremely and to love others as themselves, and that this doctrine does certainly make men wise and good and happy.

"You are getting all the people over

to your side," said the governor, "for you make them think well of yourselves, and of your doctrine."

One of the highest in rank among his officers said, "These teachers have all sorts of books; and then they have maps of all the countries in the world, and globes that represent the earth as round as an orange and that it turns round every day and that the sun stands still. Does not this go to destroy Gaudama's religion?"

"True," said the governor; "this makes our religion false."

"Whether the sun goes round the earth," I replied, "or the earth round the sun, is a question that belongs to science and not to religion."

This is a specimen of what was said, and all ended pleasantly. He added, before leaving, that we would do well to go with him when he went up to Ava; that we would be in no danger from robbers, and he would take pleasure in introducing us to his majesty. Of course we shall not accept the offer of gracing his return to the capital. Our plan will be to do all the work we can by the way. Between this and Ava there are about two hundred towns and villages, and in them all we wish to publish the glad tidings of the kingdom.

Northwestern Karens;—Churches and pastors.

The three men sent to visit the Karens in the northwestern provinces have brought back an exceedingly interesting report. Ten Karen disciples came in yesterday, seven of them from the same region, three of them from a province further north. Last evening, and again this evening, we had a delightful prayer meeting. Our services, both singing and praying, were partly in Burmese and partly in Karen. The sweetness and harmony of Karen voices in singing, especially in their own language, exceed anything I ever heard. It is like what one imagines the music of heaven to be.

I can give you only an abstract of the report. In my last letter I mentioned very briefly the extent of the field, and the number of churches and members on



the east side of the Irrawadi. The number of churches on the western side of the river is forty-six, and the same number of preachers. There is no church with less than 150 members, and there are several that exceed 300. They mention one church with whom they spent the Lord's day and preached twice in Burmese, and the pastor once in Karen. The church numbered nearly 400. The chapel is forty cubits square, well built, and surrounded by a clean, neatly kept plot of ground. Near it stands a school house, twenty-six by twenty-eight cubits square. A large number of the members came together when the messengers arrived; and when they saw the books and letters, and were assured of being remembered, they were affected to tears and some wept aloud for joy. I received a letter from the pastor of this church, and will give you an extract.

**Letter from a Karen pastor.**

"May the grace and fellowship of the Father, Son and Holy Spirit be with you, with my love, and the love of all the sons and daughters of God in this church. I am one of the least of all the disciples and know but little of the divine word. Divine grace has made me a teacher of the gospel, and by the sacred imposition of hands I am made a pastor. Daily I study the bible, and pray for a larger measure of the Holy Spirit, so as to teach and guide this flock of little ones. I have but little knowledge and can teach only what I know. I, the pastor, and all the church rejoiced greatly when we heard that you had come into this Burman kingdom, and cease not to pray for you. Our Father who is in heaven will hear our prayers. We all desire greatly to see you, and to hear more fully the deep things of God, that we may grow and be established in every virtue."

**Karens evangelize Burmans.**

Among the letters received is one from a Burman, who has been taught the way of life and baptized by a Karen

pastor. The letter is imbued with Christian sentiment and breathes the spirit of one redeemed unto God; and yet the writer has never seen a missionary. I would make extracts from this and several others, were it not for extending my letter to an unreasonable length. The word of God is making a deep impression on many Burmans in the neighborhood of Karen churches. The two Burman assistants I sent out were much gratified to find so many of their countrymen favorably affected by what they saw and heard among the Karens. This is certainly a most encouraging feature. As the Karen churches become mature in Christian knowledge, a mighty moral influence will go forth, lifting the cloud of darkness from the worshippers of Gaudama. Already an army of 10,000 stand up on the side of God, clothed in the Christian armor. Their strong, simple faith gives to their whole character a dignity and grandeur, which compel the heathen to take knowledge of them that they are divinely taught. Some forty have come, within twenty days past, for books and to get advice, and several of these have come over 150 miles, through districts infested with robbers and amidst almost incessant storms. I feel ashamed and am rebuked when I look on this people, braving danger, encountering storms and suffering privations and hardships, to procure for themselves some portion of God's word.

**Persecution of Karens prohibited.**

The following rumor, if verified and carried out, will be the opening of a new era in the Karen missions.

The governor of a province lying between Bassein and Dana-bo has been to Ava, and addressed the king on the subject of oppressing the Karens for their religion. He reported that the Karens could not be induced to give up their "white books" and forsake their religion, and that oppression induced them to leave the country, by which the revenue was endangered. The king ordered that the Karens should not be molested,



and that the preachers should be free from all taxes. Since then, fines and confiscations have entirely ceased in that district, and the preachers pay no taxes.

*Books in request by young and aged.*

While writing this, several Karens, among them two women, have come in, partly to see us and get books and partly to get medicine. They live thirty miles off, and have come over land, bringing a venerable Burman disciple, eighty years old, in a cart. We bowed together before the mercy seat, gave them medicine with full instructions, and books. In their church there are about sixty members. I intend visiting them as soon as the rains cease.

One other fact occurs to me, among many, that I will mention. Two young Karens, from the province of Pantanau, were sent here by the pastor of a church to bring letters and to get a few books. Ten New Testaments, Pilgrim's Progress, seven tracts and two hymn books, were wanted. They remained two days and then set off on their long journey back. The books were carefully rolled up and put in the bottom of a basket, and then the basket filled up with rice and dried fish. This done, they gave the parting hand, and in a tremulous voice said to each one of us, "Pray for us, that we may be delivered from the calamity of falling into the hands of officers with these books." Two Christian boys, some sixteen or seventeen years old, trusting in God, set off on a journey of 130 miles to get this handful of books. Here is faith that will remove mountains.

I have just sent to Maulmain for four boxes of books. All we had are gone.

Last month Dr. Dawson had a severe fever for about fifteen days, and was entirely laid up for about twenty. He is now restored to health. All the rest are as usually well, and we are made to rejoice daily in the good hand of our Heavenly Father.

*Baptisms at Rangoon—Inquirers.*

For a few days past we have not so large a number of people at the house. This is owing, probably, to the great

number of religious festivals now taking place. Still, there is no lack of work, and we have some who receive the word gladly. Yesterday two were baptized in the royal tank, a mother and her son—a grown up young man. Two more will probably be baptized in a few days. Besides these, we have some very promising inquirers, among them two men of note. We are treated with favor by all ranks of people, from the viceroy down: but have done nothing to gain their favor, except to go forward boldly in our work of healing diseases and preaching the gospel to all.

*The missionaries turning towards Ava.*

In a few days more the rainy season will be over, and we must make our preparations for a voyage up the Irrawadi. To leave this immense field, so inviting to the laborer, is painful in the extreme. For one of us to remain here and the other go up to Ava, would derange all our plans and would be a departure from our instructions. I must go to Ava, and Dr. Dawson would not feel justified in remaining here.

We shall not fail to keep you acquainted with the aspect of things, whether favorable or adverse; and shall be happy to receive instructions and be assured of an interest in your prayers. All efficiency is from above.

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LETTER FROM DR. DAWSON.

*The Mission Dispensary—Requital of services.*

Rangoon, Oct. 11, 1851.—Between five and six weeks ago a respectable mussulman, who is engaged as a native schoolmaster in this place, teaching the children of Moguls and other Mohammedans, Hindustani, Persian and Arabic, came into the mission house one evening, accompanied by two or three attendants loaded down with presents to offer us. The presents consisted, as near as I can recollect, of plantains, oranges, four small papers of tea, three or four pounds of brown sugar, a quantity of sweetmeats or cakes, four decan



ters and a piece of book muslin. The decanters and muslin are kept for the use of the mission, and will be applied in any way that may seem best to advance its interests. Under the Burmese government, missionaries and other foreigners are occasionally called upon to make small presents to the authorities as a sort of tax, and such things, or any thing else, of a suitable nature, that might be brought to us, could be used in this manner.

The people, whether Burmans, Mohammedans or Hindoos, who come for medicine and advice, are in the habit of bringing fruit, flowers, small parcels of rice, eggs, salt fish, mats for the floor, earthen jars, glass decanters and goblets, and small sums of money, as a supposed equivalent for the medicine and assistance they receive, and I encourage them to do so. I have sometimes reminded the rich that it was both their duty and privilege to contribute something toward sustaining and supporting the missionary dispensary, as an institution designed expressly for the public good, but intended more particularly for the benefit of the poor and suffering. The amount of money realized up to this date is sixty-eight rupees, a part of which, thirty rupees, I have appropriated to paying the rent of the room in which the medicines are kept. With the remainder a young man named Moungh Shway Byo, who expects to be baptized next month, has been supported at a very moderate rate, as an assistant in the dispensary, and who acts in other ways in promoting the cause of Christ.

My purpose in bringing this subject to the notice of the Executive Committee is to ask for advice and instructions. In perpetuating and extending the usefulness of the dispensary, if I do not greatly mistake, it is the wish of the Committee that this department of the mission should as much as possible sustain itself, without any regular appropriation from the treasury of the Union. All moneys, therefore, contributed by the people for the purchase of medicine, or other incidental

expenses, may be justly applied to that purpose, at least to the extent of the want.

The principal design of the dispensary, it is always borne in mind, is to encourage the people to come, not so much to receive medicine and advice, as to hear the gospel. The interest of the soul transcends every thing earthly, and to that one thing, mainly, all other means are auxiliary. If they could be induced to come to us in thousands, or we could get the same free access to them as in Christian lands, without employing the healing art as an agency, I would greatly prefer to shut up the shop, and give my whole time and exclusive attention to their spiritual welfare.

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## SIAM.

### LETTER FROM MR. SMITH.

*The Mission in favor with king and people.*

Bangkok, Sept. 11, 1851.—Our prospects of usefulness, as far as they can be affected by the feelings that the people entertain towards us, are as great now, if not greater, than at any period since the existence of the mission. Never was the missionary more respected, his society more courted, or his instructions more eagerly solicited. Both the new kings are personal friends of the missionaries, and manifest the greatest anxiety to introduce the people to European customs and to have them taught the English language. Mrs. Jones, Mrs. Bradley, and Mrs. Mattoon alternately impart instruction to the ladies of the palace in English.

Not long since, all the missionaries and Europeans residing in this city were invited to be present at the house of Chau Khun Phya Sipipat, a nobleman of very high rank, to partake of a breakfast and have an interview with the king. The king on this occasion bestowed titles on the old Chau Khun Phya Klang and his younger brother, Chau Khun Phya Sipipat. Both these noblemen did much in securing the throne to the present incum-



bent, and in consequence of services performed to his majesty, have now conferred upon them the highest titles that it is possible for men not the immediate children of the king to receive. The occasion was one of much pomp and ceremony, and the American missionaries and Europeans who had been invited, were treated with marked attention. During our interview with his majesty, the king asked for Mr. Jones, and was informed that he was absent on account of ill health.

The intelligence contained in the residue of this letter has already sent a pang through all our churches.

**Ravages of sickness—Threatening illness of Dr. Jones.**

Disease and death have made sad ravages in the mission circle this year, and are now staring us full in the face. In July we mourned the loss of Mrs. Bush, of the Presbyterian mission. She died of consumption. Last Saturday, Rev. Mr. Mattoon and lady, of the same mission, were deprived of their only child. It died of dysentery. And br. Jones is now, as it were, on the verge of the grave with the same disease. We pray and hope for his recovery, but you must not be surprised if in our next, or if even in this letter, you are apprised of his removal from us. Br. J. has been sick about two weeks and a half. We are tremulously watching every symptom, anxious that it may be one which will give us some reason to hope for his recovery. I tremble when I think of the prospect before us. Br. Ashmore and myself are both young and inexperienced men. What shall we do when all the labor, care and duties of the mission will devolve upon us? Br. and sr. A. can do little more at present than encourage the Chinese disciples by their presence and their smiles. My knowledge of the Siamese language is not yet sufficient to allow me to do, as ought to be done, that which will necessarily devolve upon me. Who shall complete the translation of the Old Testament? the first book of which, in all human probability, will be left unfinished by him who is, of all,

most competent to translate it faithfully. We can go to our Heavenly Father and lay our case before him, and entreat him to be merciful to us, and if he shall see fit to lay upon us the heavy hand of affliction, to bless the survivors with the wisdom necessary to direct us in carrying on efficiently his work among this people.

**His death.**

12.—All hopes of br. Jones's recovery are given up. For some days past his mind has been wandering, partly under the influence of opiates, and partly the effect of his disease. Last evening he said to Dr. Bradley and others, "Assure my personal friends of my unfailing attachment to the Saviour.\*" At another time he said to Mrs. Jones, "It will soon end with us." When three of Mrs. Jones's pupils were brought to him, he said in Siamese, "You have often heard me tell you that the affairs of this world are of short duration." When asked if he had any word to send to his little Martha, he replied, "If God gives me strength to think and speak, I hope to." This morning Capt. De Luce and lady called on him. On seeing them he reached out his hand and said, "We must all go to another world." He made some rational remarks this afternoon to the brethren and sisters of the other missions, who called on him, but not being present at the time I am not able to relate them. He will perhaps not survive till morning.

13.—After a very restless night, occasioned by excruciating pain, our dear br. Jones departed this life at 6½ o'clock A. M. During the night he said very little. To the last, he knew all who were gathered round his dying bed to administer to his wants and to render whatever assistance and relief they could. At one time he said, "Lord of mercy, be the end and portion of thy servant." At another time, when he was evidently suffering intense pain, he said, "My friends, is

\* The thought is given more fully and a little varied, by another hand;—"Assure my friends of my unfailing attachment to them. Tell them, my hopes, though sometimes ascending, sometimes declining, are fixed upon Him who is from everlasting to everlasting."



there any relief? If so, tell me how." But God in mercy did not permit him to suffer so long. He now has relief, and rest, we trust, of which the world knows not.

Funeral services were performed this afternoon at his residence. An unusually large assembly came to pay their last tribute of respect to the sacred dead. It was truly gratifying to see so many natives attend. During the day Nai Phichit Sapakan and Chau Ktai called to gaze upon the countenance of their departed friend for the last time, and to condole with the bereaved. Br. Jones was extensively known and equally loved and admired. The Rev. S. Mattoon, of the Presbyterian Mission, conducted the English services, which were brief and appropriate. Rev. D. B. Bradley, of the American Missionary Association, conducted the Siamese services; we hope and pray that they may have the desired effect, and result in good.

The king was very kind, and to show his respect and affection for the deceased, sent Mrs. Jones a note, and a small present which he wished to be deposited in the coffin. Mrs. Jones thought best to gratify the wish. All, the natives as well as the brethren and sisters of the other missions, were very kind to us, and did all that kind hearts could prompt to minister to Mr. Jones's wants in his sickness and to comfort the hearts of the afflicted and bereaved. Dr. House, of the Presbyterian Mission, was the attending physician, and was unceasing in his kind attentions night and day. For all these tokens of affection we cannot withhold our expression of gratitude to God and to the friends.

Dear Mrs. Jones sustains her bereavement with admirable Christian fortitude. She needs a place in our prayers and our sympathies. May God graciously enable her to realize to the fullest extent all the blessed consolations of his word and the grace which she needs to sustain her in her trials. Pray for us. Will not the Executive Committee kindly remember us in our destitution,

and speedily reinforce this mission, so as in some measure to *modify* our irreparable loss!

### SOUTH EASTERN FRANCE.

#### LETTER FROM DR. DEVAN.

Pastor of Lyons church—Church constituted at Anse.

Lyons, Nov. 20.—The church at Lyons, pursuant to its decision a fortnight since, met this evening for the purpose of choosing a pastor. After prayer and solemn deliberation, Leonard Martin, one of its members, was chosen by a unanimous vote. This brother has exclusively occupied the pulpit for the last few months, so that the church has had abundant opportunity to test his gifts for the pastoral office. He is not a man of much cultivation, although he seems to be assiduous in the effort to improve his mind. Had he a good theological education, I do not know that it would be possible to find a brother better adapted to occupy the position of a pastor in this large city.

21.—I met this evening with the brethren and sisters residing in the neighborhood of Anse. They have desired for a long time to be organized into an independent body. I deferred this act from prudential motives as long as possible; but as they are now eleven in number, and seem to be capable of directing themselves, I assented. After having declared our summary of faith to be their profession, their letters of dismission from the other churches being in order, they were constituted as the Baptist church in Anse. They then chose unanimously one of their own number, Alexander Berthond, as their pastor. This brother had been laboring among them as an evangelist during the last six months, so that they have had abundant opportunity to become acquainted with his gifts and character.

Ordination of Messrs. Martin and Berthond.

27.—Br. Geyer, pastor of the church at St. Etienne, and myself, having examined the brethren Martin and Ber-



thoud as regards their conversion, call to the ministry and doctrinal tenets, united in the work of their ordination before a crowded audience in the chapel of the Baptist church at Lyons. It was with some trembling of spirit that we joined in this act; but we were strengthened by the reflection that it was not we but their respective churches that called them to the ministry; and if the Spirit of the Lord was there, we have nothing to fear. Humanly speaking, we would have rejoiced much more had they received more of the advantages of education, but as circumstances over which we have no control seem to be adverse, all we could do was to acquiesce.

Thus we have the organization of one more church, and the ordination of its pastor chosen by that church, and the ordination of one who will fill my place as regards the pastoral care of the church at Lyons. I retain the name and position of pastor, however, inasmuch as I wish to exercise some supervision.

The other day a young man presented himself to me for baptism and admission into the church. He is an apprentice, and will be out of his time in about twelve months. I think him by no means destitute of gifts. He is from Savoy, though his language is French. He is not, therefore, liable to be drafted for the army.

Mr. Laigt, whose case is mentioned below, was formerly one of the pastors of the Lyons Evangelical church, but more recently on profession of his faith had been received by baptism into the fellowship of the Baptist church, not without solicitude.

Gospel steps have already been taken with regard to ex-pastor Laigt, and he must undoubtedly be cut off by the church next Thursday evening.\* He is now laboring with the Darbyists (Plymouth Brethren), and is in full communion with them. I learn that the design was entertained that he should act among our people to bring about a union between them and the Darbyists. But God has preserved us, and we are thankful.

Dec. 10.—I am more and more pleased with the assistant L. He wears well. He is eloquent, well read, zealous, con-

sistent and firm in his views, and apparently deeply pious. Thursday evening next he will preach in our little chapel, and next month (if nothing opposes) will supply the church at Feurs for one Lord's day, and spend three or four days evangelizing at Feurs and Panissières. If he wear as well, however, as I anticipate, he will be too valuable a man for permanent employ in such a place.

Under date of Dec. 5, Mr. Berthoud writes me he has baptized two women.

We are in the midst of a revolution but all is quiet around us, thanks to the God of armies.

#### Restraints by the Authorities—Imprisonments.

Since the above was in type, a communication of more recent date has been received, exhibiting a less encouraging state of things. One of the native assistants writes to Dr. Devan of the imprisonment of a brother, who had been temporarily employed in colporting testaments in that vicinity. He had applied to the authorities for a *permit*, but had been refused. Dr. Devan apprised him of his danger, but he persisted. Other incidents are also stated, showing the forwardness of the authorities to interfere with personal freedom in matters of religion. The following is a translation of the assistant's letter.

"We received the package of books which you sent us for brother —; but humanly speaking, it was sad for him; for yesterday, visiting the neighborhood of —, I learned with great pain that he had been colporting there and had been met by the mayor of the district, who stopped him, arrested him, and having sent for the gens d'armes of —, had him taken to prison. We waited on the *procureur* of the republic, to ascertain the facts, and were told by him that — had committed an offence, and must be tried by the court.

"The *procureur* then turned upon me; and said 'Are you not —?' 'I am —.' 'Aha, I know you. You belong to —, where you ought to stay, and never come to preach in our district. Besides, our people are laborers and not pietists; and after all, one can be saved as well in our religion as in yours.' I answered that the gospel ought to be preached everywhere, and his district therefore could not be excepted. He replied, 'Had I been disposed to treat you with rigor, I would have

\* Mr. Laigt was unanimously excluded Dec. 4th.



made your coming a sad business. But don't come back again.' In consequence of this prohibition, I can visit no more the members of my flock who reside in ——. And I need your counsel, that I may not act rashly in the present state of the government. The mayor of — is a very strange man, and arrests everybody that he does not know. The brethren in those quarters have expressed to me their astonishment that I had not been arrested already. The rigorous policy of the *department* of — I have known this long while; since I belong to it; and for this reason I advised our brother — not to colport in it; but he told me he feared nothing. We have not visited him, as none are allowed to go among the prisoners.

"Before delivering your books to our brother, I took care that he should know your position in regard to him; that is, that if he sold, it must be on his own responsibility; which he consented to. He had but three or four testaments with him, when he was arrested; and I suppose these will be lost, as generally they do not restore them.

"P. S. Do not be sad on account of this brother. In whatever state he is, he is therewith content. Only let us all pray for him."

Dr. Devan adds the following instances of a similar character, which occurred a day or two afterwards:

There are in garrison in — two young brethren, both, I believe, members of one of our northern churches. Their papers and bibles have been seized, and their bibles taken from them. These young men had put me in correspondence with another young soldier at —, who is also a Christian. This brother had hired a little room out of his barracks, where he might read, pray and sing, undisturbed and in company with such of his fellow soldiers as he could induce to think of their eternal salvation. His zeal had been blessed, and he had written to me to send some one to —, to baptize two converts. This morning, however, I received a letter from him saying "I am in the city prison since yester-

day, and I do not know wherefore. I presume, nevertheless, it is because I met with some friends in a room in the city, to read the word of the Lord, to pray, and to sing his praises. I assure you that I have done nothing more. If I had gone to drink in the grogeries even to intoxication, as many do daily, they would not have put me in prison. But may the will of the Lord be done, not mine."

This letter, of course, prevents the baptisms anticipated for next Lord's day, and even renders it discreet that no brother go to that place at that time. Nor is it expedient to send any one or go myself to the prisons of these brethren. In the first place, I would not be permitted to see them, and then, the application might throw an increased weight of suspicion on me, and of suffering upon them. The throne of God is, however, open; and we cease not to pray for them.

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## GERMANY.

### LETTER FROM MR. ONCKEN.

The Church at Lübeck — Desecration of the Sabbath.

Hamburg, Nov. 22, 1851. — Since my last, (pp. 11–14,) I have visited Lübeck, where a brother has been laboring for the last seven months with considerable success. We have there at present a little band of fifteen disciples, including four believers whom I baptized on the evening of Nov. 1st, in the Trave, about two miles below the town. The brethren at Lübeck have a nice little place for their public worship, a good sized room that will accommodate about eighty persons. One of the brethren had it built for the use of the church, who occupy it gratis.

I preached twice at Lübeck on Lord's day, Nov. 2d. In the evening upwards of forty hearers were present. In the afternoon a little Sabbath school had been formed, and also a female association for home missionary labor. Several of the brethren were engaged during the afternoon in visiting and offering tracts



from house to house; the seed is in this way sown not only in the town but in the adjacent villages of Holstein. But the labors of br. Lorders are much hindered by the reintroduction of our old police regulations; and he is in constant jeopardy of being arrested by gens d'armes, as he cannot obtain a passport for his missionary tours, without which no one is permitted to travel. Several successful journeys, however, have been accomplished.

The Sabbath is, if possible, more openly and generally desecrated here than even at Hamburg. The shops were for the greater part open, a vast number of men were working at the railway by special permission, and in the harbor ships were loading and unloading. The "steeple-houses," the brethren informed me, were thinly attended; and indeed, from the general appearance of the inhabitants, no Christian could have received the impression that this was a day specially set apart by God for his worship and for the spiritual and temporal interests of his creatures.

#### Sacraments of Absolution and the Supper.

Among the clergy there are several who hold evangelical views; but here, as throughout the Lutheran church, the soul-destroying error of absolution prior to the administration of the Lord's Supper prevails, and whilst in so easy a way the sinner may obtain the assurance of forgiveness, it is impossible that personal piety can exist to any extent. The believers of the national church have no other bond of union than that they meet for worship under one roof. Formerly, while the excellent Dr. Geibel, pastor of the Reformed Church, was here, he gathered a little church from among the congregation; but as his were at best but half-measures, and as these believers never left the state church, the society was entirely broken up when he left Lübeck a few years ago.

#### Persecutions in Hanover — Priestly influence.

Our apprehensions as to a renewal of persecution are daily being verified.

Since my last, very painful intelligence from br. C. Steinhoff, missionary of the Union at Eimbeck, has reached us. On Oct. 26, when the church and congregation were assembled in their newly built hall at the back of br. Steinhoff's house, two policemen entered and commanded them to close their service and to disperse. Br. Steinhoff hesitated to obey this peremptory command, especially as the policemen had not so much as a written warrant from the magistrate. Seeing this unwillingness to obey, one of the policemen left the place and soon returned with an armed gens d'armes and another policeman, himself brandishing a sword. They were then told that if they did not disperse forthwith, this would be effected by violence. The assembly then broke up. On Nov. 2d a similar scene was enacted, and on the 7th, br. Steinhoff was summoned before the police, and threatened with a fine of ten *thalers* in the event of his conducting another public religious service. Br. Steinhoff has employed a lawyer, and sent a full statement to the minister of state; but as the world is opposed to Christ, and as Ernest Augustus has so recently been called to appear before the King of kings, and the ministers will now be fully occupied with matters, in their esteem, more important than the claims of a handful of enthusiasts, I expect little or nothing from the measures adopted. Indeed, I am more and more persuaded that our applications to the government are but labor lost. A deputation from our churches in America and England might render us essential service.

That measures like those above related should be employed against us, is far from surprising to me; for so long as there exists a national church, especially one so corrupt as the Lutheran, we must expect persecution; for its ministers, if true to their creed, cannot rest while there is an "anabaptist" within their reach on whom they can induce the civil magistrate to lay the iron hand of the law. Wherever we have suffered,



and may yet be called to suffer for Christ and his truth, there, we may be convinced, priestly influence has been employed against us.

**Persecutions in Baden, Mecklenburg, and Prussia.**

Another brother, Frederick Maier, of Altheim in Baden, has been cast into a dark and wet dungeon for eight days, (which brought on a violent fever,) for a little gunpowder being found in his possession that was intended for the cure of a sick pig. This small quantity of powder, not sufficient to blow up a dog, was purchased by br. Maier's brother prior to 1848, and was not used for the purpose intended, the animal having recovered without so anti-homœopathic a dose. From this incident you may form some idea of the state of things in this country, especially on the borders of France. Our brethren in Baden are strictly prohibited to hold any kind of religious meeting, while the Jesuits traverse the country and gather immense audiences. Br. Maier states that the progress of Catholicism in Baden is immense. Under the existing circumstances, as the labors of this brother cannot be prosecuted there, I have advised him to go to Elsass, and labor at Mühlhausen, Colmar and Strasburg.

Yet another brother from Mecklenburg has recently been driven from the place where he was working at his own trade, for endeavoring to spread his baptismal "errors."

**The church at Memel.**

Br. Niemetz, at Memel, who has labored there as a missionary of the Union and pastor of the church at that place since the commencement of the year, writes Nov. 12:

"The persecutions which we have to endure are doubtless greater than in any other part of Prussia, or even entire Germany. We are watched with the greatest vigilance; not only at our public services, but even during our church and singing meetings armed policemen are always present. Royal commissioners from Königsberg have

attended. Three successive complaints against me for administering the Lord's Supper have been addressed to the court of justice. I have been forbidden to carry on the Sabbath school, but have hitherto protested against this prohibition. Three days ago I was summoned to the town hall, on account of some expressions in favor of tract distribution ~~th~~ I had made use of at a missionary meeting held Nov. 2d. My words had been partly distorted by the policeman who reported them; in my replies I gave them their original form and meaning; but what the result of this investigation will be it is impossible to say. The church has also been attacked in one of the public papers:"

**Comments of the Press.**

Br. Niemetz sends the following from the "Königsberger Zeitung" of Nov. 5.

"It may be safely asserted, for it is a fact confirmed by every day's experience, that the heresy of *baptismus* (literally, baptism-ism,) will spread more rapidly than hitherto, since its disciples have succeeded in raising an eligible place of worship. It is, further, much in their favor, that visitors are agreeably impressed by their very melodious singing and the liturgical arrangement of their worship. It is indeed true that, for the evangelical Christian,\* the *sermon* will ever be the chief attraction; still there are many who are more easily edified by a constant prominence being given to conversion and repentance, (as is the case among the Baptists,) than by the subtle definitions of religious sentiments that one is so frequently obliged to listen to. But the influence exercised by the fanaticism of this sect is most to be deplored when, blinded by passion and regardless of the holiest ties of society, they proudly and arrogantly separate from other Christians, and assuming to themselves the office of Him who is a searcher of the hearts of men, they presume externally to be able to

\*The state church of Prussia is called "Protestant Evangelical." An evangelical Christian, therefore, in the nomenclature of this writer, is a member of the established church. — Ed. Mag.



calculate the exact measure of faith that exists in the heart. With the Baptists piety not unfrequently descends to a mere occupation, that takes its place among other forms of activity, but which does not govern and characterize the whole inner life; and this accounts for the ready license it grants in many instances to immorality. The exposition of Scripture, withdrawn from spiritual \* guidance, is exposed to confusion in the highest degree, and the administration of the sacraments, performed by unordained hands, indicates a contempt of the law of the land, and is an occasion of offence to many. It may not be uninteresting for our province, now to offer a sketch of the rise and progress of baptism-ism in Memel, as its metropolis.

“The first Baptists made their appearance in the ‘faubourg’ of Smeltz, which belongs to Memel, in 1839. William Edward Grimm, whose business was that of a sawyer, was the founder of this sect. During his travels in Switzerland he was converted by a former clergyman of the Reformed Church, and by him baptized and ordained to be pastor of a church. Having returned to his native town in 1839, he succeeded in gathering ten disciples around him, with whom he regularly held religious services. Grimm was repeatedly fined for his assumption of ecclesiastical offices. No sooner, however, had these measures been adopted, than the number of these sectarians rapidly increased; for they had now suffered for righteousness’ sake, and Grimm, in consideration of the martyrdom he had endured, could put on a superior air of sanctity, and more easily fanaticize his followers by the injunction to obey God more than man. It is, however, reported of Grimm that he was guilty of many official and domestic acts of brutality, that at last brought on a division in the sect in 1841; the smaller part of whom remained faithful to their master, while the majority now joined a chairmaker, Engberg, who enjoyed a good reputation for probity,

\* Priestly.

&c. Each of these factions assumes to itself the glory of orthodoxy, and pronounces the severest judgment on the other.

“This division continues to the present day, and the two parties exist under the name of ‘strict Baptists,’ of whom there are few, and of ‘moderate Baptists.’ In the meanwhile, even amongst the lowest classes of society, indignation has been aroused by the bold steps taken by these Baptists, who, distributing tracts, and with the counsel to leave the state church on their lips, have not hesitated to enter the houses of our inhabitants, and not unfrequently created dissensions among the members of families. And all this has been steadily increasing since they have believed themselves tacitly recognized by the government, who, in the constant expectation of the disappearance of the sect, adopted no severe measures against them. Thus it was that on May 10th and 14th, deplorable disturbances took place, in which the place of meeting of Grimm’s party was demolished, several persons ill-treated, and Grimm himself obliged to take refuge in England.

“After an absence of three months he returned, continued his old practices, preached, baptized, administered the Lord’s Supper, and married, as heretofore. At length a cabinet order was issued, to be considered valid until the issue of the patent of March, 1847. According to this order, sufferance was granted to the moderate (Engberg) party, on the same terms as had been prescribed to the lithographer Lehmann at Berlin, viz. announcements of births, deaths and marriages for insertion in the church book, the consent, or re-performance of their marriages by the church, the use of public instruction for their children, and the payment of church and school rates. On the other hand, permission to hold religious convocations after they had been announced to the magistrates, was granted them. At the same time they were no longer to attempt to make proselytes, nor to admit



any new member without announcing their intention to the previous clergyman of the candidate. They were to be permitted to baptize in open water, provided they adopted measures to prevent any public scandal. The meetings and convocations held by Grimm were, however, to be prevented by the police. Grimm and a few of his adherents were, in the course of time, deserted by their own party, and obliged to emigrate to America.

"According to the statistics of the patent, issued March, 1847, 500 persons have declared their secession from the national church. But they have by no means fulfilled the conditions of their existence as a sect here, viz. that the minister of their church is to give evidence before government of his moral and scientific qualifications for the office of public teacher; nor have they heeded the injunction not to administer the Lord's Supper. Their meetings, which are at present conducted by a certain Niemetz, are watched over by the police, and the instruction of youth which he had commenced, forbidden. The members of the church, who for the greater part belong to the poorer classes, enjoy a good reputation for abstemiousness and strict morality, and are believed to be extensively aided from Hamburg, England and America."

Mr. Oncken remarks on these representations,

The above is a mixture of truth and fiction. Grimm was resprinkled in Switzerland by the former Reformed minister, but to the best of my knowledge he was not ordained by him. Though there is still a little community originally connected with Grimm, I am not aware that in their doctrinal views they differ from the church connected with our mission. The cause of the division lay in Mr. Grimm's person, and not in any difference of opinion among the members. Certain it is that the members of the two churches do not pronounce the severest judgments against one another. In a few years, perhaps sooner, I have no doubt there will be but one church,—the former members

with Grimm having joined the church under the care of br. Niemetz.

From these facts you will have already come to the conclusion, that for the present we can only expect new trials. If our sovereign Lord and Master permits them, may he but give us grace to bear them as Christians indeed, and may our light afflictions work out for us a far more exceeding weight of glory. We fear no measures hell or earth may devise for the suppression of God's truth; may the Spirit of the Lord but grant that we be filled with that truth, and deliver us more and more from the remains of inherent and educational error.

#### JOURNAL OF REV. H. VON DER KAMMER

Mr. Von der Kammer is pastor of a church at Wolgast near the Baltic, on one of the mouths of the Oder. His connection with the mission has been recognized within the year. The journal details among other incidents the difficulties he encountered in effecting a permanent settlement.

Jan. 1, 1851.—Arrived at Wolgast at midnight after an absence of twelve weeks, owing to a command received to leave the city, where a residence as a missionary could not be granted me. The next morning I assembled with the brethren for public worship, and the joy of meeting was great. Was permitted to address a few words of comfort to the brethren.

#### Visits to Stralsund and Zingst—Admission of members.

2.—Left for Stralsund, where several persons had applied for baptism. Arrived late at night with br. Engel, who accompanied me; we were obliged to enter an inn. Here we found a party playing cards, but they accepted the tracts we offered them, and even laid their cards aside to examine them. We had an opportunity of testifying for the Lord. They listened, especially the landlord and his wife, apparently much interested.

3.—Made several calls during the day, and in the evening preached from the word of life.

4.—Proceeded to Zingst, accompanied by two friends from Stralsund, who with



others at Zingst were to be baptized. Our journey together was very interesting. In the evening we arrived at Zingst and were warmly welcomed by the dear friends, whose desire was now to be fulfilled.

5.—In the morning we had a meeting conducted by br. Engel, and in the afternoon I preached. After the public services, we examined the candidates for baptism, two from Stralsund and two from Zingst, and we could receive them all with pleasure. We then prepared by prayer for the holy ordinance, and at nine and a half o'clock met on the shore of the Baltic. The ocean, tranquil as a lake, proclaimed the peace of God to our souls, and the ordinance was peaceably fulfilled. Afterwards we met around the table of our Lord, where I had the pleasure of welcoming the four brethren into his house. It was a season of much refreshment to us all; we remained together until two in the morning.

6.—A meeting had been announced and was held by br. Engel, who was to leave on the following day.

7.—Another meeting was convened, and the room was so crowded that many stood outside. Some, however, had come for bad purposes, and hoped in the crush to make a disturbance. I observed this, and at the very commencement addressed these words to them: "Be ye not deceived, God will not be mocked." They became more quiet, and the service was one accompanied with much good.

8.—The meeting was held at the house of br. Basch, and had not been publicly announced, to prevent so great a concourse of people; but before the time of meeting had arrived, the room and adjoining parts of the house were filled, and the Lord gave me grace to proclaim his word.

9.—A crowded meeting again assembled; I was enabled to speak with much freedom, and we could feel the Spirit of the Lord in our hearts. When the service was over and the people left, all those who had been standing outside hastened in and entreated me not to let

them go away empty. We then sang a hymn and I commenced anew, but after some time my chest became sore and I was at length obliged to desist.

12.—The house of meeting was again filled to overflowing. O, may the seed sown here bear fruit an hundred fold! In the evening the small band of believers met in remembrance of their Lord, and were blessed by his presence at the feast. Two persons applied for baptism, but there were reasons for deferring their admission.

13.—Visited inquirers, and in the evening conducted a meeting.

14.—This day was fixed for my return to Stralsund. I parted with the brethren amidst mutual regrets. Late in the evening I arrived at Stralsund, wearied by the fatigues of a bad road, but was refreshed by the kind attentions of the brethren here.

16.—A meeting had been arranged for this evening, but my chest was so painful I almost regretted it. The Lord, however, was better than my fears; He caused the light of his countenance to shine upon us, and I was enabled to speak as usual.

**Lassan—Return to Wolgast—Residence prohibited by the civil authorities.**

20.—Went to Lassan to visit the brethren there, as I have not seen them since my residence at Stettin. In the evening I was permitted to tell them of all the great things which the Lord has done.

22.—Went to Wolgast, where we had not remained for three and a half months; but the police having heard that I would arrive, gave orders previously to my intended host not to allow me to remain in his house over night. Our host told this to some of the brethren, who consequently were awaiting my arrival and were ready to conduct me to another asylum. They conducted me and my wife to our meeting room, where we found the brethren assembled to pray for us, and the joy of a safe meeting was great.

23.—Went to the burgomaster but could not obtain an audience. Made a petition and presented it to the magis-



trate. It contained a request to be permitted to remain a few months longer in Wolgast, as I was bound to pay rent at any rate, and a removal would be attended with many difficulties. I received a reply to the purpose, that I must under all circumstances quit Wolgast within eight days. The emergency was pressing and I felt ready to despair.

24.—Prepared for the Lord's day.

25.—Spent the Sabbath with the brethren in Wolgast. Twice I was permitted to make known the way of salvation. At the close of the day we broke bread together amidst abundant blessings from on high.

27.—Attended to my correspondence, and in the evening conducted a well-attended bible class.

Renewed application—An expedient.

28.—Prepared renewed petitions to the magistrate and ministry for permission to settle here, for the day was rapidly approaching when, in the depth of winter, I was to be expelled by force, with my family and possessions. Independently of my personal inconvenience, I thought with regret of the probable triumph of the enemies of the truth in Wolgast, in seeing me thus led out of the place.

30.—By the advice of the brethren I bought a house—by this measure (having landed property in the place,) to defeat the purpose of the authorities. After much labor I obtained a dwelling-house.

Feb. 2. Sabbath.—The day was spent in devotional exercises, and a blessed communion of saints.

3.—The missionary meeting was largely attended.

4.—Assisted by willing brethren, I this day removed to my newly purchased dwelling. It was my last day of respite, but we were not disturbed.

5 and 6.—Occupied in arranging my private affairs. Letters written; one in answer to a request to go to Stralsund to baptize.

Prohibition reiterated—Appeal to higher tribunals.

11.—Received from the authorities here a command to leave. Applied to

the Upper President of Pomerania for redress under this injustice. We united in fervent prayer to the Lord for a favorable issue.

21.—Received a reply from the ministry, placing my fate in the hands of my enemies; I had therefore to renew my addresses to higher powers.

25.—Experienced new proofs of enmity. I expected \$200 towards the payment for my house, but owing to the machinations of the magistrate it did not reach me; he hoping, no doubt, thus to witness my downfall. My trust, however, was in the Most High; He putteth not to shame.

28.—Was prepared to set out on a lengthened missionary tour, but was hindered by a continuous fall of snow.

29.—Was visited by a candidate for baptism from Stralsund.

March 3.—At our church meeting the new friend was unanimously received.

4.—The young woman was buried with the Lord in baptism. Although, from long continued suffering, she was so infirm as to be carried, and the ice had to be broken to receive her, still we enjoyed a sweet season of refreshment.

7.—An answer was received from the ministry, justifying our removal from Wolgast. We were sorrowful and much cast down, but not so much as to prevent a renewed petition on my part.

9-12.—Spent in short missionary tours to Aulam and other neighboring places.

14.—Returned to Wolgast fatigued with walking eighty miles during the last few days, but found so much work awaiting me that rest was not to be thought of.

16.—Spent a profitable Sabbath with the brethren in the worship and praise of our Redeemer. One person gave a profession of faith to the satisfaction of the church, and was the same evening added to our number by baptism.

18.—Applied personally to government for the grant of my request. A certificate of my salary was now demanded of me, for which I at once wrote to Stettin.



The same evening I left for Zingst, where many dear brethren were awaiting my arrival.

22.—A meeting was held, after which we joined around the table of our Lord. Returned to Stralsund, where a letter from my wife informed me that the brethren in Stettin refused to give me such a certificate as the government demanded. I passed the night in painful doubtfulness of the sympathy of my Stettin brethren; but friends and foes thus failing, I was graciously enabled to take refuge with my Lord. Spent the remaining time at Stralsund in public services and in private intercourse with the dear brethren.

26.—At Wolgast. Was commanded to appear before the police! but auguring no good, I wrote an apology for my non-appearance and retreated to Lassar. Thence I proceeded to Aulam, where at a church meeting we had the painful duty of excluding a sister, who, notwithstanding repeated exhortations, persisted in maintaining many erroneous and pernicious doctrines.

April 1.—Was cited to appear before the police, where notes were taken of all that I said. At the same time I received a command to quit Wolgast within eight days. This was the sixth command of the kind that I had received. Hitherto the Lord has helped; he will make a way of escape for me once again, to the glory of his name.

8-9.—Assisted at an alteration in my house, part of which was being converted into a meeting-room.

10.—A policeman came to inquire about my removal, and with a command to quit within three days, under a penalty of five dollars. I hastened to send in a petition for help to the highest powers.

13.—Met the brethren at an early hour for prayer. Afterwards, strengthened by the Lord, I twice proclaimed the way of life. The dews of heaven descended abundantly on us.

*A respite — Baptisms at Lassar.*

15.—To avoid the threatened fine, my wife and I had determined to make a

short journey. Early in the day, however, we received information that the local authorities had received a command from higher powers to leave us unmolested for the present.

May 1.—Received an invitation to Lassar, as two friends who, since my last visit, had not again left our assemblies, wished now to join us wholly.

2.—We united there to examine these candidates and preparations were made for their baptism; but the persecutions during the last few days having been renewed, we were obliged to defer it. The next day I prepared for a journey to Lassar to preach there; the Lord was with me. At Lassar the friends who wished to be baptized joined me. Circumstances proving more favorable, the baptism was now accomplished.

13.—Visited the brethren who live inland, among whom dissensions had arisen on account of a legacy. The Lord gave wisdom to order the matter satisfactorily.

16.—Received a command to quit Wolgast.

20.—Worked at home. Persecutions are daily increasing, and it still appears as though I should be compelled to leave.

21.—For eight months we have now led the life of refugees, and have experienced that here "we have no abiding city." Amidst constant anxiety our hearts are often discouraged.

*Withdrawal from Wolgast—Restoration—Repeated baptisms.*

23.—Quitted our beloved Wolgast at break of day to avoid being noticed, for on this morning I was to be taken to the frontier by gens d'armes. My wife went first, I followed stealthily; our clothes had been removed earlier. We had parted from the dear church the previous evening. We then proceeded on our journey to Stralsund, where we arrived the same evening and were heartily greeted by the brethren.

26.—Applied personally to several influential persons for their interference on my behalf.

27.—Visited inquirers. In the even-



ing, to my unspeakable joy, a despatch from the higher authorities arrived, informing me of the final decision of government in favor of my settlement in Wolgast. We could only thank the Lord by tears of joy and words of praise.

28.—Conducted the meeting of the Female Missionary Association at Stralsund.

29.—Was twice permitted to proclaim the way of salvation. At the church meeting the aged ——— was examined and received into the church.

June 1.—Spent a delightful day at Zingst in speaking and hearing the word of God. At midnight a young convert was baptized in the waves of the Baltic.

3.—Once more bent our steps toward Wolgast. The oil of gladness was now given us for the voice of mourning, and the brethren joined us in praising and adoring the God of Israel for what he had done for us.

5.—Occupied in preparing an address to the President, which I sent, accompanied by a handsomely bound *bible*, for

the trouble he has taken for us and the valuable assistance rendered. He refused to accept it gratis, but still seemed pleased with the mark of gratitude, and thanked us for this.

7.—Was visited by friends from Stralsund. In the evening prepared for the baptism of a sister who has already suffered much persecution for righteousness' sake. The darkness favored our project, and at midnight she was buried with her Lord in the watery grave.

10.—The brethren assembled for a special thanksgiving to the Lord for the merciful deliverance he has accorded me.

28.—Prepared for a journey to Lüssan. Preached there on the following Lord's day and communed with the brethren. Afterwards a church meeting was held, three persons were examined and gave a good testimony of faith in Christ. The same night they were baptized.

30.—Returned to Wolgast and conducted the bible class. All were delighted to hear of the great things the Lord had done.

## MISCELLANY.

### INFIDELITY IN FRENCH SWITZERLAND.

Among the valuable papers read at the meeting of the Evangelical Alliance in London were a series on infidelity as it exists on the continent. Of the prevalence of infidelity in France and Germany our readers are fully aware, the facts concerning which have been often published; but to some it may be new that Switzerland is so far tainted with it. We present a few statements condensed from a paper read by Rev. L. Burnier, respecting Suisse Romande, or French Switzerland, a limited territory of 2,400 square miles, containing about 500,000 inhabitants. It comprehends the cantons of De Vaud, Neuchâtel, Bas Valais, Geneva, Jura Bernois, and a portion of Fribourg. De

Vaud and Neuchâtel are decidedly Protestant, Bas Valais and the French portion of Fribourg Roman Catholic, Geneva and Jura Bernois nearly equally divided.

If infidelity implies a total and open renunciation of Christianity, there is little infidelity to be found. In all the towns and villages, there are men who occupy such an open position, particularly among political agitators, mechanics and artisans. Among the rural population such men are more seldom found. In general the people are duly christened and catechized, and at least once in their lives receive the communion in their respective churches, Romanist or Protestant; they maintain an outward respect for the church as they do for other institutions of



the country, and for the clergy as for other recognized public officers. But under this nominal Christianity, unbelief and impiety have made rapid strides. Of more than 20,000 Romanists in Geneva, not more than one thousand pay any regard to the worship or discipline of their church. The residue are of all shades of skepticism. In the Bas Valais and Jura, there are some Roman Catholics of sincere though unenlightened piety; but the religion of the majority consists chiefly in hatred of Protestants. There are a considerable number of open scoffers at Christianity, some of them atheists; and the spirit of impiety is extending.

The Protestants, numbering nearly three-fourths of the whole population, are as bad, or worse. In the country parts, he concedes, nearly all call themselves Christians, but the peasantry are profoundly ignorant, rude, lax in their morals, and thoroughly worldly in their aims. They retain some of their ancient heathen superstitions, mixed with formal Christian rites. But a great proportion are avowed fatalists and materialists, and deny the immortality of the soul, the efficacy of prayer and all moral responsibility. Among the mechanics in the towns, there is more intelligence and more determined impiety. All are christened, and at a proper age are received to the communion; and here ends the religion of their lives. All worship, reading of the Bible, and, finally, all respect for Christianity, vanish. Those of mature or advanced age are votaries of the old French deism; the younger imbibe the fashionable pantheistic mysticism of Germany.

By way of illustration, Mr. Burnier presents some statistics, not as entirely, but substantially accurate. In the city of Neuchâtel, out of about 5,000 Protestants, or, excluding children, 3,800, there are about seventy communicants in two dissenting churches, above 300 decided professors of religion connected with the national church, and 1,300 who regularly attend public worship; leaving over 2,100 persons who pay no other respect to Christianity than to receive the sacrament

now and then. At Lausanne, out of a French Protestant population of about 14,500, reduced as above to 10,900, he reckons 1,000 professors of religion in churches not recognized by the state, 1,000 regular attendants on the state church, and 4,000 who occasionally receive the sacrament; 4,900 persons pay no regard to public worship. At La Chaux de Fonds, of 7,500 Protestant adults, 6,270 have nothing to do with religious worship. Of 19,000 Protestant adults in Geneva, 14,000 are in the same irreligious state. In conclusion, Mr. Burnier remarks: "The evil is not greater in French Switzerland than in German Switzerland; nor in this than in Germany; nor in Germany than in France, or elsewhere. There was a day, when what was called the church of Jesus Christ, awaking from its sleep, found itself Arian. Some ages after, again awaking, it found itself prostrate before the Pope and gods of his creation; will it not, in our day, similarly find itself infidel,—a new form of antichrist?" Though human power cannot destroy infidelity, he suggests that three fertile occasions of it may be removed: the union of church and state; the absence, and in some cases the unchangeableness, of doctrinal formularies; and the neglect of early religious training. "If we are but careful to oppose to Infidelity Voluntaryism, Confession and Biblicism, this is to oppose to it FAITH. And that which gives us the victory over the world, saith St. John, is our Faith."

#### ROMEWARD TENDENCIES IN PRUSSIA.

The unaccustomed favor shown by the Prussian government to the Roman Catholic church has caused so much comment, that the king has felt called upon to make a public denial that he has any intention of going over to popery. However satisfactory this may be as respects the royal intention, the proceedings of the court must have been extremely equivocal to make such a declaration necessary.



But the personal attitude of the King, important as it is, yields in interest to the question, what is the course of the national church? We know that it has many, clergymen and laymen, who are concerned for the interests of evangelical piety. But there are also many whose tendencies are all toward rationalism on the one hand, or ritualism on the other. The latter not only possess an increasing power and influence, but are receding from the simplicity of Protestant and scriptural institutions with noticeable rapidity.

As a sign of this "progress" in the wrong direction, a correspondent of the *London Evangelical Christendom* says:

"Even the accredited organ of the strictest sect among them, the *Evangelische Kirchen Zeitung*, edited by Dr. Hengstenberg, has in the current year lent the authority of its pages largely to the recommendation of liturgical worship, to the entire exclusion of extempore prayers on the Sabbath, and to the further exclusion of even a sermon on the week-days. The reason assigned for this last is not a little remarkable, being no other than an expressed desire to meet the wishes of those who *dislike* sermons; and whom the writer in the *Evangelische Kirchen Zeitung* designates as 'the most desirable of all participators in public worship;' for whom liturgic devotions would have peculiar attractions, and whom, therefore, it is expedient 'not to frighten away by preaching;' a love for which he considers the clerical weakness of the day!"

A more startling movement in this direction has been disclosed in the same magazine;—"The use and benefit of pictures and images, in the interior decorations of churches, as *helps to devotion*, are not only maintained by human reason and analogy, throughout twenty-seven columns of the seventy which compose the *Church Magazine* for June, 1851, but are justified on the ground of Bible authority and precedent!" The writer does not recommend the *adoration* of the images in question. But "the biblical descriptions of Divine personalities, such as that given in Revelation, &c., of THE SON, and in Isaiah, Ezekiel and Daniel,

of THE FATHER, are brought forward as conclusive evidence of the lawfulness,—nay, expediency,—of adorning our places of worship with pictorial representations, not only of the *Son of Man*, but of GOD THE FATHER also." But when the uncreated Majesty is attempted to be bodied forth by painting or sculpture, what is to hinder the superstitiously inclined from rendering idolatrous worship? "The nineteenth century!" A poor defence against spiritual wickedness, it will be found.

There are not a few in this country, who will feel concerned to know how far the magazine in question has spoken the views of its editor. Dr. Hengstenberg is so widely known and esteemed as a theologian, that the thought of such ideas being issued under his sanction is peculiarly repulsive. On this point the correspondent from whom we have quoted says nothing, and it is not for us to conjecture. How perilous to vital Christianity such tendencies are, if it were not sufficiently obvious on first view, the history of the church has demonstrated.

#### SYRIA.

The mission of the American Board in Syria reports facts of great interest, testifying that the truths of the gospel are making their way with power among the people. Rev. Mr. Thomson went from Sidon to Hashbeiya in October last, where he spent eight days. He found the people earnestly engaged in discussing the subject of religion. Meetings were very fully attended. The room where they assembled was capable of seating one hundred persons. It was too strait for them, and accordingly the wall between the chapel and another room was broken down. Thus enlarged, the chapel was occupied by a congregation of 180. On one side there was a small aperture communicating with an adjoining house. The women of the house petitioned that this might be enlarged; on the next Sabbath there was



a numerous company of women crowding about the window, eager listeners to the word of life. On the other side a similar opening gave an opportunity for "cautious and timid Nicodemuses" to "come by night" and listen unperceived to the daily evening worship. Some were added to the church, and all who heard appeared profoundly interested in the preaching. The members of the church show an excellent spirit. "Every one," Mr. Thomson says, "is busy. Andrew, finding Simon, brings him to Christ; and Philip, of the same city, finding Nathaniel, saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph.' There is a genuine resemblance; for it is simply to Jesus of Nazareth that our friends strive to bring men. . . . No sooner do our friends hear of an inquirer than they visit him; and these short missionary tours often result in far more than was anticipated."

At Rashaiah, where Mr. T. spent a couple of days, fifty-eight men, during his stay, avowed themselves Protestants and obtained a legal recognition as such. There were also many serious hearers and inquirers after the way of salvation. In all that region the people are becoming interested in these things. There are favorable indications with reference to the Maronites, hitherto a "bigoted body of papists," and the Druzes; and even the Jews seem awakened to the subject.

Mr. Thomson narrates a pleasing interview with a man whom he had long known "as a quiet serious Protestant, and for some time past as a humble applicant for admission to the church." It was at a little lodge in the midst of a garden on the side of Mount Hermon.

"After a joyful welcome from our friend, I crept into this little lodge through a small aperture, followed by the two deacons. There was just room enough for us four. I sat down upon his hard bed, if a single quilt and pillow can be called a bed. On the pillow lay the Arabic Bible, Prayers for every day in the week, Thomas à Kempis's Imitation

of Christ, and Dr. Smith's work on the Offices and Work of the Holy Spirit, all well worn by constant use. It is impossible to detail minutely our long and interesting conversation, as it spread over the whole system of redemption. It was more than satisfactory, however; it was delightful and refreshing.

"Some of our friend's remarks were amusing by their earnestness. One of the deacons inquired what he now thought about the saints, whom he formerly worshipped. 'Oh,' said he, 'since I have learned to hang my soul with all its hopes on the blessed Saviour alone, I have forgotten the very names of the saints.' 'Well; but you do not hate them?' 'By no means; I love all true saints, whenever and wherever they have lived in ages past, or do now serve the Lord on the earth; but in the matter of salvation they have nothing to do with me, or I with them.'

"At the close of our visit we knelt in prayer. A delicious breeze among the boughs and silvery leaves of the large olive tree, overshadowing the lodge, seemed to whisper peace through this ancient and world-accepted emblem of peace. Fit place for prayer! Above us, in solemn majesty, towers the hoary head of Hermon. Beneath us, in yonder lovely vale, the tall poplar and lowly oleander unite to guard and shelter the infant Jordan; and many a generous fountain sends forth its crystal contributions to the sacred river in which the Son of God was baptized. All around us the vine with its branches hangs over the terrace walls, emblem of the Saviour and his people; while the crushed clusters pour forth the fragrant memorial of that precious blood which was our theme as we knelt in prayer.

"It was good to be on that mountain-side, in that lodge, beneath that olive, among those clustering vines, with that old man of humble mien and tearful eye, the voice of prayer ascending from full hearts to the pure canopy of heaven above our heads. Yes, it was good to be there. I crept forth from this humble lodge with eyes blinded with tears.

"In the afternoon, as the old man was coming to our preparatory lecture, I met him upon the stairs. Seizing my hand, he said, 'Ever since you left me this morning, I have been looking up into heaven; and I see nothing there but Christ.' Gazing earnestly up into the clear blue sky, with a voice which almost frightened me, he repeated several times, 'I see nothing in heaven but Christ:—I see nothing in heaven but Christ.'



## PROGRESS OF THE GOSPEL IN INDIA.

Though religious liberty is the law of all British India, the force of public sentiment and social influence is not materially affected by legal enactments. The gospel has to contend with these, and with the disadvantages that spring from the insufficiency of existing missionary establishments to do the work that needs to be wrought among that vast population. But against all obstacles its course is onward. Especially among the intelligent young men of Bengal a spirit of inquiry manifests itself that promises the best results. Some have lately joined the seminary of the Scottish Free church at Calcutta for the express purpose of gaining religious knowledge. Seven or eight students in that institution were in the habit of meeting together for conference on the claims of Christianity; four of these have been recently converted. A wealthy and learned Hindoo gentleman, without any conversation with missionaries, from independent study has made a Christian profession. A gosain, or Hindoo saint, residing at Monghir, has avowed his conviction of the truth of Christianity, and that he rests all his hopes for salvation on the atonement of Christ; while yet he is not sufficiently emancipated from the prejudices of caste to connect himself with a church. He openly denounces Hindooism, and sharply rebukes those who come to him with offerings, commending the gospel to all as worthy of their acceptance. In the villages about Monghir many of the people listen to preaching with great interest, and freely confess the truth and excellence of Christianity. On one occasion a gooroo, surrounded by his disciples, invited a missionary to address them, begged a copy of the New Testament for himself, and recommended the gospel to his followers.

Such facts go to prove, what has been asserted by some of the Hindoo presses, that over and above all visible results of evangelical labor, there is a more secret process going on, alienating large num-

bers from their ancient faith, who will openly renounce it as soon as they can feel safe in doing so. Those who have come out and separated themselves from idolatry are few out of many millions, but, as Chamberlain said of his first converts, they are "the wave-sheaf of the harvest of Hindostan."

## MISSION IN GUZERAT.

The London Missionary Society, in 1844, founded a mission in Guzerat, a province in Western India, to the north of Bombay. In many respects it was among the most difficult missionary fields in India. The wild and lawless character of the people, who had had no previous intercourse with Europeans, made the persons of missionaries insecure, and the dominion of caste prejudice was most formidable. No one could brave this feeling without being compelled to encounter systematic persecution. But the work, though opposed, and moving slowly, has yet gone forward, and a substantial victory has been gained over caste even in this its stronghold.

### The caste system.

"The sinfulness and abomination of this system," says Mr. Clarkson, in a late report of the mission, "is not apparent to a casual or superficial observer. It is a poison which, if left undestroyed, will kill every Christian grace. To correct its power there must be a faithful and determined application of the antidote. Its existence among the Hindoos for lengthened ages has wrought results which will need, perhaps, ages more of strenuous effort to eradicate. Under its baneful influence there have arisen, among the Hindoos, communities possessed of characters almost as diverse as are national distinctions, although they may be of the same religion, customs, government, language and climate. The sentiment is strong in every Hindoo mind, so that the first and most striking wonder that he feels regarding the all-wonderful Europeans, is that they have no caste. Under the influence of the caste feeling, the heathen are often fairly puzzled how to act towards our converts. They ought, in strict obedience to the caste system, to rank all Christians as



Dhédas, Mahdás or Pariahs. But this circumstances will not allow them to do. They are conscious of a certain something in Christianity that is at once noble and ennobling. A convert to Christianity is properly an utter outcast from all the sympathies of Hindooism, lower than the lowest,—a despicable being. But a true convert manifests so much earnestness and sincerity, brings forward such good reasons for his change, that they cannot but respect him; he may also evince a spirit so completely superior both to the fears and the honors of caste, and a purpose so fixed to draw others to the Saviour, that they may even fear him and his exertions. To despise a convert, therefore, is, despite their desire and their pretensions, impossible. Thus are the heathen affected. But, on the other hand, converts from a people so spell-bound by caste as the Hindoos are, cannot be expected always and at once to be emancipated. . . Our own mission was well nigh broken up and wrecked on this rock. We insisted on all caste rules, as to food, social intercourse and matrimonial alliances, being broken."

The methods adopted to secure the desired result were of slow operation. The institution of "love feasts," in which the whole church was expected to unite, broke over the barrier as to food and familiar intercourse to a certain extent; but for a long time the "high-caste Christians" would sooner give their daughters in marriage to heathens, than contract alliances with those below them. But last year the missionaries had the happiness of solemnizing three marriages in which the brides were of low caste, and of seeing that anti-Christian and inhuman institute overcome. The result has been excellent.

"On the one hand, there is greater confidence inspired in the minds of the lower caste, who, notwithstanding all our assurances to the contrary, in addition to the other defects of their character, felt a secret suspicion that perhaps, after all, they would be left by their Christian brethren to their original heathen degradation; and on the other hand, there has been inspired in the minds of the higher class a feeling (if we may be allowed the expression) of thoroughness,—an assurance that Christianity does not only profess noble things, but that it will have its professions carried out."

This effect was not wrought without strenuous opposition. The heathen population, native officers of government, merchants, trades-people, and others, formed caste-leagues against the Christians, who were subjected to great persecutions and privations, and were threatened with open violence. But their faith did not fail them, and the storm has subsided. Though a little flock and surrounded by enemies, they have much peace, their relatives and neighbors treat them with growing kindness, and they are enabled by word and deed to testify to the excellency of the gospel.

Connected with the mission settlements are sixteen families, comprising seventy-one persons, sixteen of whom are constant communicants; and there are twenty children in a boarding school.

#### A CHINESE CHURCH.

The mission of the American Board at Amoy has gathered a church now numbering twelve members. "Some of them," it is said by Mr. Talmage, "might well be held up as patterns of Christian activity and zeal." The death of one of their number last summer was the means of awaking them to greater diligence, and one who has attended public worship for some time was much impressed by his peaceful departure. The missionaries, by the aid of their native brethren, are able to maintain worship at two places nearly every day and evening; two bible classes are taught twice a week; a weekly prayer meeting, and a meeting for the institution of female inquirers, are also held.

By these means of grace a continuous and hopeful influence is exerted on the people. A spirit of inquiry has been manifested for a considerable time. Some cases are peculiarly promising. Among others, a Buddhist priest, casually passing the door of the chapel, had the curiosity to walk in. He became interested in the truth, and has been a pretty constant hearer. He confesses that their idolatry



is a system of falsehood, and that Christianity is true.

It may be remembered that the Amoy mission undertook to reduce the colloquial language to writing by the use of the Roman alphabet. (See Magazine, last vol. p. 186.) The certainty that most of the members of the church will never become intelligent readers of the Scriptures in the use of the ordinary written language makes the success of this plan extremely desirable. An elementary spelling book and a translation of the History of Joseph have been printed in this style. The practicability of the plan thus far seems to be established. Whether enough can be induced to learn the new language to make its prosecution expedient, can only be ascertained by actual experiment. But if only the few young and inexperienced Christians of that empire can be brought into nearer contact with the bible, by having it embodied in more intelligible words, the effort will not be useless.

#### OJIBWAS.

The American Missionary Association maintains a mission among the Ojibwas at Red Lake. A church of seven members has been gathered, all of them giving good evidence of piety. The mission appears to be exerting a beneficial influence on the people, who manifest entire confidence in the missionaries and belief in the truth of Christianity. "We are all satisfied that your religion is the true religion," said a chief; "we have no doubt about that; but we are waiting for some others to embrace it. If a few leading men would embrace your religion, we should all follow." Defective as such a faith is, it is better and more hopeful than a spirit of hostility. There are a few boarding scholars, and more, it is hoped, will be gathered. "I am satisfied," says Mr. Bardwell, "that it is a much better policy to educate Indian children among their own people, where

the teacher can be elevating the mass of the people at the same time, than to bring them out among the whites to educate. Where the latter course is pursued, the mass of the people remain in ignorance and degradation; and when their children are educated and return to their homes, they have no companionship with their former friends, nor their friends with them. Every influence is calculated to drag them down. I have never known an unconverted white man, however well educated, to withstand that influence for any considerable length of time, and we cannot reasonably expect natives to do so."

The opinions often expressed that the Indians are irreclaimable savages, and that they are certainly doomed to extinction, have been often refuted by the evidence of facts. Mr. Bardwell, in the communication we have quoted, speaks strongly, and we believe justly, on this point:

"The idea that Indians cannot be 'tamed and civilized' is an erroneous idea; and the belief that they are doomed of God to destruction is, in my estimation, God-provoking *unbelief*. The cupidity and avarice of the white man may secure their destruction and final extermination, but, if the appropriate effort is put forth in their behalf, I see no reason why we may not expect them to become civilized, Christianized and saved. There is a band of Indians on the North Red River, just below Lord Selkirk's Colony, of about six hundred souls. A mission was commenced among them about seventeen years since, under the London Church Missionary Society. Those Indians are now quite in advance of the French population around them, in civilization and morals. They have fine farms, comfortable dwellings and abundance of stock. They are also educating their children, and have over one hundred communicants in the church. The same Society have other flourishing missions among the Indians of the Northwest. Missions among the Indians, to be successful, must be prosecuted with energy and well sustained; and the great hope of success among them, as among all other heathen, must be by bringing the children under a proper Christian influence."



## CHURCH OF ENGLAND MISSIONS.

The established church of England and Ireland, embracing a large portion of the wealth of both kingdoms, has done much for the extension of its influence in all parts of the world.

The Society for promoting Christian Knowledge was formed in 1698. Though primarily organized for efforts through the press, a portion of its funds was employed for nearly a century in supporting missionaries in North America and in India. It now confines itself chiefly to bible, tract and book distribution, in the English and other European languages. The strictness with which its tracts teach the peculiarities of Anglican Episcopacy, has tended to limit its support chiefly to the "high church" party. It appears by the last report, that the number of bibles circulated within the year was 137,441, of testaments 76,037, and of prayer books 290,174. The total of expenditure was £88,524.

The Society for the Propagation of the Gospel was instituted in 1701. It is patronized by the crown and the dignitaries of the church. Previous to the American Revolution it was the most efficient instrument for planting Episcopacy in this country and other British colonies. Its operations are now carried on in North America, the West Indies, New Zealand, the East Indies, Australia, and South Africa. By the aid of parliamentary grants a large number of foreign and colonial bishops are sustained. Like the Christian Knowledge Society, it is a staunch supporter of high church principles, and some of the bishops and clergy it has sent out are ultra tractarians. Its expenditure during the year last reported, was £105,077, about £10,000 in advance of its receipts.

The Church Missionary Society, now in the fifty-third year of its existence, representing the evangelical portion of the establishment, has 111 mission stations,—forty-six in India, six in Ceylon, four in China, twenty-two in Africa,

twenty-two in New Zealand, six in Northwest America, two in the West Indies and three on the Mediterranean. Connected with these stations are 1705 laborers,—135 clergymen, of whom eight are Lutherans and twenty-three native born clergymen; thirty-one male and twelve female European assistants; 1358 male and 169 female native assistants. The total of communicants at the several stations is 14,154, and the attendants on public worship (not fully returned) 107,000.

The home operations of this society are conducted on a liberal scale. A capital fund amounting to about one third of the annual home income has been formed, to equalize its receipts by making up for occasional deficiencies in contributions. A fund of £10,000 has been laid up for the evangelization of China, to be expended whenever it shall be possible to penetrate into the interior of the empire. A fund for disabled missionaries and the support of the children of missionaries who die in the society's service, has been commenced; as yet, however, the expenditure for this object remains in great part a charge on the general income. A fund for the augmentation of the payments from the one last mentioned, being £15,000 bequeathed to the society the last year, has been added to the other trusts. An institution for the education of missionaries, is established at Islington, having, at the last report, sixteen students. The income of the society for 1850–51 was £112,252 18s., expenditure £104,753 14s.

## ROMISH MISSIONS.

The Roman Catholic "Association for the Propagation of the Faith," reports its receipts for the year 1850 at £138,488, or £4,092 less than for the year previous. The expenditures were £120,753, leaving a large balance for the year 1851. Much the greatest amount was raised in France, Austrian Italy and Sardinia. The Roman States, "entirely



Catholic and united in belief," as Archbishop Hughes says, gave the beggarly donation of £1,695, Portugal £1,133, Naples £1,872, Spain £335! while "heretical" Britain and Ireland furnished together £5,062, the Netherlands

£3,413 and Prussia £6,500. The sums expended in Protestant Missions are estimated by the *Friend of India* at about £700,000 a year, or five times the amount of Romish missionary funds.

## AMERICAN BAPTIST MISSIONARY UNION.

REV. JOHN TAYLOR JONES, D. D.

The death of Dr. Jones of the Siam Mission, on the 13th of Sept. last, was an event within the common range of missionary history. He died as missionaries are wont to die, and after he had completed a term of service somewhat exceeding the average duration. He died in Christian peace and in honor. He "rests from his labors, and his works do follow him."

Perhaps the *simplicity* of the event, its destitution of whatever might throw around it an impressiveness not its own, has helped to deepen the lines which it has imprinted on our hearts. We are oppressed with a sense of personal bereavement. God has smitten us. And burdened with sorrow, we "lift up our eyes unto the hills, from whence cometh our help."

The worth of our departed brother in its rare extent, was known to few. He had not the qualities nor the outward bearing to draw popular favor; his modesty and his principles alike forbade him to seek it. His highest ambition was to do his appointed work, his intensest thoughts were for the upbuilding of the Siam Mission. He had, without question, keen susceptibilities; he knew how to appreciate the commendation of wise and good men. But earthly esteem had come to hold in his regard its subordinate place. He "endured as seeing Him who is invisible."

Dr. Jones was well fitted by his native temperament to be a missionary. He was sympathizing yet buoyant, observant but hopeful, enterprising and resolute, but gentle. He had a clear-sightedness, a guarded self-reliance, a capacity for "pa-

tient endurance," that qualified him to labor in solitude; as subsequent years verified:—yet no man was better constituted, as other years attested, to be a fellow laborer with others. His social virtues shone out as occasion called for them. He saw the right, but was not opinionated; he had his preferences, but not self-will. Like Paul, though tenacious of principle, he could become in the outward circumstance "all things to all." Yet he was not more complaisant than conscientious, not more conciliatory than firm. He was catholic and fraternal toward Missions of other persuasions. In his official intercourse, abroad or homeward, he was a model missionary.

His piety bore the cast of his constitutional sensitiveness. It was unpretending, noiseless, shrinking from observation, and outwardly sedate; but it had a depth and steadiness that proceeded from living springs. Religion with him was a principle, acting uniformly, consistently. It was as truly emotional, giving vitality to principle; but the intensity of his emotions he seldom disclosed save to God. His humility was unaffected. We could not have sounded the depths of his devotion, if sore trials had not uncovered them and the fountains now and then been broken up. This cautiousness attended him to the last day of his life. His last words utter their full meaning to those only who knew him well.

The intellectual endowments of Dr. Jones, original and acquired, may be estimated by the service which God allotted to him. It was an arduous service. Associated at first with the Mission in Burmah, he was soon called by divine



Providence and the voice of his brethren to found the Siam Mission. In this respect his position was analogous to what Dr. Judson's had been; and equally momentous was the work which was given into his hands. He was a missionary pioneer: and as it so seemed good to the wisdom of God, he was, for much of his missionary life and in many particulars, an unassisted, solitary pioneer. To be a pioneer he was fitted by his comprehensiveness of views and soundness of judgment. His plans were wise, his measures judicious, and their execution timely and to effect. He inspired confidence. The heathen around him, and his coadjutors at home, relied on him. What he said, commanded deference; what he advised, could be followed with safety. He laid the foundations of the Siam Mission; and they were laid sure.

His department of missionary labor was more especially, and of necessity, linguistic. He was first, of American missionaries, to obtain a radical knowledge of the Siamese tongue. It rested on him in great measure to fix the Siamese usage of theological terms. The first religious tracts, with the exception of two unsuccessful attempts, were prepared and published by him. To him was assigned, more than all, the translating into Siamese of the word of God. For this high service Dr. Jones by native endowments and severe study was well prepared. He was a careful student, discriminating, well balancing, laborious. He was acquainted with the original languages of the bible, and versed in the science of biblical interpretation. His conclusions as to the meaning of the sacred text were ordinarily reliable, and his words skilfully chosen in which to convey it. The entire New Testament in Siamese, translated by him and revised in a second edition, is an honorable memorial of his biblical scholarship, his persevering diligence, and his idiomatic familiarity with the Siamese language. To the Siamese it is an unspeakable gift. Other portions of the Scriptures were also translated by Dr. Jones; and of some of them it has been stated, such is their accuracy and delicacy of finish that not unfrequently they are recurred to by the

most intelligent of the nobles as among the choicest specimens of Siamese literature.

Dr. Jones was not cheered in his labors by ripening fruits. His work was mostly preliminary, and helpers were few. He sowed the good seed, as strength was given and opportunity; and it is said by those who have heard him, that his preaching in Siamese, by its tact and fulness of illustration, was sure to interest. But his strength was overtaken already; and as it is by the foolishness of preaching God saveth them that believe, few among the Siamese have yet believed. This was the painfulest experience of his missionary life—the fewness of believers for want of preachers. And he requested and entreated that preachers might be sent, till requests and entreaties seemed to be vain. But he was never known to murmur. He bowed his head meekly but sadly to the dispensation, and according to the grace imparted to him labored on.

Who will take up his mantle? His work cannot be lost. And in humble assimilation to Him whose steps he followed—the first missionary—he will yet look from the place of his heavenly felicity, and “see of the travail of his soul” for the Siam heathen, and “be satisfied.”

Dr. Jones died at the age of 49. His nativity was at New Ipswich, N. H., July 16, 1802; and his first profession of faith in Christ was in the Congregational church of that place, when he was aged 15. In 1828 he was baptized by the Rev. Howard Malcom, and united with the then Federal St. Baptist Church, in Boston. He was graduated at Amherst College in 1825; his theological studies, embracing the usual course, were prosecuted at Andover and Newton Seminaries. He was appointed a missionary to Burmah in 1829, and in February, 1831, arrived at Maulmain. He proceeded to Bangkok in 1833. His first wife was Miss Eliza Grew of Hartford, Ct., who died of cholera in 1838. In 1840 he was married to Miss Judith Leavitt, of Meredith Village, N. H. She died in 1846, while on her return for health to the United States. His surviving partner is Mrs. Sarah Sleeper Jones, formerly of New Hampton, N.



H., who accompanied him to Bangkok in 1847-8.

### BRITISH RELATIONS WITH BURMAH.

It will surprise no one who has read the communications of Mr. Kincaid from Rangoon, particularly the letter in preceding pages, to learn that the English have made a hostile demonstration against the King of Burmah. The open violation of the treaties subsisting between the two governments, the oppression and insult visited upon merchants and seamen, could not pass unnoticed. Latest advices from the east bring intelligence that several vessels of war had sailed from Calcutta to Rangoon, to obtain satisfaction for the injuries inflicted on English subjects. The commander had allowed thirty-five days, within which to communicate with Ava, at the end of which time, if satisfaction was not obtained, redress would be taken by force. The nature and extent of the demands made have not been reported. If limited to the rights guarantied by the existing treaties, no *long* interruption of peace may be looked for; but if the Maulmain English press reflects the views of the East India government, it may be supposed that some further aggressions on the Burman territory are meditated.

The effect which such a movement will have on our mission in Burmah Proper, cannot be foreseen; and it is not important that we should speculate. It would seem that at this day the Burman government could be in no danger of confounding, as in 1824, Americans with English, and thus involving the missionaries in personal danger. But a collision with the English might awaken such sentiments towards *all* foreigners as to overcast the prospect of religious toleration in the kingdom. In any event the mission is in good hands, watched over by an Eye that never sleeps, and cared for by a Wisdom that sees the end from the beginning.

### LETTERS FROM MISSIONARIES.

#### Sandoway.

R. L. ABBOTT, Sept. 22, Oct. 20.—J. S. BEECHER, Aug. 19, Sept. 25, 20, Oct. 19—22.—H. L. VAN MEER, Sept. 21, Oct. 17.

#### Arracan.

MISSION, Oct. 22.—H. M. CAMPBELL, Aug. 18, Oct. 21.—L. INGALLS, Nov. 19.—H. E. KNAPP, Sept. 22, Oct. 22.—C. C. MOORE, Aug. 18, Sept. 23 (2), Oct. 1, 25.

#### Maulmain.

BUR. MISSION, Sept. 2, 20, Oct. 22.—KAREN MISSION, Sept. 19, Oct. 11.—WM. MOORE, Sept. 22, Oct. 15, 23.—T. S. RANNEY, Aug. 18, Sept. 19, Oct. 1, 20, 22.—T. SIMON, Aug. 18.—E. A. STEVENS, Aug. 18.—L. STILSON, Aug. 18, Oct. 23.—J. WADE, Sept. 19.

#### Tavoy.

C. BENNETT, Sept. 16.—E. B. CROSS, Aug. 8, Sept. 21.—F. MASON, Aug. 7, 11, Sept. 21.—B. C. THOMAS, Aug. 23, Sept. 22.

#### Rangoon.

F. KINCAID, Aug. 11, 23, Oct. 8.—J. DAWSON, Aug. 21, Oct. 3, 11.

#### Siam.

W. ASHMORE, Aug.—J. T. JONES, June 23, July 7.—H. H. MORSE, Sept.—S. J. SMITH, Sept. 13.

#### Hongkong.

MISSION, Sept. 30.—W. DEAN, Aug. 19 (2), Sept. 24, Oct. 13.—J. JOHNSON, Aug. 22, 26, Sept. 26.

#### Ningpo.

MISSION, Sept. 30.—J. GODDARD, Aug. 26, Sept. 1, —E. C. LORD, Aug. 26, Dec. 1.—D. J. MACGOWAN, July 8, Oct. 8.

#### Assam.

M. BRONSON, Aug. 15, Oct. 1, 6.—N. BROWN, Sept. 22.—O. T. CUTTER, July 16, Aug., Sept. 22, Oct. 22.—G. DAUBLE, Aug.—I. J. STODDARD, Aug. 12.—S. M. WHITING, Aug., Sept., Oct. 20.

#### Teloogoos.

MISSION, Sept. 30.—S. S. DAY, Sept. 10 (3), Nov. 11.—L. JEWETT, Oct. 11, Mrs. J. Nov. 12.

#### France.

E. WILLARD, May 8, Nov. 6, 7, Dec. 5, 8, 31 (2).—T. T. DEVAN, Oct. 7, Nov. 12, 19, Dec. 10, 31.

#### Greece.

A. N. ARNOLD, June 6, Oct. 18 (2), 23, Nov. 7, Dec. 4.

#### Germany.

J. G. ONCKEN, Oct. 31 (2), Nov. 22.—G. W. LEHMANN, Oct. 10.

#### Cherokees.

E. JONES, Oct. 23, Dec. 11.

#### Ojibwas.

A. BINGHAM, Dec. 31.

### DONATIONS.

RECEIVED IN JANUARY, 1852.

#### Maine.

Gardiner, Rev. Moses J. Kelly	1.00
Montville, Rev. T. B. Robinson 12;	
Mrs. Lucy F. Robinson 1; Mrs. Lucy Frye 1;	14.00
Penobscot For. Miss. Soc., J. C. White tr., 26.56; Garland, Joseph Sargent and wife 75 cts.; Charleston, ch. and soc. 10; Levant, ch. 3.25; Sewing Circle 2; Bangor, 1st ch., Royal Clarke tr., to cons. Moses Giddings L. M., 100; S. S. Soc., Georgiana Duining tr., for Assam Orph. Sch., 40; 2d ch. 17.44; 200.00	
Corinna, Martha Young	2.75
Topsham, a friend	25.00
Richmond, E. M. Avery	10.00
Dexter, Levi Morrill	20.00
Wiscasset, John Sylvester	10.00

282.75



## New Hampshire.

New Hampshire State Conv. 3.83;  
Rumney, Ladies' Miss. Soc., for  
sup. of Rev. A. H. Danforth, 25;  
Concord, ch., to cons. James Holt  
L. M., 100;

128.83

## Vermont.

Swanton Centre, D. W. Walker 1.00  
West Topsham, ch. 10.00  
Berkshire, H. M. Smith 5.00  
Passumpsic, L. P. Park 10.00  
Cornwall, R. Peet 4.00  
Fairfax, I. Farnsworth 10.00  
Jericho, ch. 4; T. Galusha 10; D.  
Bicknell 1; E. Ford 1, 16.00  
Lanenburg, ch. 2.00

58.00

## Massachusetts.

A friend, for African mission, 80.00  
Granville, ch. 4.00  
Boston, Washington St. S. Sch., W.  
Hobart tr., 6; Union Concert at  
Charles St. ch. 18; South ch.,  
Young Ladies' Miss. Soc., to sup. a  
Karen child in Mrs. Wade's sch. 12; 83.00  
Marblehead, Benjamin G. Pedrick 50  
Cambridge, 1st ch., Judson Soc., Miss  
M. W. Hancock tr., to sup. a child  
in Assam. Orph. Sch. named Mar-  
tha W. Hancock, 25.00  
Old Cambridge, ch., J. B. Dana tr.,  
to cons. Daniel S. Buck and Rev.  
Eleazer Robbins L. M., 219.55  
Littleton, Sab. Sch. 7.00  
Wendell Asso., C. Carver tr., 79.00  
Wenham, ch. 80.00  
North Attleboro', ch., Benjamin Car-  
gill tr., 43.66  
South Yarmouth, a friend, for Assam  
Orph. Sch., 4.00  
Roxbury, Kendall Brooks 20.00  
Salisbury and Amesbury, 1st ch. and  
Soc., to cons. Jonathan A. Sargent  
L. M., 100; A class of Young Ladies  
of Sab. Sch., Miss Sarah T. Osgood  
teacher, 3.50 103.50  
Springfield, 1st ch., Ladies' Sewing  
Circle, M. W. B. Wight sec., for  
sup. of an orphan girl in Mrs.  
Brown's School, Assam, 25.00  
Bangus, J. D. Lawrence, for Siam  
Miss, 5.00  
Newton, 1st ch. 45.38; mon. con. 65;  
J. O. Gunderson, to sup. a child in  
Assam Orph. Sch. to be designat- d  
by Mrs. Cutter, 25; Gardner Colby  
200; Rev. S. F. Smith 25; 360.38  
Charlestown, 1st ch., Boardman Miss.  
Soc., Joseph Goodnow tr., to cons.  
Nathan Merrill and Gideon Foster  
L. M., 200.00  
Newburyport, Green st. ch. 10.00  
Enfield, Mrs. Fear Gilbert 1.00  
Watertown, ch., (of which 20 is for  
Siam Miss.) to cons. Elijah Pratt  
L. M., 120.00  
Worcester Asso., H. Ayres tr., 44.37  
do., Pleasant st. ch., per E.  
Savage, agt. 21.00  
West Wrentham, ch. 14.50

1,393.46

## Rhode Island.

Newport, 1st. ch., S. Sch., to sup. a  
child in Assam, 14.00  
Woonsocket, ch. 25.50  
Rhode Island State Conv., V. J. Bates  
tr., viz., Lime Rock and Albion, ch.  
8; Miss M. S. Jenckes, 50 cts.;  
Exeter, ch., for Siam Miss., 6.75;  
Providence, 1st ch., mon. con. 195;  
Thomas A. Teft 5; Rev. Allen  
Brown, to support a Nat. Karen  
preacher, 25; Pine st. ch., for Siam  
Miss., 18.17; 8th ch. 8; mon. con.  
9; Pawtucket, 1st ch., James Olney  
tr., mon. con. 24; for Siam Miss.,

10.61; Warren, ch., mon. con. 15;  
Warwick and Coventry, ch. 5; 325.03  
Pawtucket, 1st ch. 31.61; High st. ch.  
13; per Rev. E. Savage, agt., 44.61

409.14

## Connecticut.

North Haven, ch. 5.00  
Essex, A. Post 4; Mrs. Hill 5; Mrs.  
Perkins 1; 10.00

15.00

## New York.

Canistota River Asso., Silas Crandall  
tr., per Rev. S. M. Osgood, agt., 35.93  
Seneca Asso., J. McLallen tr., viz.,  
Ovid, ch. 50; Ithaca, ch. 2; Mrs.  
E. M. K. 5; Mecklenburg, ch. 6.75;  
Jefferson, ch. 5; Lodi, ch. 6.90;  
Covert, ch., for Siam Miss., 7.30;  
Romulus, ch. 1.85; Farmersville,  
Fem. Karen Soc. 8.75; S. Sch. 2.43;  
Advanced by treasurer 4.02; to  
cons. Harvey King L. M., per Rev.  
S. M. O., agt., 100.00  
Hudson Riv. Asso. South, viz., Brook-  
lyn, 1st ch., Young Mens' Miss.  
Soc., to cons. Claudian G. Moree  
L. M., per Rev. S. M. O., agt., 100.00  
Troy, ch. 50.00  
Ithaca, Fem. Miss. Soc., Sarah W.  
Bower tr., for sup. Alfred Bennett  
in Assam Orph. Sch., 25.00  
Westport, ch. 14.50  
Chenango Asso., C. York tr., 35.03;  
Sherburn Vill., ch. 10; Fayette, ch.  
2.31; Smith Vill., ch. 2.93; M. S.  
Grant 50 cts.; Nancy Covey 1;  
Smyrna, ch. 3; a friend 1; Phar-  
salia, ch. 6.30; Central Green, ch.  
23.25; Oxford and Green, ch. 8.30;  
B. J. Haight 10; Lydia Ann Wil-  
cox 5; Guilford, 2d ch. 24.07;  
Pitcher, ch. 100; A. Messenger 1;  
Coventry and Green, ch. 19.68;  
Coventry, ch. 33.50; S. Sch. 12;  
Sherburn, ch. 60; Bainbridge, 2d  
ch. 6.26; South New Berlin, ch.  
85.62; Oxford, ch. 6.25; F. B. S.  
7.50; Rev. A. B. Jones 1; Cayuga  
Asso., viz., Cato, ch. 28.23; Skeue-  
ateles, ch. 4.03; Springport, ch. 25  
cts.; Montezuma, ch. 2; C. P. Wy-  
ckoff 3; Onondaga Asso., viz., Fa-  
bius, ch. 13.44; Sloaneville, ch. 14,  
to constitute Rev. Lark S. Liver-  
more, Rev. Arrington Gibson, Rev.  
Ephraim Hoyt and Rev. Joseph  
Burnett L. M., per Rev. H. A.  
Smith, agt., 485.45  
Oneida Asso. 33; Cassville, ch. 11.50;  
a friend of miss. 1; S. Sch. 7.77;  
Annville, ch. 27.77; Utica, 1st ad  
st. ch. 115; B. Warren 10; Rev.  
P. P. Brown 5; Betsey Brown 1;  
Betsey Coats 25 cts.; Bleeker st.  
ch. 143.09; Vernon, ch. 23.25;  
Rome, ch., A. Beeman 2; E. H.  
Shelly 5; J. M. Sturtevant 3;  
R. Peggs 5; D. C. J— 2; J.  
Armstrong 5; Westmoreland, 2d  
ch. 11.09; Durham Vill. 7; Trenton  
Falls, ch. 11; Remsen, 2d ch. 6.50;  
Whitestown, ch. 45.28; for Assam  
Orph. Sch., 17; S. Sch., for do.,  
15.25; Clinton, ch. 17.10; Rev. R.  
Powell 1; to cons. Jesse Lilly-  
bridge, Earl F. Armstrong and  
Rev. Orrin Beckwith L. M., per  
Rev. H. A. Smith, agt., 534.85  
Cortland Asso., viz., Rev. David Leach  
2; H. W. Purington 2; Elizabeth  
C. Dewitt 50 cts.; Augustus S. De-  
witt 25 cts.; McLean ch. 23.30; Fa-  
bius and Truxton, ch. 19.88; Trux-  
ton, ch. 31.67; Cincinnati, ch.  
12.50; McGrawville, ch. 11.83; Juv.  
Miss Soc. 4.47; Groton, ch. 18.24;  
Fem. Mite Soc. 17; Dryden, ch.  
7.89; Virgil, ch. 9.52; Solon, ch.



and cong. 16.85; R. Parsons 1; Taylor, ch. 2.81; Cynthia Keep 2; per Rev. H. A. S., agt.,	183.21
Otsego Asso., viz., Exeter, ch. 4.25; Jackson Vill., ch. 16.07; Warren, ch. 18.63; Burlington, 1st ch. 2.68; Springfield, ch. 15.87; Hartwich, ch. 9.72; Fem. Miss. Soc. 10.52; North Burlington, ch. 9; Brookfield, ch. 23.50; Edmeston, 2d ch. 3.75; Butternuts, 1st ch. 16.50; Plainfield, ch. 21; Winfield, ch. 10; New Lisbon, ch. 87.86; Rev. L. Casler 1; J. Pratt 2; Mrs. H. Belknap 1; Mrs. Oliver 50 cts.; col. at Asso. 9.72; to cons. Rev. Jacob Grants and Sidney Wilder, L. M., per Rev. H. A. Smith, agt.,	223.57
Saratoga Asso., viz., Broadalbin, ch. 15; Galway, 2d ch. 1.50; Milton, ch. 9; Johnstown, ch. 8.50; Moreau, ch. 2; Clifton Park, ch. 19.65; Burnt Hills, ch. 10.10; col. at Asso. 11; Worcester Asso., John Hayden tr., 83.05; John Cook 50 cts.; D. T. Gott 1; H. Gott 1; Rev. R. F. Parshall 1; to cons. Rev. Henry Garlick L. M., per Rev. O. Dodge, agt.,	158.30
Washington Union Asso., viz., Kingsbury, ch. 2.50; Hiram Allen 50 cts; per Rev. O. D., agt.,	3.00
Franklin Asso., 104.07; Milford, ch. 14.75; Oneonta, ch. 25.45; Horace McCall 1; John Van Woert 4; Sally Blackley 25 cts.; Sherman Page 3; Margaret Fitzgerald 25 cts; A. S. Aldrich 1; Bennettsville, ch. 34.69; Masonville, ch. 14.66; Hannah Sherman 1; Simeon Bidwell 87 cts.; Nathan Stilson, to cons. Linus Ogden L. M., 114; Samuel Derby 1; Mrs. Northrop 1; col. at Asso. 16.28; to cons. Rev. Levi Morse and E. C. Cook L. M., per Rev. O. D., agt.,	337.27
Cheshireville, E. K. Carpenter	4.00
	2,255.08

New Jersey.

Millington, ch., for Siam mission,	7.06
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Pennsylvania.

Braintrim, Elizabeth Gregory 1; Mrs. Eliza Tukesbury 4;	5.00
Alleghany City, M. R. Trevor,	5.00
Beaver Asso., R. Hampson tr., to cons. Rev. Samuel S. Stoughton L. M.,	100.58
Logans Valley, ch., to cons. Rev. A. K. Bell L. M.,	100.00
Lewisburg, ch., to cons. James Moore, Jr., L. M.,	100.00
	310.58

Maryland.

Reisterstown, Daniel Cummings, for Karen Miss.,	4.00
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Ohio.

Cleveland, Rev. S. W. Adams, for Siam Miss.,	1.00
Lima, ch., mon. con.,	4.00
	5.00

Indiana.

Lawrenceburg, ch. 10.50; Manchester, ch. 14.50;	25.00
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Illinois.

Marion, a friend	4.75
Elgin, ch. and friends 23; Mrs. Raymond's miss. box 2; to sup. a child in Mrs. Danforth's sch.,	25.00
Grand Detour, Mrs. Cynthia G. Southwick 10; Mrs. Sarah Carpenter 8;	18.00
	47.75

Michigan.

Michigan State Conv., R. C. Smith tr., viz., Detroit, 1st ch., for Siam Miss., 23.78; S. Sch., for sup. of Rollin K. Smith in Assam Orph. Sch., 25; Schoolcraft, ch., for Siam miss., 5; Clarkson, ch., for do., 7.14; Grand Blanc, ch., for do., 2.96; East Flint, for do., 9; Ypsilanti, ch., for do., 11; Pontiac, ch., for do., 6.12; Liberty, ch., for do., 5.82; Newburg, ch., for do., 2.34; Cass, ch., for do., 1.84;	100.00
Ottawa Mission, ch.	2.00
St. Mary's, Mr. Vanalentine, 50 cts.; Gilman Sanborn 1.50;	2.00
	104.00

Iowa.

Davenport, ch.	2.00
Marion, ch. 1; Rev. J. Williams 5;	6.00
	8.00

In Foreign Countries.

Paris, Canada, S. Sch., for circulation of the Scriptures in China,	9.00
French Miss. Northern Dep., Bap. Miss. Soc. 71.53; sundry donations for S. Schools, 10.47;	82.00
Nellore, India, sundry donations for a boarding sch.-house, 225.10; J. Walker, to sup. a scholar in boarding school, 10.90;	236.00
Maulmain, Burmah, Karen Miss., sundry donations for schools, 31.82; Newville, ch., to sup. nat. pastor, 43.64; Dong Yan, ch., for do., 12.27; Chetthingville, ch., for itinerants, 19.09;	106.82
Rangoon, do., sundry donations	13.64
	120.46
Akyab, Arracan, A. P. Phayre 100; Dr. Thorburn 20.50;	120.50
Hongkong, China, Tie Chiu. ch. 63.98; Capt. Parker 9.68; F. Toyer 10;	83.66
	\$5,704.77

Legacies.

Kennebunk Port, Me., Mrs. Polly Butler	10.00
Providence, R. I., Nicholas Brown, per D. W. Ticknor, tr. of Mass. Bap. Conv.,	200.00
	210.00
	\$5,914.77
Total from April 1, 1851, to January 31, 1852,	\$42,601.74.

Boxes of Clothing, &c.

Portland, Me., Rev. J. S. Eaton, a ream of letter paper, for Rev. S. M. Whiting.	
Derby, Vt., Ladies' Miss. Soc., one box of clothing, for Siam miss.,	29.67
Hinesburg, Vt., A. Beecher, one box of dried apples, &c., for Rev. J. S. Beecher,	9.00
Boston, Mass., Tremont st. Fem. Miss. Soc., one box of clothing, &c., for Mrs. Dauble,	145.00
Do., Miss Haven, two packages of clothing, &c., for Mrs. E. A. Stevens,	6.00
Whitestown, N. Y., W. Bap. Sewing Soc., one package of clothing, for Mr. Bronson,	16.67
Philadelphia, Pa., Am. Bap. Pub. Soc., sundry books for the several missions.	
Do., Sanson st. S. S., one box for Dr. Dawson, containing a Bible for the Queen of Burmah &c.,	50.00



THE

# MISSIONARY MAGAZINE.

VOL. XXXII.

APRIL, 1852.

No. 4.

## AMERICAN BAPTIST MISSIONARY UNION.

### RANGOON.

#### LETTER FROM DR. DAWSON.

##### "An open door" set.—Visit to Dalla.

Rangoon, Oct. 18, 1851.—In our relations with this heathen community and the government, nothing, I am happy to say, has occurred to mar the encouraging features of previous reports. Mr. Kincaid and myself (except during an illness of some twenty days in September,) have continued at our work of preaching, teaching, administering to the sick and visiting in different portions of the town, without meeting the slightest opposition or interference. The truth is being scattered in various directions, and, like seed planted in the ground, we commit it to God, praying that it may spring up and bear fruit to his own glory. In his hand are all the issues of life, and from him cometh down the rich gift of grace, "even life for evermore," to all them that believe.

In the early part of last month, on account of a pressing invitation from the head of a large and influential family, I made a visit to *Dalla*, the town on the river opposite Rangoon. Some of the

members of the family had previously called a few times at the mission house, seeking medical aid. A boat arrived, about 9 o'clock, to convey me across the stream, and at ten we started against the tide, which then swept rapidly down, occasioning the boatmen some hard pulling to reach the wharf. The sun was oppressively hot, the boat without thatch or shelter. Mr. Kincaid intended going, but was sent for that morning by the governor, to translate some papers filed in a suit then under trial in his court. The town stands on the southern bank of the river, and stretches eastward over a mile, when it forms a bend or shoulder and extends half a mile further, up a broad, deep creek. It contains, as estimated by some of the people, 400 houses, many of which have their posts set to the depth of three or four feet in the rippling waters below. Allowing five persons to a house, gives an aggregate of 2000 inhabitants. Of all the towns and villages in Burmah, *Dalla* is probably the worst situated. The ground is one great marsh, covered with rank grass and water, and infested with frogs. The streets are mere foot-paths of brick set



vertically, raising the thoroughfare twelve to fifteen inches above the general level. The houses communicate with the streets by planks laid across the intervening space.

**Karen Christians well reported of**—"Almost persuaded."

A walk of five minutes brought me to the residence of Ko Tai. The family consists of the father, mother, one son and twelve daughters. The father, though a Burman, is "Karen Ouk," and has charge of a large and populous district of that interesting people. He says he endeavors to treat them kindly and offers no opposition to their being Christians. Although he has never for himself looked into the subject of "the new religion," he admits that there are many excellent results springing from it, as exemplified in the deportment of the Karens under his care. In his house I saw a tract in Burmese, that had been given to him by a Christian Karen.

About five years ago his only son entered the priesthood, but the young man does not appear to have any strong attachment to it, nor to the religious system whose interests he then espoused. Clothed in his yellow robes the young priest, in company with several others, has lately made a number of visits to the mission house, and when the claims of the gospel on his affections were presented, seemed to be a very sincere and attentive listener. Already in conversation, he confesses his willingness to cast away the priestly robes, but fear of ridicule, and the shame of being considered a deserter from the monastery, where he has a tolerable share of influence, deter him from taking such a step. If he could escape from the neighborhood, and from the storm that might be raised at his leaving the kyoung, he thinks it would be only acting wisely to renounce an office symbolic of their last deity, Gaudama, and to become an honest man in the plain garb of a Burman. After he had advanced so far on the road of improvement, he says, he could give his attention to the study of the Scriptures and the

duties required by his Maker, without the risk of being beaten for so doing. At present, the principal of the kyoung has authority to punish any of the inmates for any delinquency or supposed declension from the faith. A few weeks ago I lent the young priest a bound volume of tracts, and told him he might keep it twelve or fifteen days to read it carefully; but before half that period had elapsed, the book was returned, without any explanation, one day while I was out. I suspect he had been lectured by the head poongyee, who is somewhat of a bigot, about reading books that speak of Jesus Christ's religion.

**Visit to a monastery—"The crystal palace"**  
—Christ preached.

After seeing several persons in Ko Tai's house who were sick, and partaking of some refreshments, I went to the monastery in which his son was domiciled, to see him and likewise another priest who was ill. On being introduced to the principal of the kyoung, he directed mats to be spread on the floor near his own seat, suspended school,—a number of boys being in attendance, receiving instruction,—and invited me to sit down. The priest remarked that he had once lived in Maulmain, and came to Dalla about eighteen years ago. The kyoung he occupied was built expressly for him by a former governor of the district, but it was now going to decay, that part of it, at least, which was exposed to the weather. Soon a small assembly began to collect and sit in a circle around us; for the presence of a white foreigner, in most of the towns and villages of Burmah Proper, will always gather a crowd in a few minutes. After a few desultory observations, the conversation turned to the "crystal palace." I attempted to describe the building to them, the object and character of the great exhibition, and the good that was likely to follow from it, in different departments of industry, to the civilized nations that participated in the undertaking. Astonishment was depicted in every countenance at the thought that so extensive a build-



ing could be made almost entirely of iron and glass, materials whose value in the arts they have scarcely begun to understand. All listened with much interest. Gradually the doctrines of Christianity were introduced, but as is the case with men in every land, such a topic was not as pleasant to their ears or hearts as matters pertaining to this world. It was evident that the priest did not wish the people to hear of "a more excellent way," and so contrived to send away several of them on some business. But all did not go. Some still lingered, and heard of the love of Christ to guilty men.

"O king of mercy! grant them power  
Thy fiery wrath to flee!  
In thy destroying angel's hour  
O gather them to thee!"

Offering them all an invitation to the mission house, I turned my face toward home, where I arrived about dark.

**Religious festivals of the natives—Burmese  
"lent."**

With the last full moon came the season for celebrating different festivals among the various sects of this heathen people. There are three great classes of them, Burmese, Hindoos, and Moham-medans, — which last are grouped with the other two, though they denounce idolatry as much as Boodhists revere and cherish it.

The Burmese *lent* has just closed, and its termination was the occasion of a sort of religious rejoicing. It continues for ninety days, but by far the greatest portion of the time it is only nominally a fast. At its close the annual boat races are held in all the towns and cities of the kingdom, and in every place it appears to be a prerogative of the government to conduct them. The monopoly, however, is expensive to the treasury. For several days beforehand, the principal part of the inhabitants turn out upon the river to practise. On the day appointed, the governor, in his state barge with a few of his retinue, occupied a prominent point, so as to view the proceedings of the whole day,—for it is kept up from morning till night,—and to award head dresses

to those who should seem, for their dexterity and skill, to be most deserving of them. But the most remarkable of these ceremonies was the illumination at night in some of the principal streets of the town. Shortly after sundown we had heard the report of several cannon and seen a number of rockets in the air. Not expecting such a scene in Burmah, we inquired what it all meant. It was the signal for the illumination to commence on both land and water. Thousands of little lamps were floated up the stream with the tide, forming one continuous chain of burning lights to a distance of over two miles. This was said to be an offering to the guardian "nat of the ocean," whom they call *Shen-oo-booghoke*, who dwells in a *leulen palace* at the bottom of the sea! Two or three evenings before this display, while standing with Mrs. Dawson at one of the wharfs, we noticed a young Burman putting a large turtle into the water and letting it go. To save the lives of any of the inferior animals, is always regarded by a Boodhist as a highly meritorious deed. In this instance a life was not only saved,—for the turtle was purchased for that purpose—but was dedicated as an offering to the "nat of the river." As the young man was on the eve of starting on a long journey by water, he hoped to avoid all accidents by thus propitiating the "nat" who had power to aid or to harm him. Verily, how gross is the darkness that rules in the minds of these millions!

**Hindoo "dussera"—"Buckreed" of the  
Mussu.mans.**

While the Burman population were thus engaged, the Hindoo residents of Rangoon, who number between three and four hundred, celebrated a feast called the *Dussera*, the exact object of which a brahmin at the temple was unable to explain. There was no copy of the shasters in the country that he could refer to, and the only reasonable account he could give of its observance, was, that it was "Hindoo custom." The circumstance shows how little even the priests



and leaders of Hindoo society are acquainted with the tenets of the delusive system to which they cling. It reminds one of the allusion made by the Saviour to the pharisees: "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

A festival called *Buckreed* was held during a period of three days by the Mohammedans. In Hindûstani *buckree* signifies a sheep, and implies a season of feasting. As no man here, of whatever nation, dares to kill a sheep, goat, or ox, without special permission from the highest functionary in the province, the Mussulmans, a day previous to their indulgence, went in a body to the governor to obtain his sanction to kill sheep. Permission was given, though such favors are only procured by presents or fees of office. This portion of the community have in their hands nearly the whole import trade of the place, and seem enterprising, thrifty, and generally honest. Some of them come occasionally to the mission house, to read the Scriptures in their own language and converse about religion.

**Karens and Burmans; "one Lord, one faith, one baptism."**

Last Sunday afternoon I had the happiness for the first time since our arrival, to witness a baptism in Rangoon.\* Five candidates, two Burmans and three Karens, were baptized in the *Khan-danghyee* or royal tank, by br. Kincaid. There were four Karen applicants for the ordinance, one of whom was unexpectedly taken ill and felt himself unable to walk the distance (about a mile and a half) to the tank. He came in from the jungle the evening before, in company with three other disciples, partly for this object, and partly to get medicine for their sick families. A meeting was convened early in the afternoon for the examination of the candidates. Their statements were very satisfactory.

One of the Burmese converts is the poor blind man referred to in a former

\* This was not, however, the first baptism, as appears by Mr Kincaid's letter post.

letter, (p. 415, last volume,) who came in the rains, when travelling is exceedingly disagreeable, a journey of twenty days by water and two by land, to see if anything could be done for his eyes. His sight has been somewhat improved, though there is not the slightest probability of his recovering it altogether. He has, however, received a better sight, even spiritual, an insight into his own heart, a view of the gospel scheme of mercy. He now rejoices in the preciousness of Christ and the interest he has in the great salvation. The second Burmese convert is the son of an aged believer, who died within the last four weeks. The father, in consequence of the feeble state of his health and want of opportunity, was never baptized. But for some time before his death he was known in the neighborhood where he lived as one of Christ's disciples, and as such refused to pay taxes for the support of Boodhism. All these converts are heads of families, and are resolved, if persecution awaits them, to endure in the strength of the Lord, witnessing to the truth as it is in Jesus. Besides these five, there are two or three other persons, applicants for the ordinance. The native pastor Ko Tha-A, whose age is now eighty-two, mentioned, when I last saw him, that he had recently administered baptism to two.

The work of grace seems to be advancing among the Karens as usual, for it is no longer an uncommon event to hear of conversions among them. In a late tour through the Karen churches in this region, Aupaw, one of the native ministers, baptized some eighty-six converts. He speaks most favorably of the schools and churches, and of the consistency and piety of the Christians generally in their forest homes.

#### LETTERS FROM MR. KINCAID.

The preceding letter was accompanied by communications from Mr. Kincaid of later date. The first is of Nov. 18.

#### A Jesuit trick.

When I last wrote to you, I mentioned that our Burman and Karen books were



all gone, and that we were looking anxiously for a small supply. With reference to the Karens this was especially desirable. Many were coming to us from all the surrounding regions, ranging from twenty-five to 150 miles. At length I received a letter from Mr. Ranney, saying that he had delayed sending any books on account of an article in the *Maulmain Times*, which stated that we were broken up,—not only forbidden to go up to Ava, but that we were to be expelled from the country. The whole thing was untrue,—not a shade of a shadow on which to found such a statement. It was the work, undoubtedly, of a Jesuit. As soon as Mr. Ranney learned the false and designing character of the article, he shipped two boxes of Burman and Karen books. Mr. Vinton and his sister came to Rangoon in the same ship.

Books detained at the custom house—  
"Christ's books" interdicted.

On opening the boxes in the custom house, the officers said the books and tracts must all be counted and a record made. This cost some two hours' labor, in a close place thronged with people. I felt much annoyed at this useless labor, but did not complain. I repacked all the books. The officers then expressed an unwillingness that I should take them away without the governor's order. I remonstrated, though in mild language;—it was of no avail. "Very well," I said, "keep them two or three days, and do you get the governor's order." There was a small handful of tracts not in the boxes. These I took to carry home and was refused. I felt exceedingly indignant, and so expressed myself in a conversation of considerable length. I did not, however, so much blame the officers as the *system* of interference and oppression, practised upon all classes of people.

The governor came to the custom house a few days after. I went and spoke to him about my books. The place was thronged with people. The governor was mild in manner, but said he could not allow me to give "Christ's

books" to Burmans and Karens,—that he was afraid of hell and durst not do it. All the books except *Christ's books* I might take, also all the bound volumes of whatever kind. He then added, that since our arrival in Rangoon, 500 Karens had been at our house; that one had been found with a book; and that he would be under the necessity of shooting every Karen who came, except the lame, the sick and the blind. This was said as coolly as he would speak about his dinner.

"We do not know," I replied, "how many come to our house. All sorts of people come, Burmans, Karens, Mussulmans, Hindoos, Chinese, Armenians, Malabarians, Shans and English. We give medicine to all the sick, and we instruct all."

"But then," said the governor, "I cannot permit you to give books to Burmans and Karens. I should destroy Gaudama's religion, and then go to hell."

"Your excellency must be aware that the Karens did not worship Gaudama, and had no books till we gave them a written language; that they were a nation of drunkards and made offerings to evil spirits; but now, those who have got Christ's books have left off all drunkenness and demon worship, and are now the best people in the kingdom." The governor turned away his head toward the crowd and laughed heartily.

More trouble about the books—The object gained.

Some three or four days after this I went to the custom house to get the books, according to the governor's order. The two boxes were opened and I divided them. I claimed all the bound volumes, Psalms of David, Extracts from the Old Testament, and all that pertained to science;—my pile was about four-fifths. I told the officers I had made the division according to my view of the subject. They then called for one of each kind, and after a long examination said, "These books on science all lead to Christ and the overthrow of Gaudama."

"You may say the same," I replied,



"of the rising and setting sun, the rising and falling of the tides, the blowing of the winds,—and of every thing you see in the heavens above or in the earth beneath. But then, will you shut the light of science from the people?"

"Take the bound volumes," they replied, "and leave the rest till we see the governor."

"No, never! I will have all that belongs to me or nothing; and I wish to say now, once for all, I will not be annoyed any more about these books. Take them, and burn them as soon as you like,—I have done. I shall not come to this custom house to be insulted. I will write a full account of the treatment I have received about these books and publish it, that the whole world may know how much wisdom there is in this little, dark, ignorant spot called Burmah. The people must be kept in ignorance and live like brutes." They began then to urge on me the exercise of patience, said that I was hasty and did not act up to my own religion. I replied, "You strip a man of all his clothes, tie him hand and foot, cover him with black ants, and then, because he writhes, you charge him with a want of patience. If a tiger or a lion seizes me I can be patient."

The next day the governor came to the custom house. I thought it very likely the officers had complained and that he would call me to an account. On the contrary he was unusually affable, and directed all the books and tracts to be delivered to me, without any reference to what had taken place. This affair will give you some idea of what a missionary must expect from these rulers. To bend before such opposition would be to give up the work.

#### Karens—Native assistants.

During br. Vinton's stay of some twenty days, more than 200 Karens have visited us from different and widely distant parts of the country. One day we had more than fifty in our house. Nearly all the assistants have been in to get advice and instruction. The earnestness with which these Karen Christians urge that

a teacher should remain in Rangoon, can only be equalled by the importance of the measure itself. Since br. Vinton left on his return, more than fifty Karens have been in to see us. Some of them had never before seen a teacher.

Our work at the house continues in all respects as when I last wrote. Ko En has just returned from Maulmain, where he has been on a visit to his family, preparatory to our proceeding to Ava. He is a faithful and judicious laborer. He spends from two to three hours every forenoon in the dispensary with Dr. Dawson, preaching the things of the kingdom to the crowds who gather there. I have Moung Man at work in the villages northeast of Rangoon. He is a Rangoon disciple, the son-in-law of one of the oldest members of this church and about thirty years old;—has studied about two years in Maulmain, has an aptitude for teaching, and is a hard-working man. If the Committee can furnish the means to employ three assistants I shall be much gratified.

#### Baptismal scenes—Inquirers.

The baptism on the second occasion was the same as related by Dr. Dawson, page 100.

The first Monday in October two were baptized; and the second Lord's day five,—all men of families, two Burmans and three Karens. The second Lord's day in November two Burmans were baptized, both men of families, one twenty-seven, the other thirty years old. One of these men, in relating the exercises of his mind, said that about three months ago his mind was very much perplexed; he dreamed that he was coming towards Shway Dagong, and when no far off, it crumbled down into a mass of ruins. He woke up in great distress feeling that all his life long he had been rendering the homage, due only to God to that senseless mass of ruins. He betook himself to prayer and the reading of the New Testament. The light of truth shined in upon his soul and he found peace in believing.

Our baptisms took place between three and four in the afternoon, in the royal



tank, a beautiful, clear sheet of water, nearly four miles in circumference. It has several finely wooded islands, and is surrounded on three sides by groves having a park-like appearance. Under the deep, dark foliage of a clump of aged trees, on a green bank sloping down to the water's edge, with the glittering spires of a hundred pagodas before us, we kneeled in prayer to Him who said, "Lo, I am with you." I cannot express to you our feelings when these redeemed ones, four Burmans and five Karens, went down into the baptismal grave, rendering homage to Him who is "the resurrection and the life."

We have a number of very earnest inquirers. Three of them, we think, have received the word of God into their hearts. There are, besides, a large number who no longer attempt any defence, but listen and are thoughtful. Just now, while I write, three men from Dalla are sitting by me in conversation on the character of Christ's religion. I have been reading and explaining to them for an hour. They are saying, "Gaudama's cannot stand, and what is the use? We are a poor, ignorant people, after having Gaudama's religion a thousand years." An intelligent young priest, who has visited us repeatedly during the last three months and has borrowed books of us, said the other day, that he was disgusted with the yellow robe and must throw it away. The fields are white for the harvest on every side of us. There is no serious opposition. People of all ranks and ages come to us. A few days since, an officer of high rank, with his lady and some twenty-five or thirty attendants, spent the evening with us, and gave us a very urgent invitation to visit them.

In a postscript of the next day Mr. Kincaid writes, "I am happy to inform you we have just received five large boxes of books from Mannheim, and no trouble in getting them through the custom house. The recent seven days' war I had, seems to have settled the question that I am to get books when I please."

#### SECOND LETTER OF MR. KINCAID.

##### The English at Rangoon.

Nov. 28.—On the afternoon of Lord's day, the 23d, a report spread rapidly through the city that a steamer and three men of war were off the mouth of the river. The report was brought by two fast rowing *dak* boats. The men, thirteen in number, were confined, their heads to be taken off at once if the report should prove false. The governor despatched two boats, one after the other, to ascertain the truth of the report. On Monday a great diversity of feeling was shown,—groups were seen every where, in earnest, anxious consultation. All was activity and bustle on the part of the government. Conflicting reports came hourly.

A little before evening all doubt was dissipated. Two armed steamers were measuring the waters, putting down buoys and towing a fifty-gun ship. The excitement was very great. The governor talked warlike, made all sorts of threats; two or three thousand men were called in and armed with old, rusty muskets; much of the night was spent in collecting rusty and worthless guns and dragging them to the heights of Shway Dagong, and also taking to the same place the treasure and other property from the custom house. The governor threatened to set the city on fire, and in every house the foreigners were at work securing their papers and property. Great gongs were beating in every direction. A report was current that all who wore hats (Europeans) would be seized and carried off as hostages. Near midnight Dr. Dawson and myself were sent to go to the governor's, nearly two miles distant. Without hesitation we set off, but were met by messengers countermanding the order. Capt. Crisp, an English merchant, was sent on board the frigate to inquire the object of these armed ships coming up the river.

On Tuesday morning the governor with a large guard appeared on the wharf, and there issued an order that any person, foreigner or native, who should come



down to any of the wharves, or appear on the bank of the river, should be instantly beheaded. This order was published through the city by beat of gong and public crier. On hearing this I went immediately to the main wharf, where there were several distinguished officers and a guard, and remonstrated with them in strong terms on the insane course they were pursuing,—working themselves and the people into a panic, when there was all possible evidence that the ships were come on a peaceful mission,—to prevent, not to make war. They felt it, but were disposed to be blind to the innumerable acts of injustice and cruelty inflicted on all classes of people.

#### Interview with Commodore Lambert.

About 4 o'clock in the afternoon, the long looked for ships made their appearance some miles below the city. We all went upon the roof of our house, where we had a fine view of this noble river and of these friendly ships, so welcome to us. How proudly they came up and took their positions before this oppressed city! The emotions of joy and gratitude they awakened can only be understood by those who have seen and felt the deeds of insane and brutal tyranny. The very guns spoke to us of peace and security. We feasted our eyes on the sight, so full of meaning. I could not cease thinking of what hundreds of Karens have said to me; "God is our hope, and he will hear our prayers for deliverance." Commodore Lambert immediately sent word to know at what hour the next day it would suit the governor to receive a communication from him. The governor wished to put it off till the day following. So all Wednesday was spent in busy preparations for an ostentatious display.

About 9 in the morning the commodore sent Capt. Latter to request an interview with me on board the flag ship. I was taken to the commodore's private apartment and detained two hours answering interrogatories in reference to the doings of the government towards

British subjects. He asked, "Why have not these facts been sent up to the government at Calcutta?" "The terror under which all live;—the slightest whisper of dissatisfaction would only be visited by tenfold greater outrages, and even, as in many instances, with cruel tortures and death." "O, this is dreadful!" he exclaimed. Capt. Crisp and Mr. Birrell, two English merchants, were sent for. The statements elicited turned the current of affairs. The commodore came to demand redress for outrages committed on captains Shepard and Lewis; but he now found that hundreds of British subjects had suffered as great, and many of them much greater injuries, and that several had died under torture.

All the afternoon and evening the most alarming reports were in circulation. The four officers, to be sent with the commodore's letter to the governor, were to be cut down, if the letter was not of the most gentle character. All the foreign residents were to be placed under executioners, to—My letter is called for, and not a minute is left. A steamer goes to Calcutta. *All safe.*

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#### LETTER OF MESSRS. KINCAID, DAWSON AND VINTON.

##### Re-occupancy of Rangoon.

We lay before our readers part of a communication addressed to the Executive Committee, urging the permanent re-occupancy of Rangoon. It will be read, we cannot doubt, with a deep, earnest thoughtfulness. It is a voice from our earliest mission station; uttered in circumstances widely contrasting, indeed, in some particulars, with those in which the founders of our mission there first addressed the American churches, but with an impressiveness which few will find less difficult to escape. It was written, as will be perceived, before the date of the preceding letter announcing the arrival of the British war-steamers; and taken in connection with subsequent events, may well arouse the most supine to labor and encourage the hopes of the most desponding. Whether under British or Burman rule, Rangoon, we trust, will be re-occupied, never again to be abandoned; the missionary will re-enter, never again to retire.

Mr. Vinton had proceeded to Rangoon in October "to explore that deeply interesting field, and with a view to its occupancy pending a reference on the subject to the Executive Committee."

Your mission at Rangoon was commenced in 1813. No one then sup-



posed that the work of the missionary was to be prosecuted under this heathen government without awakening opposition, and yet the mission was commenced. The only consideration that then made the undertaking obligatory, was the command, "Preach the gospel to every creature;" and yet the work was undertaken. And this command still remains unrepealed and unfulfilled.

**Opposition to be expected.**

In the further prosecution of this work, whether we are to experience increased opposition from the government, is a question yet to be decided. For ourselves, with the New Testament in our hands, and the history of the Christian church before us, we expect it. God may, however, as during the first thirty years after the ascension of our Lord, hold over us the shield of his protection, so that there shall be no general persecution for some years yet.

It is a deeply interesting fact, that within the last fifteen or twenty years there should have been from ten to fifteen thousand conversions in such a country as Burmah, and yet the government take so little notice of the movement. In fact, for the last ten years, the policy of the government towards the native Christians has been remarkably liberal. The Christians have experienced but little oppression, except what they have shared in common with their heathen neighbors. They meet for worship, keep the Sabbath, and establish schools to any extent they please, without fear of molestation from any one. The taxes, however, are most exorbitant. Each family pays from twenty to forty, and even fifty rupees, and last year, in one locality, some families were required to pay between seventy and eighty rupees. Still, the Christians pay no more than their neighbors. In the Bassein district the taxes are much lighter; and there, too, the Christians enjoy a kind of government patronage, in the exemption of their native preachers from all taxation.

It is a very remarkable fact that this government, proverbially blind to its own

interests, and adopting lines of policy in regard to everything else the most illiberal and short-sighted, has still pursued a course towards the Karen Christians more liberal and enlightened than is often pursued by European governments towards their subjects. The Karens in the neighborhood of Bassein enjoy great facilities for leaving the country. From the neighborhood of Rangoon they can make their escape to Maulmain; in former years large numbers left the country and fled into the Arracan and Maulmain provinces. The government soon learned that by oppressing the Karens they would depopulate their own country; and more wise than Louis XIV in his treatment of the Huguenots, an order came down from Ava that the Karens should not be oppressed for their religion.

Should this work continue to advance, however, the government will ere long learn that through the Karens, the Burmans, by hundreds and thousands, are forsaking Gaudama for Christ. That it will allow the very existence of the state religion to be jeopardized, without an effort to save it, is not to be supposed.

**The way to prepare for it.**

We should make up our minds, then, that soon or late we are to meet persecution, and be prepared for it; and this can be done only by prosecuting the work vigorously, and getting the churches not only settled and grounded in the truth, but so imbued with the spirit of conquest that they will carry forward the standard of truth over the dead bodies of any number that may fall in the contest. This can never be done by staying out of the country on the ground that we fear to bring down persecution upon the disciples. This would be to teach them to flee from the enemy before they came in sight of him, and thus prepare the way for ultimate and certain defeat.

Whether our stay in the country will have a tendency to bring down the government upon the native Christians, remains to be seen. Should our labors in any way contribute to the advancement of the cause, and thus hasten the day



when the triumphs of Christianity shall endanger the safety of the Boodhist religion, this will undoubtedly be the result; and this is the only way that our stay in the country can possibly affect them at all.

That our presence is going to make the government acquainted with one additional fact in regard to the native Christians, is not to be supposed. Everything, for the last few years, has been done in the broad light of day; and the native preachers, in some parts, have even been encouraged to make themselves fixtures, by building chapels and establishing schools; because, say the government, if the preachers are satisfied and will remain in the country, the people will not leave, and those who have left will return.

The explanation of this is very simple. The country is badly governed. Everything is going to destruction,—the roads, the pagodas, and all kinds of religious edifices. The government care little for religion, and the only object that seems to be had in view is to extort money from the people, till the last available rupee is gone. This state of things will probably continue till there is a change in the government.

#### The kind of missionaries needed.

In what we have said above, we should be understood as referring to the labors of prudent and fearless men; men acquainted with the Burman character, and disposed to adapt themselves to it; men that will not fear to unfurl their sails when they have a favorable wind, and know enough to take in sail as the squall approaches, and to lie to, for a longer or shorter period, when there is so much sea as to endanger the vessel. This is the course we have been obliged to pursue from the very commencement of the mission. The only difference between the present and the past is, that the government have given us less annoyance for some years past than formerly; and yet one imprudent man, or a man unacquainted with the Burman character, would be likely to do something to put everything *about*, and lead, if not to our

expulsion from the country, to what would be equally to be deprecated, such an interference with our work as to make our stay useless.

#### Reasons for immediate action.

We will now proceed to give a few of the reasons that deeply impress our minds in favor of immediately and permanently reoccupying Rangoon as a missionary station.

1. Great injury has already resulted to the cause from leaving it so long unoccupied. There is no reason to doubt that the work among the Karens in the region of Rangoon would have gone on as gloriously as in the neighborhood of Bassein, but for the deep discouragement that came over the Christians and native assistants on account of the abandonment of this post. You can have but a very imperfect conception of the feeling of doubt and distrust that has been awakened in all parts of the jungle. The effect of a retrograde movement is always disastrous, and it has proved particularly so in this case. The evils would have proved much greater, had it not been for the simultaneous advance movement in the direction of Sandoway and Bassein. There are now few, if any, more Christians in the neighborhood of Rangoon than there were ten years ago. There are more *baptized* Christians; for the large numbers had not united with the church, because there was no one qualified to administer baptism.

The present temporary reoccupation has put new life into almost the entire mass; but still the question is pressed upon us from all quarters, "Are you going again to desert us?" One of the most intelligent Karens we have ever met, an aged veteran of seventy, who has worshipped God more or less for some years, came in a few days since and told us that the only thing which he created any doubt in his mind in regard to the truth of the Christian religion was the fact that we, after having begun this work, had given it up; and on hearing that we were again here, he said, "I have now come all this distance (more than



hundred miles,) that I may know from you, personally, whether you are going on with this work. If so, my mind is made up that I shall delay no longer." So far as we know, the Karens are universally dissatisfied that the permanent reoccupancy should be delayed a single year. They say, "Why not this year?" and, "Will you be sure to come next?"

2. The Christians and native pastors and preachers, Burman and Karen, all desire it; and it will be impossible to convince them that our staying out of the country is on their account. They know that for some years past there has been no danger of persecution, and are sure that there is now no danger. They even ask us into their jungles, and say if we are not afraid on our own account, we need not be on theirs.

3. The Karen churches need it. They lack confidence in the native preachers and pastors. They have confidence in respect to some things, but not in respect to all. This is sometimes the fault of the churches, sometimes of the preachers, sometimes of both. At times the preachers are very negligent in the performance of their duty; and again, unreasonable demands are made of them. Errors in doctrine and discipline are developing, and the preachers, even when not themselves involved, find it impossible to correct them. Would that we could put this subject before your minds as it lies before ours!—but this is impossible. We must therefore content ourselves with assuring you, as the unwavering conviction of our minds, that the most disastrous consequences will follow, if these churches are left for some years to come without the careful supervision of an experienced missionary. As yet, all have unbounded confidence in the missionaries; but the time may come, and that before long, when this confidence will be lost, and then—but we dare not look into the future.

4. The native preachers and pastors need it. Inquiries are made from all parts of the jungle, from the neighborhood of Bassein to Mauloo, as to the

duties of the native preachers. The Christians tell us that a great change has come over their preachers within the last two years; that formerly they used to go every where preaching the word; but now most of them say openly, and their practice corresponds, that they have nothing to do but to look after the churches. The appointment of some to preach wholly in localities where there are no Christians, has led to the opinion that there are two orders in the ministry; that it is the duty of some to preach wholly to the impenitent, and the duty of others to preach only to the churches. This last opinion has been broached within the past year. Three churches in Mauloo have sent us word that they are resolved to do no more for the support of the preachers till these matters are explained.

Some of the native preachers have gone from district to district to escape taxation, or to find localities where their taxes were lighter, and thus are separated from their flocks. One of the preachers lives two days' walk from the church over which he has been appointed. These facts would probably not have come to the knowledge of missionaries in Maulmain and Sandoway for years; for there they are brought into contact with few if any but the preachers themselves. We offer no comment upon these facts. They speak for themselves. We only say that, in our opinion, if these churches are not, during the next ten years, carefully looked after by an experienced missionary, they will not, at the expiration of that time, be worth looking after at all. Nor is it strange, considering the manner in which the churches have been left, that such a state of things should be found to exist. The wonder is that these evils had not developed themselves at a much earlier period. Nor do we, even now, apprehend any serious disaster, if timely and prompt attention be given to the subject. The churches have all confidence in the missionaries; the preachers, too, have confidence in the missionaries, and they are dependent on the churches; so that everything may be put right and kept



right,—but not without an experienced missionary permanently fixed here at Rangoon. Let this post be left unoccupied for another five years, and we cannot answer for the results.

5. The Burman church, and the heathen population of this great city, need it. To sustain and carry forward the work in the Burman department of the mission, is a subject on which it can hardly be necessary to utter one word of earnest entreaty. Rangoon is the commercial centre of a country 300 miles square. It is the front door into the empire. A scattered church already exists, much seed has been sown, tracts and books have found their way to large numbers of towns and villages. Despotism has stamped a value on those books which they would not otherwise have obtained. An impression has been widely made, that the Christian religion is true. What seems now to be wanted to awaken earnest inquiry, is an earnest ministry of the word. Multitudes more than ever before are inclined to listen, and there is no serious opposition on the part of the government.

The influence of this church for good, however, has been as yet little more than nominal, for the obvious reason, that the guiding and directing labors of the missionary, except at short and distant intervals, have been wanting. Little, besides the chilling death-damps of a deserted missionary post, has hitherto gone forth from this place; and those have seemed to herald the prediction, that thus shall it be to all who put their trust in the missionaries' God. Leave this post unoccupied, and you proclaim in trumpet tones to the Karen Christians, that they are always to be oppressed and trampled into the dust by their heathen rulers,—that Burmans are never to become their brethren in the Lord.

The labors of the missionary, during the short intervals he has occupied this post, have always been followed with the most encouraging results. Two Burmans have lately been baptized; three others within a few days have applied for the

ordinance; and there are a very considerable number of serious inquirers, among whom is an officer of honorable rank in the present government. It is not too much, then, to suppose that, within a comparatively limited period, a strong and efficient Burman church would be gathered here from among the heathen; a church whose healthful influence should not only be felt in this great city, but in all the neighboring villages, and even in Maulmain; a church that would furnish a living exposition of your views of the great commission, and your determination to go on with the work till all Burmah shall be evangelized; till all, from the king on his throne to the beggar on the dunghill, including all the different races of Burmans and Talings, Karens and Shans, shall come to regard themselves as brethren in the Lord, and each learn to love his neighbor as himself. This would give such an impulse to the work among the Karens as it has never yet received. In fact, the two departments must stand or fall together.

6. The interests of the Ava mission require it. To leave this post unoccupied, would be to advance into the heart of the enemy's country without establishing any point of communication with the advancing force. It would be to dishearten your missionaries and break their spirits, because it would be virtually saying to them that you do not intend to go on with the work, but that you intend, as soon as they shall depart, to abandon the field and retire to the English provinces.

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## NINGPO.

JOURNAL OF MR. GODDARD.

River and canal navigation.

Oct. 27, 1851. Monday.—Started in the afternoon with our whole family in a boat for Tien Dong, a celebrated Buddhist temple, about twenty miles from Ningpo. Passing up the river, we went under the bridge of boats connecting one of the principal gates of the city with an extensive suburb on the opposite side.



The river is about one-fourth of a mile wide. Large boats, like canal boats, are stationed abreast some ten feet apart, and timbers running from one to another support the planks of the bridge. The whole is retained in place by two large chains, running entirely across and fastened at each end, allowing the bridge to rise and fall with the tide. The bridge is sufficiently high for boats to go under by taking down their masts.

Passing up still a little further, our boat was drawn over a sluice or embankment in order to leave the river and enter a canal. The country in these parts is intersected with canals, from twenty to forty feet in width, running in all directions, and constituting the great, almost the only highways. These are filled with fresh water, the salt water from the river being carefully prevented from entering. Hence boats from the river, intending to enter a canal, must be drawn over an embankment fitted for the purpose with a windlass, or rather a capstan on each side. Once in the canal, with one man towing and another sculling, we passed along through the waving fields of rice, by which almost the whole plain is covered—under numberless stone bridges, past numerous villages and hamlets—meeting multitudes of boats going in various directions, to many of which, as opportunity permitted, we distributed tracts and portions of Scripture. Night coming on, we betook ourselves to sleep, as well as we could, in our boat, committing ourselves to the care of our Heavenly Father.

*Sedan travelling—The temple of Tien Dong.*

28.—Awoke early, and found ourselves at the landing, within about six miles of Tien Dong. Sent for sedans, but they were long in coming. Accordingly, after breakfast and worship, and giving tracts to those who came to the boat, we started and walked a mile or two, when the sedans met us. They consisted each of two long poles connected together by cross pieces at each end, about a foot long, and by one in the middle about fifteen inches long. A board for a seat (so ad-

justed that the passenger may rest his arms on the poles and his back against the cross piece,) is suspended from the middle by a rope. Just forward of the seat is suspended a stick for him to brace his feet upon. The sedan is borne by two men, who place the cross pieces at the two ends on the backs of their necks, the ends of the poles resting on their shoulders, and walk off at a rapid rate. The expense for each sedan of this kind, to go to Tien Dong and return, is forty-five cents, which is also about the expense per day of a boat with two boatmen. Thus suspended in the air, we passed on over hill and valley, through tea fields, until we reached the end of our journey.

The temple, situated in the bosom of lofty hills or mountains, consists of a large number of buildings rising one above another, on the sides of the mountains. More than a hundred monks reside here. They are not absolutely idle, as they cultivate a little rice and a few vegetables. But few of them can read intelligibly. We conversed with many of them at length, and gave tracts. They listened with the politeness common to the Chinese, but only the Spirit can open their hearts.

*"The heathen in his blindness."*

The object of most painful interest, however, is a hermit who lives in a cave half way up one of the highest and most rugged mountains. The cave seems to be partly natural and partly worked out of the rock of which the hill is mostly composed. In the cave is his place for sleeping and for cooking, and outside he has built a straw hut for worship. The inner cave, in which he sleeps, furnishes a room about three feet square and three feet high. The bottom is simply covered with boards; three of the sides and the top are covered with straw, twisted and woven into a kind of mat. One side is left open. Of course he can only sleep sitting.

He was engaged in his worship when we reached the cave. As my guide (a priest from the temple) opened his door to allow me to look in, he merely cast a



glance of the eye toward me and went on with his devotions without speaking. On a shelf before him was a small image, above which was hung a small mirror, and above that another image, in a small shrine attached to the side of the room. Before these stood a plate of nice lemons, and incense burning. The hermit would fix his eyes on these images and raise his hands in adoration for a moment, then kneel and bow his head to the ground for a moment, then rise,—again fix his eyes on the images and raise his folded hands, and again bow down as before, constantly repeating this simple round. He spends a large portion of his time in this worship; and the remainder, except what is occupied in cooking and eating, he sits absorbed in meditation, as they say. I was informed that he formerly spent two years there and then went away for a time, and now, since he returned, he has been there about a year. He was so engaged in his worship that I got no opportunity to speak with him. He appeared devout and sincere.

Leaving this cave and climbing higher on the mountain, I passed another, with the ruins of a hut before it, which had formerly been occupied in the same way. Still higher I passed a new one, which was recently occupied for a time, but the occupant finding it too difficult gave it up. I also passed several others that appeared to have been sometime so occupied. It is truly painful to witness the awful delusion wherewith the Prince of darkness hath blinded the minds of this people. Ignorant of God's righteousness, and going about to establish their own righteousness, they have come to this degree of folly; and nothing but a knowledge of God's righteousness can deliver them from the delusion. From the temple we returned to our boat, about sunset, and immediately started for

"The Lakes,"

some twenty miles from Tien Dong,—a large collection of inland water, broken or partially separated by intervening mountains.

29.—Found ourselves at the place of our destination. Going on shore a large number of people gathered around us, who listened for some time with considerable attention to the truths of the gospel, and received tracts. During the day we visited several villages on the border of the lakes, some of which are said to contain two or three thousand families. But the people were too much excited to listen attentively to the gospel, owing to a heathen festival and procession which happened to be going on. The day was also considered a lucky nuptial day, so that we saw as many as seven bridal processions. These are always known by the peculiar, highly ornamented and gilded sedan, in which the bride is conveyed to the house of her husband.

An accessible people; who shall evangelize them?

There is an immense number of people in this vicinity, perfectly accessible, who have little means of becoming acquainted with the gospel. Indeed, the whole country round Ningpo is filled with accessible villages and hamlets, but with our present limited number of laborers we can do little more than attend to our work in the city. We long to see the gospel spreading through these villages.

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LETTER FROM DR. MACGOWAN.

Cholera.

Nov. 5.—The cholera, which first appeared in China in 1820, has prevailed during the present season at Ningpo. This city, like the greater part of China, has enjoyed an almost perfect exemption from that epidemic since 1821, when it appeared in its greatest virulency. How far it has extended in China during this season, it is impossible at present to discover; it has, however, been common throughout this province. The proportion of cases to the population has not been great, though it assumed a very malignant form. Since the weather has set in cool and dry, the disease has disappeared; but in the estimation of the



natives, the favorable change in the health of the country is owing to the processions made in honor of the gods, and to the offerings and religious services which the event called forth.

#### Burmah and China.

We have read with much interest in the *Oriental Baptist*, accounts of the successful attempt made by brn. Kincaid and Dawson to occupy a post in Burmah Proper. Perhaps the most vulnerable point of *this* empire is the province of Yunan, which is coterminous with the eastern frontier of that country. In the maritime provinces of China, the missionary labors at a great disadvantage; the natives naturally associate war and opium with the religion of foreigners. He brings them doctrines which are most repulsive to them, at best, and little distinction is made between him and those who brought bloodshed and poison into their homes. Much as the mission suffers for the want of a reinforcement, I would be willing to forego the pleasure of seeing two missionary families join us, if they could labor among the Chinese at Bamoo, or some frontier town in Burmah, without molestation. We hope that a strong mission will ere long be established at Ava; for the successful prosecution of the good work there could not fail to be felt sooner or later in Yunan.

#### The emperor distributing tracts.

I think I have already mentioned that the provincial authorities show signs of alarm at the progress of missionary operations, and that they had warned the literati to beware of us. Since then, a tract has been issued by imperial order, the object of which is to strengthen the Confucian sect, and at the same time to check all favorable regard for the religion of "outside people." The pamphlet was prepared by the Imperial Academy, under the direction of the late emperor, and is issued under the auspices of his successor. The edition designed for this province contains explanatory notes by the governor. In these notes his excellency expressly states that there

have lately appeared corrupt doctrines, which have hitherto been unknown in the Inner Land; and while deploring the fact, exhorts all classes to discard the heterodox sect. It is well known to the people that the new emperor utterly abominates Christianity in any form. The act of toleration will be regarded no further than the despot thinks convenient. The prospect is that the gospel will find every power arrayed against it, and that its enemies will dispute every inch of ground. Satan will not relinquish so goodly a kingdom without a struggle, and were it not that victory is guaranteed to us, the warfare would prove too disheartening to us all.

#### A Confucian tract; a caution.

As I sent you recently a translation of a Buddhist tract, some may be curious to see a specimen of such as are issued by those of the established faith. It is entitled, *Caution against the Slaughter of Oxen and Dogs*.

"Persons who, for the sake of their stomachs, desire to have life taken, are guilty of sin; but those who slaughter oxen and dogs, for the gratification of the appetites of themselves and others, are still greater transgressors. Neither of these animals belongs to the class of eatables. Heaven has not authorized their use as food. Oxen are capable of being employed as substitutes for labor, and dogs keep watch by night and serve man in this manner; and hence, being serviceable, they ought to be spared and pitied. Why should you kill and eat them? as it is in accordance with reason that they should not be employed as food. Those who eat what heaven does not allow, oppose heaven; and those who eat what reason forbids, wrong reason; to oppose heaven, and wrong reason, are very heinous sins. That for the mere gratification of the trifling wants of the mouth and stomach, any should in secret be guilty of offending, is a flagrant transgression, and cannot be excused by heavenly principles. By refraining from these articles of food men suffer nothing; and, moreover, the taste is not super-excel-



lent; or if it be so exquisite as you imagine, why should you be guilty of this great crime, this heinous transgression?

“As for those who slaughter the bovine and canine species, as well as those who cook them or deal in them, they are still more despicable. Any other kind of business may be followed to support one's family. What necessity is there for engaging in this detestable profession, coveting impure gains? No good can come of it. I apprehend that all those who persist in it, will deepen in iniquity and receive Heaven's punishment; then repentance will be too late.

“Finally; if there were none to kill cattle and dogs, those who wish to eat them would be unable to do so; and if there were none to eat them, dealers and butchers would change their occupation. These two classes are mutual abettors in iniquity. Were they to appreciate this caution aright, they would all become good and perfect. I admonish the age to ponder deeply, and rigidly examine this matter. Drop the butcher's knife, and cease to destroy the lives of cattle and dogs. Deal in something else, instead of coveting the gain of these animals. Delicate viands are sufficiently numerous; do not hanker after beef and dog's meat. I reiterate the caution, and strenuously admonish against the perpetration of this crime; and if cattle or dogs die, select a suitable spot to inter them. They have passions and a spirit, which can, after death, be affected by favors shown during life.

“High Heaven confers favors on the virtuous, and recompenses them with happiness. A SERIOUS ADMONITION.”

The Confucian sect does not, like the dissenting Buddhist, forbid the use of all animal food. Everything that has life, in fact, except the above named animals, may be eaten. Cattle are regarded as the right hand of agriculture, and for political considerations their use as food is discountenanced. Penalties against the slaughter of cattle are sufficiently stringent, but never enforced; the cost of beef being a sufficient barrier to its general

consumption; and as, malgré such admonitions, cattle die under any circumstances without being served up as food, beef, such as it is, can be had almost at any time. As for the canine family, a mere glance at the mangy race is sickening, so that although dog's hams are considered good eating, they are not often served up on the table. Nor are they ever interred, that I know of; and an exhortation to that effect seems strange, when so many thousand human bodies are constantly decomposing above ground in frail coffins, the food, frequently, of the hideous dogs of this country.

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## SIAM.

### LETTER FROM MR. ASHMORE.

Mr. Ashmore, reverting in a letter just received, to the late afflictive dispensation in the Siam Mission, proceeds to set over, one against another,

#### *Trials and mercies.*

Bangkok, Oct. 4, 1851.—You have already been apprised of the peculiar and painful circumstances in which the mission in Siam is placed. We shall await with anxiety your views in relation to the incalculable loss the mission has sustained in the removal of br. Jones to the world above. We know that while you will feel “straitened beyond measure” by the distressing intelligence, you will not despair of gathering in a remnant even of the hard-hearted and self-righteous Siamese; and therefore we hope that you will be disposed to push operations still more vigorously in Bangkok.

We are perplexed by this event, but not forsaken. We are cast down, most sadly cast down, but through grace we are not destroyed. While we mourn for this dispensation, we do not sorrow without some gladness. We would not forget, in the greatness of our loss, the magnitude of the mercy we discern in God's dealings hitherto. We rejoice that God gave so good a counsellor to the mission in Siam. Is it not a mercy that he was preserved for a period greater



than is usually allotted to missionaries in the east? Is it not a mercy that he has been upheld, and enabled to give to this nation in their own tongue a most excellent translation of the New Testament? a great, immeasurable mercy, that future generations in Siam will appreciate if the present do not? Is it not a mercy that he was not taken away before the "time of trouble" that preceded and attended the death of the late king, when the mission was like a ship among breakers, needing the greatest coolness, judgment and tact to direct her safely? Is it not a mercy that he was spared till the clouds had disappeared and a clear sun had begun to shine upon us?

Moses was taken away just before the children of Israel entered the promised land, and the people mourned greatly for him. But how great was God's mercy, in sparing and upholding such a leader until they had passed through the waste howling wilderness! Thus kind, as it seems to us, has God been to the mission in Siam. We hope that, in like manner, the missionaries here have done with their apparently unfruitful labors, and will soon begin to "possess the land."

Being in charge more especially of the Chinese department, Mr. A. gives a brief view of its present condition.

#### The Chinese church.—Hopeful conversions.

The Chinese church is united in feeling and spirit. The daily and weekly attendance at worship, you will observe by the mission report, is not as large as before the fire. This, no doubt, is the result in part of the situation of the present place of meeting, which is somewhat retired. By and by we shall have a better place, and then we confidently expect we shall have an increased number of hearers. Next Sabbath is our regular communion season. Some have already come in from the out-stations to be present. Chek Suan thinks that his wife has experienced a saving change. He will remain with us the ensuing two months, and during the time we shall "look," as one of the assistants has said, "to see the fruits of conversion which

she shall give in her conversation and deportment." There is another person who has been as constant in his attendance on the means of grace as his circumstances would permit. The principal assistant entertains strong hopes that he is a genuine believer.

#### Political affairs.—The opium trade.

The political affairs of the country are all quiet. The king has a sort of enthusiasm for everything American and European, except the religion of Jesus. He seems anxious to get all kinds of knowledge, except the knowledge of Christ. The missionaries have been treated by him with marked favor. Many changes, in all probability, will take place in the circumstances of the nation; the most of which, it is to be hoped, will be for the better. Various matters of improvement are talked about. How much will be *done*, remains to be seen. One thing seems fully fixed, and that is an extension of the city walls and the cutting of a new canal large enough to receive ships. This will bring the lower wall about half a mile from the mission compound, and bring us into the midst of a more dense population. Nothing, however, will be commenced till after the burning of the body of the late king. This event will occur some time next spring. Great preparation is being made for the ceremonies.

It has been rumored that in regard to opium the king will pursue a course directly opposite to that of his predecessor: as the Chinese *will* smoke it, its sale, it is thought, had better be legalized *for them*. The Siamese, however, will be prohibited its use under heavy penalties. The report came from one who would be likely to know the policy of the government. It is easy to foresee the evils that will sweep over the land, like the flood that came from the mouth of the serpent described in Revelation, should this infernal traffic be sustained by the hand of power. China will have cause to mourn for the slain of the daughter of her people, that will perish in this land of strangers.



## ASSAM.

## LETTER FROM MR. DANFORTH.

## General meeting of the mission.

Gowahati, Nov. 26, 1851.—We have just returned from a general meeting of the mission held at Sibsagor. We left here on the 11th of September, and going by way of Nowgong reached Sibsagor on the 11th of October, having been just one month on the river. This was a very good passage, considering the time of year. We might have made it quicker in the cold season, but it would have taken so much out of the best time for village preaching. We stopped at Nowgong three days, including the Sabbath. You will doubtless receive an account of our up-trip through others. You will also have an official report of all our doings at Sibsagor. It is sufficient for me to say that we had a very harmonious meeting, and did a work which every one has felt the necessity of for a long time, but which circumstances rendered impracticable until now. Lucien D. Hayden and Bipsu Judson have been assigned to Gowahati, the former as a preacher and the latter as a colporteur. After having been without help so long, it is truly refreshing to have the assistance of two brethren who promise so well.

## A primitive communion—The key to Deh Durrung.

On our return we called on Mr. Bruce, of Tezpoor, where we spent one day. In the evening some of the friends of the station called upon us, after which we had a short religious service and administered the Lord's Supper. Br. and sr. Bruce always receive the word of the Lord with gladness. The Communion was a refreshing season and reminded us of the primitive Christians, who frequently broke bread in the middle of the night.

At about twelve o'clock we returned to our boats, and early the next morning were on our way down the river. We stopped over the Sabbath at Mungul Dye. This is a civil station, and has a

magistrate and native doctor. It is only thirty miles above Gowahati, and is the key of this most interesting country called the Deh Durrung. Its importance as a missionary post cannot be too highly estimated. It is situated in the midst of a dense population, and at the terminus of the whole trade of the country. I hope it will not be many years before the Executive Committee will occupy it. Here we found two of the Roman Catholic missionaries. They are intending to make the Bootan hills from this point, through which they hope one day to pass into Tibet. We spent the principal part of the day in the bazars and by the waysides, preaching the gospel to such as gathered around.

Monday evening we reached home, having been absent just two months. I am now making preparations to go out into the villages, and hope to leave this in about a week.

## Marriage of James Tripp—Baptism of two converts.

Last Monday, the 24th inst., James Tripp was married to Poti, one of the girls of Mrs. Danforth's boarding school. She is a girl of superior talents, piety and stability, and gives promise of much usefulness. Her leaving is a great loss to us, but we trust she will be a blessing to the Nowgong station, where she has gone with her husband. These intermarriages, I have no doubt, will be a blessing to our mission; as our stations are so far apart that, without some such bond of union, the native Christians would hardly feel sufficiently interested in each other.

I should have mentioned, that before we left Gowahati we had the pleasure of baptizing two interesting converts. One was a girl of Mrs. D.'s school, and has for a long time given evidence of piety. The other was a widow, late wife of the hopeful convert I wrote you of some time since.\* In the experience of this widow some interesting facts developed themselves, which I did not know at the time I wrote you about him. It appeared that

\* See Magazine, last vol., page 419.



during two or three months that he was absent from home, she was accustomed to attend the female prayer meeting, where she heard the story of the Saviour's sufferings. Her attention was arrested, and she began to make inquiries which soon led to her embracing Christ as her only Saviour. She began to pray, which soon became her delight. When her husband came home she began telling him about the precious Saviour. He at first reviled and persecuted her. Still she was fixed in her purpose and continued her seasons of prayer. Her husband became angry, and on one occasion kicked her while engaged in prayer; but she bore everything patiently, and continued steadfast in her purpose. The first thing which arrested the attention of her husband and led him to think there must be something in the Christian religion, was the great change he perceived in her. Her patience, forbearance and amiable disposition, so unlike what it was before, struck him with admiration and led him to listen attentively to the words of the Saviour. As she unfolded the little which she herself had experienced, he became more and more interested, and finally renounced all forms of idolatry and put his trust in the only living and true God. An account of his death and my conversation with him I have already given. As the widow was not baptized till five or six months after, we had a good opportunity to test her sincerity. She has been living with one of the members of our church, and from the account given, her constancy in secret prayer and delight in Christian conversation, together with her steady attendance at our seasons of worship, lead us to have the fullest confidence that a work of grace has been wrought in her heart.

*An expression of gratitude.*

At the Association, one of the native disciples brought in a resolution, returning to the American churches an acknowledgment of their indebtedness to them for sending the gospel, and soliciting their prayers and continued assistance. This is the substance of the reso-

lution, which I regret to say I have not by me, or I would give you a literal translation of it. Lucien D. Hayden was appointed to write the letter, which I now have the privilege of sending. I would merely add that he received not a single suggestion from any one.

Letter on behalf of the native Christians.

"Gowahati, Nov. 27, 1851.

*"To the Christians of America.*

"Dear friends: The church and Christians of Assam salute you. We feel that by the goodness of God and your kindness we have been permitted to receive the blessed gospel; for before you sent the gospel we had been in darkness and in ignorance, and we were living without God and without hope in this world. Our forefathers died believing false gods. But now you have been so kind to us in sending this blessed book of God and living teachers to explain to us the word of the true and only wise God, for this, dear friends, what can we send to you? We have nothing but to send you our Christian *salaam*, and pray to God, that he has ever put it into your hearts to send this blessed hope which we have found in believing the Lord Jesus Christ, our dear Saviour; and again pray to God, that he will give you wisdom and grace to do more and more for the cause of Christ and advancement of the Redeemer's kingdom in this benighted land.

"We have met at Sibsagor on the month named above for the Association, and there God has done a great work for Assam. He has put his blessed cause into the hearts of some of our dear Christian brethren, and it was done in the same way as it was done in the apostles' times. As they chose seven to preach the gospel, so in the present time God has chosen seven\* of our brethren to be preachers of Christ to our benighted heathen countrymen. Now, dear friends, please pray for us, but especially for these native assistants, that God will help and assist us to do this holy and great work faithfully, and direct us in

\* Alluding to the appointment at Sibsagor of four native preachers and three colporteurs.—Ed.



the right path by the Holy Spirit of God; for we feel that unless God will help us we can do nothing.

"Now, dear friends, we must close, only asking you, will you pray for us and remember our perishing heathen country, and do for us all you can. As we said before, we have nothing to give you. But, friends, God will give you blessing and a crown of glory.

"I write this in behalf of the Christians and church of Assam.

"LUCIEN D. HAYDEN."

### NORTHERN FRANCE.

#### LETTER FROM MR. L.

The following letter was addressed to Mr. Willard, by whom it has been forwarded to the Committee.

Persecution a "cross of honor."

C——, Dec. 29, 1851.—Mr. ———, to whom I sold a bible some years ago, has just made a public decision in favor of the gospel, and in spite of persecution he is walking courageously in the way of truth. One day his wife, supposing that he was coming to pass the evening at our house, went and joined him in the midst of the village, and asked him if he was going to see those Protestants. Upon his replying in the affirmative, she fell upon him, encouraged by an unbridled populace which her cries had called together, lacerated him with her teeth and nails, tore his clothes and covered him with mud. He arrived at our house in that plight. Showing us his condition he observed on entering, "It costs something to serve the Lord, but this is the *croix d'honneur* of those whom he finds worthy to suffer for his name." On returning that evening, the contest, rendered unequal by the patience of our friend, recommenced, and on account of the blows he received he kept his bed the next day in a high fever. In this persecution and in others he manifested an evangelical mildness and patience, so different from his former conduct towards his wife, that the wicked woman's heart was touched. She now accuses the people of having excited her

to go to that excess. At present she accompanies her husband, and I hope she will soon know that persecution does not render the people of God unhappy.

#### A converted infidel.

I have already spoken to you of an infidel, one of the most shameless, who since the baptizing at C. has become the defender of our principles. This man has spent several evenings at my house, and in our conversation he said to me several times, "Do you believe that I have not sinned against the Holy Spirit,—I, who have so often blasphemed against God and against his children? Can there be pardon for a sinner like me?" I replied to him by several passages of the gospel, which, I am convinced, did his heart good; for on reading them he cried out with tears in his eyes, "I never saw those passages!" He carries his New Testament everywhere and reads it even in the fields. This causes him to be reviled and called "Protestant."—"No," he replies to those who call him thus, "No, that happiness is not yet mine, but I hope by the help of the Lord to possess it soon."

#### Hopes of an awakening in C.

Two young married couples, also at C., read the word of God, and come often to pass the evening with us in conversing upon religious things, praying and reading the bible together. What makes me hope that there will soon be an awakening in the village is, that besides the persons of whom I have spoken, there are others well disposed. But I am more especially encouraged by the efforts of the curé, injurious to his own cause, and to hinder souls from escaping. For some time past he does nothing in his preaching but utter injurious things concerning the Protestants, insomuch that the Catholics say if he continues he will sing mass for himself alone.

#### "Protestantism" not "dead" in B.

Do you remember, dear brother, the related to you at the time how, on occasion of the interment of one of our sisters at B———, the curé



that village made his appearance with his clergy and utensils, and sung *Te Deum* "by way of thanksgiving," he said, because Protestantism was dead in that commune? Well, his God has used him as Baal did his prophets. Not only have we a faithful sister in the village, but there are three other persons well disposed. The following is what Mr. D. related to me of the means which God employed to bring him to a knowledge of his word. "Nearly fifteen years ago, journeying upon business, I met a man who accosted me with civility and we went on together for several hours. He talked to me of God, of my soul, of eternal suffering which I deserved, of Jesus Christ who died to redeem me if I would believe in his sacrifice; but alas! I understood at that time little of all he told me. When we separated he gave me a little tract, in which I saw that the Catholic religion was only a traffic; and from that time I paid no attention to religious things until I was at the funeral which you attended at B. nearly three years ago. What the traveller told me, was called up again by hearing what you said, of the necessity of conversion and of faith in Jesus in order to meet death without trembling. But those impressions did not yet bring my heart to a decision. They were soon effaced, and my religious indifference, disturbed for a moment, soon resumed its wonted dominion. I was in this condition when the census was taken. The mayor, after having inscribed my name, age and profession, says, 'You are a Catholic?'—'No,' I replied, 'for I do not believe in the religion of the Roman church.'—'You are not a Protestant?'—'No.'—'You are then without religion?'—'That's true!' The mayor told his scribe to write 'D., without religion.' That was a thunderbolt for me. For several nights I was unable to sleep. Those words haunted me like phantoms: 'D——, without religion!' It was impossible to return to the Roman church, and feeling the necessity of having a religion, I came to see you, sir, that you might have the goodness to teach me yours, in order

that if it satisfied the need which I felt of being reconciled to God, I might make it mine." For several months that man not only walks well, but he has already done good to two other persons of the village.

At L. Mad. L—— is well disposed, in spite of persecution from her husband, who is opposed to her coming to our meetings. She attends every one both at A. and C., though it is two leagues to the last place. At P. near L., is a well disposed family. The husband, especially, attends meeting at A. Finally, I have only to praise the Lord for these blessings and to entreat him to continue them.

#### LETTER FROM MR. F.

In connection with his report for last year, Mr. F. communicates to Mr. Willard the following interesting information of the

#### Progress of truth in L.

L——, Jan. 1852.—There are more than seventeen persons who are seeking the truth, and whom we might call candidates for baptism if we would call by that name all whom we hope to see one day converted. But I have not counted such persons. Let me, notwithstanding, say a word to you of one of them. You recollect, without doubt, the two demoiselles who were so deeply impressed with the error of the Roman church in regard to the eucharist. I preached several times more upon the same subject. They attended my meetings, and their first impressions were strengthened. One of them married a captain and is no longer at L. I lent her some controversial works, which she gave her husband to read, and I hope that all is not lost. They carried the bible with them. The other has not ceased to improve every opportunity to converse with me. She succeeded in having her father and mother invite me to visit them. Her father is a Voltairian, dyed in the wool. The conversation began with him. I proved to him from the prophecies of Daniel that the bible is inspired. The explanation of the seventh chapter naturally led me



to speak of the person represented by the little horn; so that his majesty the Pope, that too celebrated lieutenant of the prince of darkness, was not spared. The father could make no reply to facts so striking, and the daughter manifestly made salutary reflections upon what she heard. From that time the work of God progressed in her heart, and she endeavored to quit the mass of the papal church. But her mother declared war against her, and has even gone so far as to strike her. Yet I hope the Lord will have compassion upon her and deliver her. There are other persons at L. who are seriously engaged with the gospel; one of them will undoubtedly lose her place for the name of Christ.

**Harmless attempt of the cure—Meetings at M.**

The curé of M. has written, it appears, to the préfet at L. that we held “clubs” in his commune. The letter was sent back to the mayor, who contradicted it. It was a friend of the mayor who informed our brethren. A few days after, there appeared in the journals, those

brethren have told me, a letter which accused the authorities of one of the communes in the neighborhood of L. of not putting down *clubbists*. Finally the *gensd’armes* of L. were sent to M., and they conjured the *garde champêtre* to tell them where the club was holden of which they had heard. He told them there was no club in the commune; that there were indeed Protestant meetings, but that they did not meddle with politics. “Will that fellow keep us forever running for nothing?” said the *gensd’armes*. It is supposed they meant the curé. That poor curé is capable of anything. I met him ten days ago,—he had been to carry his paste-god somewhere. I pursued my way without looking to the right or left, when suddenly the cross-bearer cried out with all his might, “Protestant! Protestant!” and the curé or the clerk coughed insultingly. “Alas!” said I to myself, “the dead gods that you carry, and which once witnessed the tortures of the inquisition, suffer you to do evil, even while you are carrying them!”

## MISCELLANY.

### “KNOWING THE TIME.”

IN MAJOREM DEI GLORIAM,—“for the greater glory of God,” was the motto of Loyola. “If we have once tasted that the Lord is gracious,” said the heavenly-minded Arnold, “our only reason for wishing to live must be to further his kingdom.” Dreadfully as the “order of Jesus” have blasphemed the name in which they set in motion their effective mechanism of evil, and sadly as Protestant Christians have fallen short of the standard of living which they recognize in terms, these two mottoes, identical in spirit, embody a principle of action that erects itself with undeniable authority before every renewed heart and enlightened conscience. The adoption of a

supreme end implies not only the mental but the actual subordination to it of all other ends, engaging in its pursuit the affections, the will and the whole strength. To follow out this idea into every form of application might occupy volumes instead of a single page or two, for it is the germ that enfolds the whole image of a Christian life, from the opening blossom to the perfected fruit. It is sufficient for our present purpose to consider one of its earlier developments,—a duty which may be termed, *Christian Foresight*.

Men of the world, intent on effecting any important object, do not leave it to chance. What they desire, they purpose to obtain; what they purpose, they plan for; the time for decisive action does not



take them by surprise; they have foreseen it, have prepared for it, and they improve it to the utmost. “*Knowing the time, that now it is high time to*” put forth all their strength, they are ready, if need be, to do in a day the work of years. They take the tide at flood and are wafted to fortune.

The “children of light” should be equally wise in their generation. Desiring above all things the furtherance of God’s kingdom, were they to act with a common measure of prudence, they would study first of all to know how far that kingdom has already advanced, by what agencies it has thus far attained, by what means its progress can be hastened. As in their worldly engagements they enter on no day without a definite assignment of business, so they would each ask habitually, What can I do *this day* for the greater glory of God? As ways of doing good are providentially offered, they would be on the alert to improve them; as means of usefulness are given, they would be studious to employ them to the best advantage. As a new avenue for the gospel into the heart of heathenism or corrupted Christianity is opened, they would *know the time*; the “wide and effectual door” would be entered as soon as opened. Men would be ready to go, and others, exercising as much foresight for God as for themselves, would have something in readiness to aid in sending them, and sustaining them as they toil in His vineyard. With millions of professed Christians, why should it ever be so that men cannot be found to preach the gospel, while there are anywhere men who need it and can be reached by it? Or why, when men are ready to go forth on this errand, should they be hindered, through inability to go at their own charges and the indifference of those who should supply their needs? It is a sad truth that men who are fully “up to the times” in secular things; who understand “taking time by the forelock,” keeping up with their business and a little ahead of it; are content to let the chief business of life—or what they say is their

chief business—outrun them. It is theirs, as servants of Him whose inheritance it is, to “subdue the earth.” Against this enterprise there are many obstacles, but there is never a time when those who *will do* the Master’s work may not find work ready to their hands,—enough to engage the utmost activity, forethought and untiring perseverance. And every now and then Divine Providence discloses unlooked-for prospects, throws open before the church not provinces but empires; these “wait for his law,”—but how long shall they wait? Prayer was formerly offered that China might be opened. Ten years ago China was opened, and there are now—seventy-five Christian missionaries in the free ports. Those ports were opened at the same time for commerce. It did not require ten years to summon seventy-five commercial ventures into those seas. It did not require ten years to start seventy-five *thousand* men in search of California gold.

Four years ago the continent of Europe was shaken. Governments had no time to persecute, for it seemed they could barely save themselves. Much has been done, in this interval of forced tolerance, to promulgate the truth where it was once forbidden to be breathed aloud; as much, perhaps, as the evangelical churches were prepared to do. But if none of the enlisted soldiers of Christ had been sleeping, if they had been watching and waiting for the signal to advance,—it is not for us to pronounce what God would have done in these eventful years, yet in view of the abundant increase that has crowned the partial efforts put forth, may we not say of a truth, Lo these are parts of his works,—of the works he is able and ready to perform, would we only have faith? Burmah is now open. The gates of the kingdom have parted before “Jesus Christ’s men.” Their voice is heard; in the name of the Lord they set up their banner and the people are beginning to gather unto it. Do the people of God discern this time? The voice of waiting



millions is indeed heeded by few. But there is another appeal from the same land of darkness. Read the report of the Karen churches there. See those thousands of weak but sincere disciples, praying for help and guidance. If the heathen, ready to hear the word of this salvation, cannot awaken the children of God, will they not give ear to those feeble brethren? Surely, through their lips our common Lord may be heard speaking as of old, "Lovest thou me?—FEED MY LAMBS."

It is very true that we are often surprised by events that baffle all human foresight. The ways of Providence are in the great deep. The revolutionary tempest that swept over Europe in 1848 took all the world by surprise. But after all, it was only the precipitation of events that politicians had been long predicting. They were not ready for it when it came, and it was more violent than they feared; but sagacious observers had none the less expected a season of distress and perplexity. Uncertainty, however, does not prevent worldly men from exercising whatever foresight they may. It only sharpens their penetration and stimulates their curiosity. But we are not left to conjecture. We have a more sure word of prophecy. We need not guess at the disclosures of futurity, nor measure our anticipation of coming events by the shadows they cast before them. We may *know*; for the Lord hath sworn, As I live, saith God, every knee shall bow and every tongue confess.—I will overturn, overturn, overturn, till he come whose right it is. When, or how, he will interpose his great power, is indeed hidden from us, but it is the duty of his servants to watch, to wait for his coming, having on the whole armor. We walk by faith, not by sight. Faith, however, is not sightless. It is the most sleepless vigilance, because it is the most perfect assurance. Indolent, listless faith, is not Christian faith. It is but a disguised unbelief. What is most needed, in order that Christians may know the time and do its appropriate work, is this all-em-

bracing, never-fainting, unslumbering faith. This is the victory that overcometh the world, and until it is more fully attained the world will never be subdued to the Saviour. The faith that overcomes selfishness and doubt, that brings every thought into captivity to the obedience of Christ, that receives into the heart the love of God and casts out every base affection, will be vigilant, quick to seize opportunities; will be provident, having all its resources at command; and will be assuredly victorious.

Who, then, has not occasion to pray, Lord, increase our faith! All have not the same work; all have not the same gifts; but we serve one Lord. We are bound by a common obligation to strive together for a common end. That end suffers no competition with inferior objects. It must not only be acknowledged, but *made* supreme. We must be earnest, vigilant and active for *the greater glory of God by the furtherance of his kingdom* on earth. "Happy is that servant whom his Lord when he cometh shall find so doing."

#### RELIGIOUS LIBERTY IN SWEDEN.

In chronicling the intolerance which banished Mr. Nilsson from Sweden for the high crime and misdemeanor of dissenting from the Lutheran church, and gathering a company of believers into communion as a Baptist church, (see *Mag.* last vol. p. 55,) we felt sure that the act would not be fruitless for good, though the immediate prospect was discouraging. In an age when oppression, however irresistible at the moment, attracts the attention of the world, there is always room to look for a reaction, and faith in an overruling Providence teaches us to expect it. We have evidence that in Sweden the eyes of many are opened to a perception of the wrong that is done by such a policy, as well to the church for whose advantage it was instituted, as to the parties against which it is aimed. And although it may be long before we



see the complete triumph of truth and charity, we can afford to wait the good pleasure of Him to whom a thousand years are as one day. "God is patient," says St. Augustine, "because he is eternal."

The laws of Sweden, it may be needful to repeat in this connection, punish dissent from the national church by the severest disabilities. All children must be christened before they are eight days old. Unless in communion with the church, none can hold government office, practise any art or handicraft, or even marry. But with more than the usual foresight of intolerant legislators, being fully aware that spontaneous Christian activity must tend to diverse and independent forms of religious organization, the state church is placed under such stringent limitations as to keep it at a minimum of spiritual development. No religious service except in the parish churches on Sundays and holydays, is permitted by law. The clergy are at the mercy of the government. So completely is the church subject to the state as to have earned the title of a *police church*,—a mere department of the public service, a sacred constabulary.

Such a state of things might be expected to produce restlessness. For several years there have been indications of it, which have been increased by recent events. The rigor of the laws against dissent, which had been in a manner inoperative, has been sharpened by the proceedings against the Baptists; and numbers whose offences had been overlooked, have emigrated, as their only defence against the forcing of their consciences. Among the established clergy there are those who feel chafed by the fetters imposed on them, and would be not free. Two great meetings have been held to agitate the question of religious freedom, and others are to follow. The idea is working in different sections of the kingdom, and must surely, though perhaps slowly, take possession of the public mind.

To aid this object, a paper has been

started to advocate the rights of conscience and the emancipation of the Lutheran church. The editor, Rev. H. B. Hammar, rector of Sölvesberg and Mjellby, in his introductory address, uses the following language. We quote from a translation in the London *Evangelical Christendom*:

"The Swedish church is but one branch in the great and glorious tree of the Christian church, which more and more spreads over the world. The different churches certainly do not exist to exalt themselves over one another, but for the purpose of making known, each after their measure, the unsearchable riches of Christ. While they faithfully follow their inward impulse, and, according to their peculiar vital power, develop themselves, they may learn the one of the other, and by hearty sympathy support each other in the great work. From all this the Swedish church has been excluded by the many well-intentioned defences which human prudence has raised around her. Our severe laws in religious matters not only enslave the consciences of Swedish citizens, but they isolate, if we except intercourse between the learned in different lands, the Swedish church from all other Christian communities. One of the objects of this journal shall therefore be to labor against this exclusiveness on a large scale, to exhibit the state of things in this respect in our own and other lands, to work for *religious freedom*, render its signification rightly understood, show its harmony with the evangelical spirit, and that nothing is to be feared from it for the stability of the gospel." "We shall endeavor to draw attention to the great defects which exist in our church system, especially as it affords no opportunity for the exertions of laymen; and hence extinguishes, first in them, and also afterwards in the clergy, all proper concern for the church. But we shall do this in love, and with the hearty desire that even our little sheet may, in some degree, contribute to the growth and progress of the kingdom of God among us."

#### AN UNCONSCIOUS CHRISTIAN.

In one of the lower towns of Hungary, a colporteur came into contact with a Jew, who expressed himself with moderation, but with great decidedness, as hostile to Christianity. Among other things,



he told the colporteur of a young man who had received instruction in Pesth, without, however, being baptized. He used to talk to him a great deal about Christianity, and, on leaving the place, had presented him with a few of the tracts he had brought with him. These, he said, he had intended to burn, that they might not fall into the hands of his family. But somehow they had disappeared, and he did not know what had become of them. After narrating these circumstances, the Jew went out on some business, on which his wife came to the colporteur and said,—“I took the tracts and concealed them from my husband, and since then, there has not been a day in which I have not read in them, or thought on what they contain. Ever since I first read them, my feelings have been quite different about Christ from what they were before. I cannot bear now to hear his name dishonored; and when I pray, Christ mingles himself somehow with my thoughts, that I feel as if I could be heard only through him; I know I am a sinful woman, and that I need some one to stand between me and God. I hardly venture to pray in his name, and yet he is always present to my mind when I pray, and I feel as if God were listening to me and answering me. I am certainly not a Christian, but I have no peace or hope but through Christ.” On the colporteur asking her if she remembered any passage particularly in these tracts, she said, “O yes!” and then began, “God so loved the world, that he gave his only-begotten Son,” &c. On his inquiring if she could repeat another, she replied, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” It is true, as Guthrie once said to his persecutors, who made light of apprehending him in the midst of his ministerial labors, “a little sin may drown a man’s soul;” but it is equally true, a little light may save it. How gracious and loving is the Saviour, to enter into a soul where he is almost unknown—where sufficient knowledge does not exist to bid him welcome—and

to mingle himself, as she expressed it, with her thoughts as she prays, forming, contrary to the dictates of her understanding, but in full harmony with the breathings of her heart, the connecting links between her soul and God! A conviction is there—not proceeding from reflection; nay, seemingly in contradiction to it, but drawn from the depths of her heart—the wants and longings of a nature conscious of sin, crying after union with God, and the means of attaining it. Many a theologian, with all his reflective knowledge, might well envy her the sigh that issues from a bosom surcharged with a consciousness of its sins, and a sense of its own want towards a God whom she hardly knows, and through a Saviour whom she almost repudiates. She declares she is no Christian; but it is better to be no Christian, with the heart clinging to Christ in such a way, than to be a Christian without him.—*Free Church Record.*

#### SANDWICH ISLANDERS IN CALIFORNIA.

The emigration of a numerous body of Sandwich Islanders to California has illustrated, in a remarkable manner, the value of the mission to that people. The first results observed did indeed appear unfavorable. Numbers became involved in vicious and irreligious courses. But the same is unhappily true of New Englanders who have gone there, and would as really prove the inefficiency of the gospel in Boston as in Honolulu. Subsequent events, however, have revealed a brighter side to the picture. An interesting letter from Rev. T. D. Hunt, in the *Journal of Missions*, shows conclusively that amid the temptations of their new home the islanders have not forgotten the Christian instructions and associations of their native land. Most of them were not members of churches, and many had been more or less injured by intercourse with foreigners before leaving home. The church members brought letters commending them to the oversight of Mr. Hunt, who maintained a service



for them till their departure for the mining regions, since which time he has had comparatively few opportunities of meeting with them.

In the summer of 1849, Mr. Damon, seamen's chaplain at Honolulu, in a tour through California, visited the encampment of the islanders at the mines. He found that they constantly observed the Lord's day, refraining from labor and meeting together for the reading of the Scriptures and for exhortation and prayer. In some instances pious Americans took refuge in their camp to gain religious quiet, that could not be had among their own countrymen! About a year and a half ago a large company on their way to the mines, only a few of them church-members, halted at Marysville on Saturday evening. The next morning found them under an oak tree, with their testaments and hymn books, for worship. There they spent the day, while the whole village was astir with business and parties of Americans moving on to their destinations; and while a disturbance was going on in a gambling saloon, that ended in the murder of one of our countrymen by the hand of another.

Three or four months since, a new interest in religion was observed among them. Parties came down from the mountains to see Mr. Hunt and gain instruction, of some of whom he indulged the hope that they were truly converted. At their request a general meeting was held at Sacramento, the second week in November, in connection with the meeting of the Presbytery of San Francisco. More than a hundred assembled, who, if not truly penitent, were sincere inquirers after the way of life. Fifteen church members were present, to whom the Lord's Supper was administered. They desired that a church might be organized, and raised money to purchase a supply of books at the islands for themselves and their countrymen.

There is reason to fear that many professed Christians who went from New England to California, have borne far more equivocal testimony of their piety

than have these men so lately raised up from the slough of heathenism. Their fidelity to their profession and to their unconverted countrymen, has had a rich reward, and is at once an example and an encouragement to those who, with fuller knowledge, and wider opportunities of usefulness, may be said to constitute the advanced guard of the church in that growing Pacific empire.

#### JAMAICA.

By a letter in the *London Missionary Herald*, it would appear that the desolating pestilence which swept over Jamaica in 1850–51, decimating the population of the island, was the occasion of more evident spiritual profit to the people than is often the case in times of public calamity. In one district, after long declension, there had been tokens of a reviving interest in religion, and fifty-three persons were added to the churches previous to the appearance of the cholera. For a time all was confusion and terror. On the subsidence of this, as the epidemic ceased its ravages, the people turned to the Lord with increased earnestness, and in three months one hundred and twenty were baptized on profession of their faith. Since that time sixty have been added to the number, and as many more have offered themselves as candidates for baptism, in connection with those stations. These facts are but specimens of what is reported by other missionaries on the island. "One has recently baptized sixty persons," says the writer, himself a missionary, temporarily sojourning in England, and pleading the cause of the impoverished churches of Jamaica; "another between seventy and eighty; another nearly one hundred; and indeed there are scarcely any of our brethren, European or native, but whose hearts have been cheered in the midst of trials and difficulties, by large additions to the churches under their care."

It seems that the people are still subject to affliction; the cholera has reappeared in some districts, causing fearful



apprehensions, while others have suffered greatly from the prevalence of small-pox. The sufferings of the last two years, added to the deplorable condition of trade and industry, have so far enfeebled the churches and impaired their ability to sustain themselves. The abundant blessing they have received in the midst of these outward distresses, is at once an encouragement to their hearts and an appeal for the Christian sympathy and aid of their brethren at home, who founded and long sustained, and still cherish in their bosoms hallowed recollections of the Jamaica mission.

#### TRINIDAD.

The English Baptist Mission on this island, in communications bearing date in September and October last, furnish evidence that against all the opposition of popery their labors are not in vain in the Lord. Within a few weeks several had given evidence of conversion, of whom six were baptized. Prayer meetings were well attended, and an increased liberality in contributing for the advancement of the gospel was manifested. An alliance of all evangelical ministers on the island has been formed, for supporting a publication in defence of the truth against the corruptions of the papacy.

Many of the Portuguese Protestants who fled from Madeira to find freedom of conscience, are still at Trinidad, where they at first resorted. Some of them have connected themselves with the Baptist church. Not long after their arrival there, some desiring to participate with the church in the communion, they were simply referred to the New Testament law of baptism. They were speedily satisfied, renounced their former belief, and accordingly offered themselves for this ordinance. Although the *Trinidad correspondent of the Scottish Free Church Record* has allowed himself to speak of the "Anabaptists" of the island with asperity, it would seem that these baptized Portuguese seek to maintain

the unity of the spirit in the bond of peace, and have aided their Presbyterian brethren by a small contribution for building a house of worship.

#### MISSIONARY EXPERIMENTS IN INDIA.

It is not unusual for men who feel wiser than the gospel, to arraign evangelical missions for inefficiency as compared with other methods of turning the people from idols. The history of Christianity in India illustrates nearly every method of procedure in this matter, and offers the sufficient answer to all such cavils. The history extends over nearly three hundred years. The arts and ameliorations of modern civilization, separated from the principles of religion, have been presented by the agency of an almost ubiquitous commerce, and produced the appropriate fruit, confirming the people in heathenism rather than turning them from it. "These English," the Hindoos used to say, "differ from every other people. Other men have some religion, but they worship nothing."

The Portuguese, in the sixteenth century, attempted to extirpate paganism "by might and by power." They demolished temples, overthrew idols, and inflicted penalties on the devotees. It was easier to do this than to root out the evil from hearts to which no appeal was made in the spirit of Christian love. The thousands who had yielded a forced submission, returned with keener relish to their superstitions when the outward pressure was removed. Next came Xavier and his Jesuits. The almost miraculous accounts of myriads converted wherever they went, are held up, even in our day, when time has dissipated the delusion in the view of all attentive observers, to disparage the slow and painful progress of Protestant missions. They attempted to circumvent the heathen by craft and subtlety. They avoided shocking the "prejudices" of the natives, assumed the brahminical garb, distorted the gospel narrative, and succeeded in gaining



immense numbers of adherents. Some of these still remain, undistinguishable in character from their pagan neighbors, without any intelligent acquaintance with the principles of Christianity, and in many cases performing the same ceremonies in honor of the Virgin and the saints, that others perform at the shrines of Siva and Juggernaut.

Protestantism was introduced into Ceylon by the Dutch, after the same manner that Romanism had been established in Continental India by the Portuguese. No native could be admitted to public employment or have any favor from the government, without first being christened and assenting to the Helvetic Confession of Faith. It is not difficult to bribe men to profess anything. Thousands flocked to the font; 340,000 Cingalese and 186,000 of the Tamil people, at the beginning of the present century, were known as Christians. After the English conquest they speedily began to relapse, and where are now the "Christians" of Ceylon? Scarce a trace of the Tamil proselytes was to be found in six years from the end of Dutch rule; here and there a Cingalese may be seen, the solitary relic of almost forgotten folly; and except in churches gathered by modern evangelical missions, no visible Christianity exists.

In contrast with such expedients stands that system of evangelical operations which was heralded by the Danish missionaries of the last century, but has been in active and continuous prosecution in India during the last sixty years. Its beginning was feeble; it is still immature; but its fruits are permanent and self-multiplying. The sowers went forth solitary. The world did not mock, for the world was not aware of their going. When the seed, watered by their tears, had begun to germinate, and there first appeared the blade, it was greeted with scoffing. Even the ripened ears, few in number, excited contempt. But sheaves are rapidly gathered and brought in, the manifest forerunners of a plentiful harvest. The gospel is now (according to statistics recently published in the *Cal-*

*cutta Review*.) preached at 260 stations, by 408 missionaries, including twenty-two ordained natives, and 551 native preachers. 309 native churches, embracing 17,356 communicants, form the nucleus of a native Christian community numbering 103,000. More than 99,000 boys and young men, and more than 18,000 girls, are under instruction in mission seminaries and schools. The Bible is translated into ten languages and the New Testament into five, not including the Serampore versions, and these, with other Christian books in the vernacular tongues, are multiplied by the press and circulated by efficient agencies. A foundation is laid that shall stand, "though the earth be removed," testifying the truth that "the foolishness of God is wiser than men." It only remains that the churches give themselves with renewed energy to build upon it, in the spirit in which it has been laid.

#### AVERAGE OF MISSIONARY LIFE IN INDIA.

The *Calcutta Review* has the following remarks on a subject of great interest, on which misapprehensions have been widely prevalent. The facts stated seem decisive, and the conclusion they support is grateful to all interested in missionary exertion.

It is generally believed that, in this country, owing to the deadly climate, the average duration of missionary life is seven years; and many have come out as missionaries, under the idea that they would be certain to meet with a premature death. But this is a great mistake. From a careful induction of the lives or services of two hundred and fifty missionaries, we have found, that hitherto the average duration of missionary labor in India has been sixteen years and nine months each. It was, doubtless, much less at first; and numerous cases can be adduced in which young missionaries were cut off after a very short term of labor. But a better knowledge of the climate, and of the precautions to be used against it, the use of airy dwelling-houses and light dress, with other circumstances, have tended very much to reduce



the influence of the climate, and preserve health: so that the average duration of life and labor is improving every year. As an illustration of this fact, we may state, that out of the one hundred and forty-seven missionaries laboring in India and Ceylon in 1830, fifty [we can give their names] are still laboring in health and usefulness; while of

the ninety-seven others who have since died or retired, twenty labored more than twenty years each. Several living missionaries have been in India more than thirty years. It is a remarkable fact, that the average missionary life of *forty-seven* of the Tranquebar missionaries, last century, was *twenty-two years each*.

## AMERICAN BAPTIST MISSIONARY UNION.

### ANNUAL MEETINGS.

The thirty-eighth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in Pittsburgh, Pa., on] Tuesday, May 18th, 1852, at 10 o'clock A. M.

M. J. RHEES, *Rec. Sec'y.*

*Williamsburgh, N. Y., March 3, 1852.*

The American Baptist Missionary Union will hold its ensuing annual meeting at Pittsburgh, Pa., on Thursday, May 20th, 1852, at 10 o'clock A. M. The annual sermon will be preached by Rev. V. R. Hotchkiss, of New York, or by Rev. Robert Turnbull, D. D., of Connecticut, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

*Brookline, Mass., March 8, 1852.*

### BRITISH RELATIONS WITH BURMAH.

Mr. Kincaid's last letter, it will be observed, closes with the brief announcement, *All safe*. Information has since been received of a nature to dispel the anxiety that has been felt in regard to the possibility of hostilities with the English. It appears that the demands of the British Commodore being transmitted in writing to Ava, they were at once complied with. The governor of Rangoon had collected an army of nearly 100,000 men against the chance of war, but had no occasion to try their prowess. The king expressed his regret that occasion of offence had arisen, promised complete redress, recalled the governor of Ran-

goon and appointed the governor of Prome to investigate his misdeeds. No doubt was entertained that the dispute would be amicably adjusted, and all danger of interruption in this quarter averted.

### DONATIONS.

RECEIVED IN FEBRUARY, 1852.

#### Maine.

Topsham, William Barron 9; Betsey Barron 4; William Barron, Jr. 4;	
Ann Barron 4; Jane Barron 4;	25.00
West Bloomfield, John Shepard	1.00
East Trenton, John King	1.00
Wiscasset, John Sylvester	10.00
Oxford Asso. viz., Norway, Mrs. Milner 1; Paris, Mrs. Mary Cummings 25; Turner, John Blake 50; Canton, ch. 1.68; Buckfield, ch. 2; Piscataquis	



ster, ch. 11; Palmyra, ch.  
 ebec Asso., Farmington, ch.  
 Aldo Asso., China, Rev. F.  
 10; J. Allen 1; South ch.  
 o River Asso., viz., Kenne-  
 rt, ch. 13.48; Cumberland  
 ath, ch. 9; Bowdoinham  
 reen, ch. 16.01; Damaris-  
 so., Whitefield, O. Peasley  
 stle and Alna, ch. 18.25;  
 Asso., Rockland, John  
 1 25; to cons. John Blake  
 Isaac S. Kallock L. M., per  
 haniel Butler, agent, 204.68  
 ——— 241.68

New Hampshire.

Mrs. Ruth Spencer 1.00  
 ington, Joseph Stevens, for  
 main Karen Mission, 3.00  
 a friend 3.00  
 Shaw, Jr. 1.52  
 nd, for the Burman Miss.,  
 rs. Mary Waterman, for  
 102.00  
 wood, ch. 44.00  
 ——— 154.52

Vermont.

, ch. 10.25; Mrs. J. A. 10.00  
 d soc. 21; Sewing Soc. 5; a 12.25  
 n, Rev. P. Howe 10; Mrs. 31.00  
 we 5; 15.00  
 ——— 68.25

Massachusetts.

of, Central ch., Geo. Ward,  
 Mrs. Catharine P. Aldrich 100.00  
 um, Abner Haven 5.00  
 , Rev. Alfred Gates 5.00  
 . H. Coburn, for Assam  
 h. and to cons. Mrs. Esther  
 L. M., 100.00  
 s st. ch. and soc. 82; mon.  
 Fem. Miss. Soc., Mrs. D.  
 , to cons. Mrs. Benj. Spaul-  
 d., 100: 197.00  
 in sq. Board Benev. Opera-  
 . C. Reed tr., 100.00  
 it ch. Sab. sch., J. L. Jones  
 up. a boy in Assam Orphan  
 ned A. J. Huntington, 25.00  
 , ch. and soc., Wm. Cheev-  
 50.00  
 muel L. White 2.00  
 ; ch., J. A. Brabrook tr.,  
 P. Bates and his S. S. class,  
 of Dennis P. Bates in Assam  
 sh., 25; 125.00  
 ord, ch. (of which 1 is for  
 ss.,) 34.00  
 Tremont st. ch., R. W. Ames  
 ns. Benj. S. Noyes L. M., 103.00  
 Asso., J. B. Bardwell tr.,  
 ne Falls, ch., mon. con. 21.00  
 Ingraham and others 10.00  
 ridge, Sab. Sch., Henry S.  
 , to sup. a child in Mr. Jew-  
 . named Henrietta Reed, 25.00  
 a friend of missions 5.00  
 h. 38.42  
 ams, ch. (with a string of  
 ds from Mrs. Brown,) 102.-  
 . Sch., to sup. D. S. Tyler in  
 Orph. Sch., 25; 127.18  
 South ch., mon. con. &c.,  
 rev. F. A. Willard 10; and  
 arriet D. Willard 2; for  
 under the care of Rev. E.  
 , France, 86.65  
 ——— 1159 25

Rhode Island.

e, a member of the 1st ch. 100.00  
 mon, Caleb Waterman 25.00

Westerly, 1st ch. (of which 40 is from  
 the ladies for sup. of a native Karen  
 preacher,) to cons. Mrs. Amey M.  
 Denison L. M., per Rev. E. Savage,  
 agent, 100.00  
 ——— 225.00

Connecticut.

Stonington, ch., for Siam Mission, 23.42  
 Haddam, ch. 14.00  
 Waterford, 1st ch. 12.50; East Lyme,  
 1st ch., (of which 25 is from John  
 L. Smith for sup. of a lad in Assam  
 Orph. School,) 42.13; New London,  
 2d ch. 50; to cons. Mrs. Mary H.  
 Warren L. M.; Stonington Boro',  
 ch., to cons. Oliver B. Grant L. M.,  
 102; East Thompson, ch. 11; a  
 friend 37 cts.; per Rev. E. Savage,  
 agent, 219.00  
 Conn. State Conv., Wareham Griswold  
 tr., Tariffville, ch. 6.41; Fairfield  
 Asso. 15.67; White Hill, ch., 23;  
 Newtown, ch. 4; Stamford, ch. and  
 S. S. 13.25; Norwalk, ch. 30; Bran-  
 ford, ch. 4.70; East Thompson 11;  
 sundry individuals 3.32; 111.85  
 ——— 367.77

New York.

Ogdensburg, a lady 1.00  
 Gloversville, M. Helwig's sons 3.00  
 Black River Asso. 80; St. Lawrence  
 Asso. 64.81; W. Harmon 10; Oneida  
 Asso., Holland Patent, ch. 19.50;  
 per Rev. H. A. Smith, agent, 174.81  
 Oswego Asso., D. Harmon tr., 102.33;  
 Hannibal, ch. 15; Fulton, ch. 25.25;  
 S. Sch. 12; Mexico, ch., A. E.  
 Green 10; A. Kenyon 1; J. Turney  
 1; C. Kenyon 1; J. Parker 50 cts.;  
 Colosse, ch. 6; Oswego, ch. 24.09;  
 Sarah Ann Butterfield 17 cts.; Rog-  
 er W. Butterfield 10 cts.; per Rev.  
 H. A. S., agent, 198.44  
 Broome and Tioga Asso., Whitney's  
 Point 8 53; Union Vill., ch. 11.74;  
 Willseyville, ch. 5.10; Tioga Centre,  
 ch. 7.42; West Danby, ch. 11.12;  
 Spencer, 2d ch. 91 cts.; Tioga and  
 Barton, ch. 1 86; Berkshire and  
 Caroline, ch. 6.50; Caroline, 1st ch.  
 47.10; Barker and Chenango, ch.  
 20.50; Binghampton, ch. 71; Coll.  
 at Asso. 8.40; to cons. Rev. Wil-  
 liam Spaulding L. M., per Rev. H.  
 A. S., agent, 200.18  
 Madison Asso., Judson Palmer 25 cts.;  
 Lenox, ch. 17; Lebanon, ch. 24;  
 Morrisville, ch. 10.22; Erieville, ch.  
 4.75; Delphi, ch. 27.37; Madison,  
 ch. 40.50; Hamilton, 1st ch., to  
 cons. Rev. Lucian Osborn and Abra-  
 ham Sanford L. M., 218.57; Eastern  
 Asso., Madison Univ. 6; Brookfield,  
 2d ch. 27; Batou, ch. 37.53; S. S.  
 82 cts.; Rev. D. Leach 2; James  
 Cromwell 50 cts.; Stockbridge, ch.  
 16.93; Fenner, ch. 18; Hamilton,  
 2d ch. 10.25; Cazenovia Vill. 58.50;  
 S. S. 2.19; Georgetown, ch. 10.11;  
 Chittenango, ch. 16.25; An aged  
 friend 25 cts.; coll. at Asso. 13.-  
 55; to cons. Rev. Enoch P. Dye,  
 Rev. Reuben Persons, Joseph  
 Tayntor and Asa Frink, Jr., L. M.,  
 per Rev. H. A. S., agent, 585.54  
 Onondaga Asso., I. Hill 5; Fabius, ch.  
 21.56; Fayetteville, ch. 66.31; Man-  
 lius, ch. 62; Manlius and Sullivan,  
 ch. 20.31; Marcellus, ch. 23.39;  
 Onondaga, ch. 11.25; Tully, ch.  
 18; Vesper, ch. 10.50; Elbridge, ch.  
 77; Camillus, ch., to cons. David A.  
 Munroe L. M., 100; Canton, R.  
 Spaulding 8; friend of mks. 1.25;  
 per Rev. H. A. S., agent, 419.57  
 Cayuga Asso., Throopville, ch. 4;  
 Sterling 2.75; Sennett, ch. 53.52;



Fleming 8; Woodsport 28.05; Venice 2.50; Springport 7; Mrs. Bateman 5; Miss Havens 50 cts.; Antrim, ch. 106.88; Jordan, ch. 51.44; Coll. at Asso. 31 31; to cons. Rev. Thomas H. Green and Mrs. Jane M. Adsit L. M., per Rev. H. A. S., agent,	296.96
Albion, J. Edmund	44
Lowville, David Waters	4.00
New York City, 1st ch., for French miss., 96.46; Amity st. ch., through Garrat N. Bleecker, 800; German 1st ch. 12;	408.46
New York City, Mariners' 1st ch. 6.21; Bloomingdale, ch. 20.83; Abyssinian ch. 4.40; North ch. 50; Berean ch., Fem. Miss. Soc. (in part), to cons. William Alyat L. M., 100; Broadway ch., to cons. Joseph P. Simpson L. M., 100; Norfolk st. ch. (in part), to cons. Rev. Thomas Armitage L. M., 100; Tabernacle ch. S. S., W. W. Armfield tr., for S. S. in Burmah, 75; per Rev. S. M. Osgood, agent,	456.44
Harmony Asso., J. B. Burrows tr., Ashville, ch. 1.39; Dewittville, ch. 8.98; Busti, ch. 39.97; Harbor Creek, ch. 24.95; for Siam, 8.80; North East, ch. 25; Harmony, ch. to cons. Mrs. Elizabeth P. Sullivan L. M., 123.41; Portland, 1st ch. 21.38; Westfield, ch. 6.50; French Creek, ch. 1; coll. at anniversary of religious societies in Chaut. Co. 8; North Harmony, ch. 10.75; a lady 1; Sherman, ch. 14.72; Mayville, ch. 53.25; Ripley, ch. 5.70; Quincy, friends 3.50; Frewsburg, ch. 5.64; Pine Grove, ch. 8.78; West Portland, ch. 17; Clymer, ch. 23; Jamestown, ch. 11; Coll. at Asso. 6.05; to cons. Rev. Levant Rathbun and Rev. H. Billings L. M., per Rev. S. M. O., agent,	409.67
Ontario Asso. (in part), George Douglass tr., Vienna, Rev. H. Hafl 4; Phelps, Mrs. Ann Balcom 1; Miss F. Darrow 16 cts.; East Bloomfield, B. Bradley 10; Seneca Falls, ch. 1; Geneva, 1st ch. 41.88; S. S. 81 cts.; Naples, ch. 22.30; Phelps, 2d ch. 10.62; for Siam Miss., 1.50; Canandaigua, 1st ch. 5.84; Vill., ch. 19.50; Manchester, ch. 81.88; Benton, ch. 47.50; Bristol, Rev. S. Goodale 5; Gorham, ch. 10; S. S. 1; Rev. J. G. Stearns 5; Bethel, ch. 32.27; to cons. S. G. Gage, J. H. Arnold, and William Ottley L. M., per Rev. S. M. O., agent,	300.71
Wayne Asso. (in part), J. McCarn tr., Iodus, 1st ch. 2.25; 2d ch. 3.37; Rev. A. N. Jones 50 cts.; Wokott, ch. 1; Williamson, ch. 1.47; Lockville, ch. 23.71; Marion, ch. S. S., for bible in Burmah, 10; Walworth, 1st ch. 2.20; Macedon, ch. 15.10; Palmyra, ch. 35; Coll. at Asso. 6.05; to cons. Rev. S. Hough L. M., per Rev. S. M. O., agent,	100.65
Poughkeepsie, Rev. W. F. Nelson, per Rev. S. M. O., agent,	3.00
Brooklyn, 1st ch (in part,) 311; Pierpont st. ch. (in part,) 100; per Rev. S. M. O., agent,	411.00
Richmond, ch.	11.00
St. Lawrence Miss. Conv., M. G. Peck tr., to cons. Mrs. Judith H. Partridge L. M.,	102.06
Albion, William Van Duzen	5.00
Key Port, ch.	8.00
Hermon, ch.	4.50
Pultney, 2d ch.	23.00
Hoosick Falls, Polly D. Joslyn 10.75; Mrs. Angeline Carter 2; Mrs. Caroline Cooper 1; Mrs. Lucy A. Spencer 25 cts.;	14.00
	4199.92

## New Jersey.

Newark, 1st ch.	100 00
Livingston, ch.	5.00
Jersey City, Union ch., Fem. Miss. Soc., to cons. Mrs. Sarah Verrinder L. M., 100; English Neighborhood, ch. 10; per Rev. S. M. Osgood, agent,	110.00
	21

## Pennsylvania.

Upland, John P. Crozer, to cons. Miss Sallee K. Crozer L. M.,	100.00
Roxboro', Fem. Miss Soc., Mrs. J. H. Hoffman tr.,	80.00
Philadelphia, a member of Spruce st. ch.	100.00
Philadelphia, 1st ch. 227.60; 2d ch. 1; Lower Dublin, ch. 86.42; per Rev. J. F. Wilcox, agent,	265.02
Chesnut Hill, ch. 10; Summit Hill, Welch ch. 7; Brownsville, ch. 5.41; Manyunk, ch. 9; per Rev. B. R. Loxley,	31.41
	52

## Ohio.

Grand River Asso., E. W. Hickock tr., (of which 10 is for the Assam Miss.,)	70.20
Zanesville, Mrs. Martha A. James, to cons. herself L. M.,	100.00
Columbus, a friend	83
Mohecan Asso. 16.90; Seneca Asso. 10; Wooster Asso. 11.80; Canton, ch. 2 50; S. S. 80 cts.; Huron Asso., Fairfield, ch. mon. con. 18.40; Norwalk, ch. mon. con. 15 72; S. S., for Assam Orph. Sch., 2.51; Peru, ch. mon. con. 2; per Rev. S. B. Webster,	90.63
Warren, ch. and cong. (of which 25 is for African Miss.,)	41.25
	29

## Illinois.

Payson, Thomas Goode, to cons. himself L. M.,	10
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## Michigan.

Detroit, Rev. M. Allen	3.00
Chester, ch. and cong.	1.00

## In Foreign Countries.

St. Catharines, Canada, Rev. G. Wilson	8.00
Maulmain, Missionary Soc. 457.27; sundry contributions 836.14;	793.41
Tavoy, Missionary Soc. 14.34; Kabin, ch. 3.66; Katay, ch. 2.86;	20.86
Siam Mission, Bangkok, ch. mon. con.	9.60
French Mission, Lyons, ch. and cong.	32.88
Greek Mission, ch. mon. con.	45.27
	90
	88.40

## Legacy.

Newark, N. J., James Vanderpool, per B. Vanderpool, Ex'r,	10
	88.50
Total from April 1, 1851, to February 22, 1851,	\$51,104.99.

## BOXES OF CLOTHING, &amp;c.

Portland, Me., Rev. J. S. Eaton, a baptizing dress for Rev. S. M. Whiting,	
Chelmsford, Ma., Sewing Soc. of Central ch., one box of clothing, &c., for Bassa mission,	8
Boston, Ma., S. G. Shipley, half barrel meal and one keg of dried apples, for Rev. Wm. Ward.	
Poughkeepsie, N. Y., Central ch., a box of clothing, &c., for Thomas S. Ranney,	4



THE

# MISSIONARY MAGAZINE.

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No. 5.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### ASSAM.

#### ANNUAL MEETING OF THE ASSAM MISSION.

In accordance with suggestions from the Executive Committee in 1850, the members of the Assam Mission assembled at Sibsagor in October last, to consult on various matters affecting the mission and its prospective usefulness. The meetings continued three weeks, and appear to have been diligently filled up with deliberations and devotional and other religious exercises. Committees had been appointed the previous May on several of the subjects that were to come up for consideration, and the results to which the mission arrived were manifestly fruits of more than ordinary investigation. "The greatest harmony pervaded the entire session, though many difficult questions were discussed, and some upon which it would hardly have been expected there would be one mind." We copy from the record of their doings such portions as are more especially of general interest.

#### Religious exercises.

Every morning at 10 o'clock, the native assistants in turn have preached in the chapel. Every evening not otherwise occupied, lectures have been given by the missionaries to the native brethren, on such subjects as Romanism, the peculiar temptations of native Christians, &c.

Friday evening, Oct. 31st, was devoted to the native assistants, when the relations they sustain to the Executive

Committee and to the mission were explained by br. Brown and an address was delivered by br. Bronson, who also offered prayer that God would bless these new laborers in his vineyard. This was a profitable and solemn season and will be long remembered. The commending to the great Head of the Church of seven young candidates for the work of giving the gospel to their own countrymen, candidates lately raised out of a state of heathenism, could not fail to fill a missionary's soul with joy.

Another interesting exercise was the meeting of delegates from the branch churches, who were instructed to dissolve the church for the purpose of forming three independent churches, and to form also an Association for the comforting of each other and for the extending of the Redeemer's kingdom.

The ordination of br. Däuble was also an interesting season. The council called by the church held the usual examination and voted to proceed to the ordination. These services were held Thursday evening, Oct. 16. Br. Brown preached the sermon; text—"Son, go work to-day in my vineyard." Br. Daa-



forth offered prayer, with the laying on of hands by brn. Stoddard, Ward and Whiting. The charge and right hand of fellowship were given by br. Bronson.

The observance of the Lord's Supper on the first Sunday in November, being the day before the brethren separated, was an occasion of much Christian enjoyment.

The church at Sibsagor had an interesting meeting on Monday, Nov. 3. The object was to enjoy a season of prayer with Bipsu Judson, a young man of promise whom all loved, who had been appointed an assistant to be associated with br. Ward at Gowahati. After the church had voted Bipsu a letter of dismissal, he arose and gave a parting address marked with affectionateness and humility.

#### Preaching and itineracy.

The mission express their "full concurrence" in the instructions given by the Executive Committee at Buffalo in May, 1850, "in reference to the work of directly preaching the gospel to the heathen," and their "belief that the leading work of a missionary is 'the preaching of the Word.'" From the report of a committee, adopted by the mission, we learn their extent of preparation for this department of service and the manner in which they would have it performed. The deficiency in pecuniary appropriations alluded to at the close, has been promptly supplied by the Executive Committee.

"The condition of this mission hitherto has made it impracticable for us to perform the labor of this kind which has been desirable. But we now feel somewhat prepared to commence and prosecute the work. We have now five missionaries whose work is exclusively to preach the gospel,—viz. at Gowahati two, at Nowgong two, and at Sibsagor one. The mission has added also several to the number of assistants, so that we have now at Gowahati one native preacher and two colporteurs, at Nowgong one native preacher and one colporteur, at Sibsagor two native preachers.

"Your committee consider that the cold season should be mainly devoted to travelling, and that instead of passing rapidly through the country several days should be spent at each important place, that the truth may be brought to bear

repeatedly on the consciences of those who may listen.

"During the rainy season many villages on the rivers may be safely visited, but we would recommend that this season of the year be chiefly devoted to the congregations gathered in the chapels and 'namghors' at the several stations.

"The committee would urge the necessity of going through the country on our preaching tours with as much simplicity of style as a due attention to health will allow, that the fears and prejudices of the people may be removed. For the same reason, your committee think that the native preachers should be brought forth as prominently as possible.

"It will be observed by the mission that the appropriation of the Executive Committee for this department is entirely inadequate to prosecute efficiently this kind of labor. We would therefore recommend that the attention of the Executive Committee be particularly called to our wants in this respect."

#### Native assistants.

The committee on the employing of native assistants presented a report, which was also adopted by the mission; from which we make the following extract.

"No mission ought to be regarded as successfully established until it has developed within itself to some extent the power of self-support and self-propagation. To effect this should be the aim of all missionaries. The church at home must afford the pioneers, but the demand of the country for the gospel, if it be supplied without interruption, must be satisfied by drafts from the native disciples. The mission which has raised up under its care a few warm-hearted preachers of the gospel, has done more for the kingdom of Christ and for the country, than the mission which may have a thousand converts, but none qualified or disposed to hold up the word of God before their countrymen. One Ko Thah-byu is equivalent to a host of ordinary disciples. To use the language of the Executive Committee: 'The mission is in little danger of overrating the



importance of employing such men in strictly evangelical labor.' ”

The report embodied several recommendations, in accordance with which the mission proceeded, as intimated already, to examine and appoint seven native assistants.

The following names were presented by the pastors of the churches:

Nowgong — James Tripp, Lucien D. Hayden, Charles D. Thomas, Monroe B. Weed, Linus G. Peck.

Sibsagor—Batiram D. Peck, Nidhi L. Farwell, Bipsu Judson.

Gowahati—Apinta.

*Resolved*, That Batiram D. Peck and Nidhi L. Farwell, having been already recognized by the mission as assistant preachers, be now considered under regular appointment of the mission.

*Resolved*, That we now invite Lucien D. Hayden, James Tripp, Charles S. Thomas, Monroe B. Weed, Bipsu Judson, and Apinta, to meet with us for the purpose of giving an account of their feelings in reference to the work of preaching the gospel.

The young brethren above named appeared before the mission and were examined with reference to appointment to missionary service. Nearly a day was spent in this examination. The members of the mission were much pleased with the spirit manifested by the young brethren, and unanimously appointed them assistants, with the exception of Charles S. Thomas, who was recommended to the Principal of the Nowgong Institution for employment as a teacher.

*Resolved*, That our native assistants be divided into two classes, 1. Assistant Preachers, 2. Colporteurs, including the duties of exhorters and tract distributors.

*Resolved*, That Batiram D. Peck, Nidhi L. Farwell, Lucien D. Hayden and James Tripp be assigned to the first class of assistants; and Bipsu Judson, Apinta and Monroe B. Weed to the second class of assistants.

*Resolved*, That Batiram D. Peck be stationed at Sibsaigor, under the supervision of br. Whiting; Nidhi L. Farwell at Sibsaigor, under the supervision of br. Brown; James Tripp at Nowgong, un-

der the supervision of br. Bronson; Lucien D. Hayden and Apinta at Gowahati, under the supervision of br. Danforth; Bipsu Judson at Gowahati, under the supervision of br. Ward; and Monroe B. Weed at Nowgong, under the supervision of br. Däuble.

*Resolved*, That the salary of each assistant be determined by the vote of the mission.

*Resolved*, That any member of the mission may at any time propose any disciple in the mission for appointment as an assistant; on which proposal, it shall be the duty of the mission to appoint a committee to examine the candidate, and present the results of their examination, with a recommendation, to the mission for its decision.

*Resolved*, That a committee of three be appointed to examine Linus G. Peck with reference to his being appointed a second class assistant, to report at the earliest opportunity.

The brethren at Nowgong were appointed this committee.

Some additional regulations were adopted relative to the manner in which the assistants should be employed, and their responsibility.

*Resolved*, That the brethren under whose supervision the assistants are placed, be requested to make out a list of studies proposed, and present it to the mission for approval.

*Resolved*, That no assistant shall receive his salary as a preacher or colporteur for any period when not actually engaged in missionary work. *Provided* that, in case of sickness or other urgent necessity, he may receive an allowance to the amount of half his regular salary upon a vote of the station to that effect.

*Resolved*, That in case it shall be deemed advisable by any station to allow a colporteur to be employed in secular work during a part of the year, it shall be necessary to obtain the approval of the mission.

*Resolved*, That every native assistant be required to present monthly a full report in writing to the missionary under whom his labors are directed, of all his



labors, viz. tours, places visited, kind and number of tracts and scriptures distributed, and conversations held with the people.

*Resolved*, That in cases of unfaithfulness or gross misconduct on the part of any native assistant, it shall be the duty of the person under whose supervision he is placed, or any other missionary having cognizance of such misconduct, (in every case first informing the members of the station,) to state the circumstances in a circular addressed to the mission, requesting their decision as to the proper course to be pursued; and in cases of emergency the missionaries residing at the station shall have power to suspend such assistant till the action of the mission can be obtained.

A committee was appointed to compile rules for the use of native assistants.

This committee considered that the rules should be presented in as concise and simple a form as possible.

The rules compiled and adopted by the mission are chiefly the substance of the resolutions above recorded. The whole proceeding judiciously carried out a standing regulation of the Executive Committee, which extends to all the missions.

#### Schools.—Nowgong Orphan Institution.

An extended report\* was made to the mission respecting the Nowgong Orphan Institution by Mr. Stedward, the principal, embracing, with many other topics, a history of the institution since the date of the last report (1848), and a view of its present condition. The occasion was deemed suitable for certain changes in the school; definite plans with respect to course of study and other subjects were presented; and various suggestions, in connection with the recommendation of the principal, were considered and adopted. Among the subjects considered, besides books and course of study, were buildings, trades, assistant teachers, lectures, examinations, lyceum, &c. A resolution was adopted at the close, "That as the Nowgong Institution is of common interest to the whole mission, we pledge to its superintendent our united coöperation, sympathy and prayers."

#### Girls' Boarding Schools.

During the session reports were given of the boarding schools for girls located at Sibaugor and Gwahati. In connection with these the general subject of female education came under consideration, and the views of the mission were embodied in the report of a committee to whom the reports had been referred. The committee say:

Among the varied efforts we are called to make in prosecuting our design of giv-

ing the gospel to this people, the education and improvement of the female sex hold an important place. The ladies of the mission have thus a wide door of usefulness opened to them. Here, peculiarly, is their department of labor, and no good reasons can be given why the time or efforts of any others in the mission should be expended on such an object.

The experience of all missions favors the plan of educating both sexes, that the one may not have an unhappy influence on the other. In this country,—owing to the prejudices of the higher classes, the corrupt state of native society, and the long-standing degradation of the female sex,—the difficulties of promoting their education are very great. But the time has arrived when we must meet these difficulties vigorously. Our boarding schools must be made as efficient as possible. And in addition to these, it seems very desirable that a day-school should be established at each station, in which children or adults of the female sex might gain instruction.

In these schools the committee are of opinion that a plain vernacular education only should be attempted, uniting with it all kinds of useful work, especially such as spinning, weaving, cutting and making articles of clothing usually worn in this country,—thus qualifying them to be meet companions of our native brethren.

Another object for which boarding schools are well adapted is, the training of girls for teachers. The committee recommend, on this account, that particular pains be taken to bring under our influence those who promise much usefulness.

#### Report of the Sibaugor Girls' Boarding School.

The Sibaugor Girls' Boarding School, under the care of Mrs. Brown, now numbers nine girls. It commenced in January, 1850, by the reception of Aki-suri, then about three years old. She was brought to the door with an elder sister by her father, a muselman, who

\* Not come to hand.



stated that the mother had been killed by a tiger, and that he, a poor feeble man, was now left to beg his bread with these two children clinging to his neck. Prostrating himself on the ground, he begged that the youngest might be taken off his hands and brought up in our family.

The second, Budhi, a girl about twelve years old, was received the April following. She had been betrothed to Joseph, formerly a scholar in the Nowgong school and a member of the church, but now excluded and leading a disreputable life.

The third, Jagori, a young woman fourteen or fifteen years of age, came to us in June, and has received above a year's instruction. She was an orphan and had been kept as a slave by one of the native chiefs. She ran away in the night and cast herself on our protection; and was soon after married to Modhu, our native gardener. She has never been numbered among the boarders, having been supported by her husband.

Budhburi, a little girl three or four years old, was given to us in July by her mother, a poor woman of the mussulman caste living in the bazaar. After living with us a few months it was found that she had a serious disease of the spine, and at her mother's request she was again restored to her. The child has since died.

The fifth, Pabhoi, who came also in July, was obtained from the majuli. Her mother, who resided at the station with a married daughter, seeing the advantages the girls were gaining by living with us, applied to have us send for Pabhoi and take her into the school. She is of the Doon caste, about ten or eleven years old.

In August came Koromsani, an interesting little girl of the mussulman caste, about six years old. Her mother brought her to us, and stated that the father had died in prison at Dibrugor, leaving her without any means of support. She said she was going to her friends at Gowahati, and left the child without

showing any feelings of regret or natural affection. Some months afterwards the father, who was still living and had completed his term of imprisonment at Dibrugor, came and demanded the child. The thought of parting with her produced a great excitement in the school, as her sweet and amiable disposition had won the hearts of all. The father threatened a lawsuit and we feared that the child must be given up to him, but a kind Providence ordered otherwise, and he was persuaded, after some considerable difficulty, to allow her to remain.

Hupahi, a girl of eleven or twelve years, of the Doon caste, who had for some time previous been living in the family of one of our native assistants, was made over to the school by her mother in September.

The eighth, Kunti, was received in December, having been previously betrothed to Ramsing, one of our church members who is employed in the printing office. She was taken with the understanding that she was to remain only six months or a year, until the time of her marriage. She has proved a very teachable and interesting girl. As soon as she was able to comprehend the story of the Saviour's death to redeem lost sinners, her heart seemed touched with a sense of her own sin and unworthiness. She was for some weeks bowed down with fear and trembling under the weight of her sin. At length, being dangerously ill, she seemed to make a full surrender of herself to Christ. She said she was willing to live or die as should be the will of the Lord; and she felt a confidence that if she died she would be with Christ and the holy angels. She called her schoolmates and acquaintances around her, and exhorted them all, in the most earnest manner, to seek for the pardon of their sins. She manifested great anxiety for her heathen mother, who was at that time too feeble to come and see her child. She also dictated a most pathetic and urgent letter to her, exhorting her to renounce idolatry and seek for an interest in the religion of



Jesus Christ. Her vows in sickness were not forgotten in health, and in June she was baptized, together with Jagori and Budhi, who had previously given evidence of conversion. Her whole deportment since her baptism has been highly satisfactory, and her growth in grace and Christian experience very remarkable. Her mother, the widow of a learned brahmin, has renounced caste, and appears at times much softened when receiving religious instruction.

During the present year Jessie Mention, an interesting little girl about seven years old, the daughter of a Eurasian writer in the service of government who died some years since, has been made over to the school by her mother. She was received in May, 1851.

In the following July we obtained Parboti, a very promising girl about eight years old. Her mother was the daughter of a learned brahmin at Jorhat, one of the most distinguished pundits in the country. Having been left in her youth and beauty a widow with this only child, she took another husband contrary to the laws of Hindooism, which allow no second marriages. By this act she incensed her father and other relatives, and was driven from their doors, an outcast. She came to Sibsagar with her husband, still having high aspirations for her daughter; and seeing the elevated position of the native Christian women here, was induced to give up her child to be educated in the school.

Since the reception of Parboti, the daughter of an old servant, who has now become an inveterate opium eater, has been made over to the school. She is now about ten years old.

Thus it will be seen that at the close of the first year, 1850, the school had gradually increased to the number of eight, and that since the commencement of 1851 three others have been received. Dropping the names of Jagori, and Budhburi, the little girl taken back by her mother and since deceased, we have at the present time nine boarders.

The school has been carried on exclu-

sively by Mrs. Brown, unaided except by some little assistance rendered by the native pundit, when not employed in other work. The older girls have been employed as monitors to teach the younger ones, the lessons being heard by the superintendent except when prevented by family duties or poor health. Her main object, however, has been to devote her efforts to the moral and religious instruction of the pupils. In addition to the three oldest girls, who have been hopefully converted and added to the church, others have at times appeared seriously impressed and anxious for the salvation of their souls.

Although the instruction has not been very regular or systematic, yet it is believed that every scholar, except the very youngest, who has been in the school for the period of a year, will be found able to read, write and sew. Six of the girls are boarded in the Christian families of Numoli and Jagori, who live in the compound. Here they have an opportunity to assist in cooking and other family employments, coming to the bungalow for instruction at 10 A. M. and remaining till 4 or 5 P. M. They also assemble at the bungalow for family prayers at 8 in the morning. The school has been considered as strictly a family school, and has hitherto been conducted entirely on that plan. The two oldest girls, together with the youngest, board and lodge at the bungalow. The common price which has been paid for those boarding out of the house is 1 r. 4 as. per month, but during the present scarcity of rice the price has been raised to 1 r. 8 as. per month.

It should be added that Numoli has been of essential service in watching over the girls who do not board in the bungalow, out of school hours. In this respect she has thus far proved herself faithful; and without her, or some other trustworthy married woman residing on the compound, the school could not be carried on upon the present plan. Hitherto she has received no compensation except the price paid her for the girls'



board. But as the number has lately increased, it seems desirable, in order to secure from her as much aid as is practicable, considering her family duties, and to encourage her continued faithfulness, that she should hereafter receive a small monthly allowance of two, three or four rupees, according to the amount of assistance which she may be able to render.

During the first year, from January, 1850, to January, 1851, the whole amount of expenses charged to the Board for the school was 103 rupees. The increase

of number has greatly enlarged the expense during the present year, for which the accounts are not yet made out.

This little beginning has increased and been prospered beyond our fondest hopes and expectations, and our hearts are moved, that God has sealed so feeble and unworthy an effort with his blessing by the conversion of souls. The prayers of the mission are humbly requested, that each of the dear children who are or may be gathered in here, may be the chosen of the Lord to advance his kingdom in this dark land.

#### CATALOGUE OF THE SIBSAGOR GIRLS' BOARDING SCHOOL.

No.	Name.	Supposed year of birth.	Received.	Baptized.	Caste.	Remarks.
1	Akshori Maata Knapp,.....	1847	1850	.....	Musalman.	
2	Budhi, .....	1838	1850	July 8, 1851,	Hindoo.	
3	Jegori, .....	1836	1850	July 8, 1851,	Hindoo.	Married.
4	Budhuri, .....	1847	1850	.....	Musalman,	Deceased.
5	Pabhol, .....	1840	1850	.....	Doom.	
6	Korumsani Fanny Kaulick, .....	1844	1850	.....	Musalman.	
7	Hupahi, .....	1839	1850	.....	Doom	
8	Kunti Caroline Simons, .....	1837	1850	July 8, 1851,	Brahmin.	
9	Jessie Mention, .....	1844	1851	.....	Khasian.	
10	Parbott, .....	1848	1851	.....	Brahmin.	
11	Lacy S. Cornelius, .....	1841	1851	.....	Hindoo.	
Present number, 9						

#### Report of the Gowahati Girls' Boarding School.

Soon after Mrs. Barker's arrival and settlement in Gowahati, she was impressed with the importance of endeavoring to do something to instruct and elevate the neglected bazaar girls. With great difficulty she succeeded in gathering around her about a dozen of these wicked, dirty, idle girls, and commenced a day school. Among these were some destitute and friendless orphans, whose affections she won by her kindness, and whom she persuaded to remain and find a home with her. Thus a nucleus was formed around which other homeless girls were gathered, partly by the active exertions of Mr. Barker, and partly by the aid of the ladies of Gowahati and other stations, who occasionally sent a destitute girl to this asylum. At the end of a year she had a boarding school of seven pupils, to the superintendence and religious instruction of whom she devoted her time and strength with the most unwearied fidelity. As the result of her labors, she had the happiness of

seeing three of the girls received into the bosom of the church.

The school continued to prosper under Mrs. Barker's care until it numbered nine pupils. When she was called to leave her chosen field of labor in November, 1849, it came into the hands of its present superintendent.

During the two years that have elapsed since that time, it has been increased by the addition of four orphan girls, making the present number thirteen. The pupils have generally enjoyed good health. The cholera, however, made its appearance in the school in May last, and the assistant, Miss Sakes, and four of the girls were attacked by this fearful disease. For some time they were at the point of death, but through the mercy of God all recovered.

The studies of the school have been in the vernacular. We have used as text-books the Primer, First Reading Book, First and Second Arithmetic, Oranodoi, Young Assam, &c., including all now published in the Assamese lan-



guage. The regular hours of study are from 10 o'clock to 1, after which the girls devote about two hours to sewing. They are all able to do plain sewing very neatly, and some of the elder ones excel in fancy work, which is allowed partly as a recreation and partly for the profit the sale of it brings to the funds of the school. Spinning and weaving are now taught. The girls are frequently supplied with work by the ladies and gentlemen of the station, to whom we are much indebted for the interest they have manifested in the school. The avails of the girls' labor in this department have assisted in defraying the expenses of their food and clothing. Their time out of school hours is devoted to cooking, attending to their clothing, cleaning their rooms, and recreation.

The general deportment of the girls has been highly commendable and satisfactory. Some of them have proved themselves ornaments to the church, and are exerting a salutary Christian influence upon their associates. *Moina*, one of the first who joined the school, was married in 1849 to Batiram D. Peck, now a native preacher at Sibsagor and removed to that station. *Poti*, another of the older girls, while a member of the day school became deeply impressed with a sense of her lost condition as a sinner, and earnestly sought to know what she should do to be saved. She soon gave good evidence of her attachment to the Saviour, by forsaking her parents and associates and joining herself to the people of God. She has ever since been a decided and consistent Christian. Firmly resisting the repeated urgent solicitations of her friends to return to them, she has remained in the school until the present time. She is soon to be married to James Tripp,\* one of our most promising native preachers, and we have great hopes that she will exert a good influence upon the heathen of her own sex; showing them that it is possible for them to be raised from their deep degradation and become heirs of immortality.

*Babori*, who became a member of the school soon after its formation, was baptized in 1847. She accompanied Mrs. Barker to America, but joined the school again in May last.

*Japori*, a girl about fifteen years old, has often manifested deep concern for her spiritual welfare. About a year since she requested baptism, but it was thought advisable that she should wait a short time. In a few months she seemed to become cold and indifferent, though still manifesting much tenderness of heart when conversed with on the subject of religion. On the occasion of the baptism of a native woman, she was overcome with a sense of her guilt in having so long neglected to follow the Saviour, and begged with tears that she might be allowed to be "buried with him in baptism." The church felt that they could not refuse this weeping disciple, and she was led into the baptismal water on the first Sabbath in September, 1851. She appears to be growing in grace, and listens with child-like earnestness to religious instruction.

*Almira Hoonorphuli Studley*, a little girl about ten years old, has for a year past been in a very interesting state of mind, weeping whenever spoken to about her sin and the love of Christ, and seeking retirement for prayer as often as circumstances would allow. Her associates have frequently overheard her petitions and been struck with her simplicity and earnestness. It has not been thought best to baptize her on account of her youth. Her disposition is most amiable and lovely, and she endears herself to every one around her.

Several of the younger girls frequently manifest much tenderness of heart and listen with deep attention to the truths of the gospel.

Besides the thirteen boarders now connected with the school, we have one day scholar, a little girl whose father died of cholera on the mission compound. Her mother still resides here and allows her to attend school, but will not consent to have her board with the girls for fear

\* See Magazine for April, p. 114.



of incurring the displeasure of her relatives.

We humbly solicit the fervent prayers of the members of the mission, and the friends of female education generally, for an abundant outpouring of the Spirit of God upon these dear youth, that they may all become disciples of Jesus, and be the means of many of their own sex renouncing idolatry and believing in the Saviour.

The expenses of the school, including the salary of the assistant, from Nov., 1849, to Oct., 1851, (two years,) amount to 1035 rs. 13 as.

#### RECEIPTS.

	Rs.	as.	pie.
Aids of girls' sewing,	123	11	9
Local donations and subscriptions,	44	0	0
Appropriations of the Executive Committee for two years,	868	1	8

The school bungalow is a substantial brick building, erected entirely by local subscriptions. The friends of female education in Assam contributed most

generously to defray the expense of this building, and we desire to express our thanks for this renewed instance of their liberality.

The house was completed and occupied by the school in April, 1849. It is at present in good repair. A plank floor, however, in the girls' sleeping room, the cost of which would not exceed 50 rs., would add essentially to their cleanliness and comfort. We hope the mission will not fail to sanction this improvement. The few outbuildings connected with the school-house are very poor and must soon be rebuilt.

In reviewing the history of this school from its formation to the present time, we can but acknowledge the signal blessing of God that has attended this feeble attempt to improve the condition of the oppressed females of Assam. We trust we shall continue to be encouraged by the sympathies and prayers of the friends of the Saviour.

#### CATALOGUE OF THE GOWAHATI GIRLS' BOARDING SCHOOL.

Names.	Born.	Received.	Baptized.	Caste.	Remarks.
Poti, .....	1834	1847	1847	Koch.	Married.
Molna, .....	1834	1847	1847	Musulman.	
Buberi, .....	1836	1847	1847	Ahom.	
Japori, .....	1837	1847	1851	Kasari.	
Ghinalage, .....	1838	1847	....	Hindoo.	
Aida, .....	1840	1847	....	Doom.	
Bolbull, .....	1839	1847	....	Kolita.	
Bokoli, .....	1842	1847	....	Doom.	
Puro, .....	1841	1848	....	Musulman.	
Alutra Hoonorbull Studley, .....	1841	1849	....	Koch.	
Hoonbari, .....	1840	1850	....	Garoo.	
Betsy Momi Stevens, .....	1848	1850	....	Roman Catholic.	
Imamoon, .....	1845	1851	....	Musulman.	
Elizabeth Hadarwar Choules, .....	1844	1851	....	Doom.	
Budhbari, .....	1845	1851	....	Musulman.	

Present number, 12.\*

\* Reduced by the marriage of Poti, since this report was presented, to 11.

**Voted,** That each pupil of the boarding schools (Boys' and Girls') whose conduct has been satisfactory, be entitled at graduating to an outfit not exceeding in cost six rupees.

#### Station and village schools.

A report was submitted, and adopted by the mission, of which the following is an extract.

Among the friends of missionary labor much difference of opinion prevails respecting the comparative value of village schools. This is owing, no doubt, in many cases to an imperfect knowledge of the country and its inhabitants.

In Assam not one in a hundred of the common people can read the books issued from our press. And the whole influence of the priests and the Hindoo religion is to keep the people in ignorance. The most effective way of defeating the purposes of the brahmins is, not to attack them personally, but to enlighten the masses. But how can we enlighten these without first teaching them to read? Until we have gained this point everything must depend on the oral instructions of the teachers. Our press, a mighty agent in other lands, is here



comparatively silent. We must therefore establish village schools, to impart to the common people a plain vernacular education.

In the Ceylon mission such efforts have been crowned with success. In that mission each missionary had the special charge of the villages within a convenient distance around him. Schools were established, and these made the places for regular and stated preaching. Itinerating thus from village to village, the missionary had at once a place whither to resort for publishing the gospel. God blessed these efforts. Converts were multiplied. And the villages soon had in them houses for the worship of the living God.

Where there are missionaries whose duty it is to travel, schools and preaching may be most advantageously united. Our five preachers of the gospel could give village schools all the supervision necessary for their efficiency, and thus hasten the desirable day when the Assamese will be able to read in their own language the wonderful works of God.

We are aware that some in Christian lands, whose opinions in general it is safe to follow, entertain doubts respecting the importance of village schools. We therefore submit for their consideration the results of our own experience.

Setting aside the temporal advantages which the people may derive from these schools, we believe they are eminently designed to accomplish the following objects:

1. The rising generation, in whom centre our fondest hopes, are thereby taught to read, so that they will be accessible to the influence of our books. It secures an early acquaintance with the principles of Christianity. The influence thus gained over them when young, will give a great advantage to the preaching of the word.

2. Through the means of schools truths in connection with the principles of true science will be lodged in the mind. Thus a direct assault will be made on the shasters, the most vulnerable points of

which are its instructions respecting science.

3. By means of schools we obtain an influence over the parents of the scholars, and over the inhabitants of the villages in which the schools are situated. Instances are known where the scholar has taught his father at night what he learned in the day time at school. Our efforts to benefit the children tend to win the confidence and friendship of the parents, and often succeed in giving influence to the preacher in the village.

#### Printing department — Publications.

Reports were presented at the meeting by the superintendent of the printing department, and by the editor of the *Orunodoi* and translator, in regard to publications, &c., including a statement of printing material in use and the measures taken to increase it.

Under the head of "printing department" are included a printing office with two iron printing presses, a binder with two standing presses, three engravers and a small foundry for casting type.

In accordance with a vote of the mission a new font of pica Assamese type was obtained, and used in 1850 for printing the third edition of the New Testament.

The mission also authorized the superintendent of the press to take down to Serampore the matrices for the Assamese font in our possession, to have them properly adjusted to a new mould, so that hereafter our type might be cast here when required. This resolution has been carried into effect, and about seventy new matrices for combined letters have been added to the set. A room has been prepared for a small foundry, and the deficient letters are now casting here. Our great distance from Calcutta or Serampore will render this addition to the printing department one of great convenience in future. The superintendent was also authorized to purchase a small font of "great primer" for headings, and any other sorts wanting to make our several fonts complete. When we shall have received these the office will have of Assamese type, — one new



font, one small font "long primer," "English" size, one small font at primer;" and of English type, old font of "pica," one of "long" one "nonpareil" for notes and a, and a variety of very small "antique," "gothic," "old English full face," condensed and shaded for title pages, and large fancy in type for job work.

mission has also a set of "great" Burmese and Shyan matrices, "great primer" mould; also a supply of type for printing Shyan. mould and lead-cutting machine connected with the foundry.

are connected with the printing, engraving and type-casting. At present thirty-three indigenous men and boys, all of whom have taught to read and write except three now learning. The services of Sam, the foreman of the office, Nidhi Levi, who was part of the employed in the office, have been added to the preaching department mission. Bipsu Judson has for the past spent half of every other study under the supervision of own.

#### Indigenous subjects — Independence of the churches.

Subjects which engaged the attention of the were the mission library, appropriations, and buildings, medical services, burial Christians, statistics, and the like, respectively reports were submitted and resolutions motive of order, economy of expenditure, economy. Among the resolutions was one of guarding the independence of the churches: "Resolved, That the churches at all stations are independent bodies, and are competent to act in all matters of discipline and government, without being subject to the control of the mission as the right of the churches to a voice in the laborers to the ministry was also recognized. Voted, That L. D. Hayden and James appointed first class assistants, after having licenses to preach from the church of which they are members." — "Resolved, That in appointments of assistants, it is desirable that the church of which the candidate member will give an approval of such appointment."

#### New stations proposed.

Early stage of the meeting a resolution was earnestly recommending to the Execu-

tive Committee the immediate occupation of Golaghat and Mongoldai, as indispensable to the efficiency of the mission." With respect to these stations the mission say:

The claims of Golaghat are strong. It is the centre of a large population. It is a connecting link very much needed between Sibsagor and Nowgong, which will enable us to reach each other's field of operations most advantageously. As it is at present, while we at Sibsagor and Nowgong do all we can in our respective fields, still we do not reach each other. A most interesting population lies between us. Golaghat demands our immediate occupancy because we are asked to occupy it as a door to all the Naga and other hill tribes on the southern frontier. It has become an important civil and military station. British officers are stationed there, and the hill tribes flock to it in great numbers.

In regard to the second place, Mongoldai, its occupation is of the greatest importance to the Gowahati station, from which it is only two or three days' distance on the bank of the Brahmaputra. No part of Assam has a denser population. The villages are favorably situated for missionary labor. The population, like that of Nowgong, is a staid population, mostly farmers, and therefore easily brought under the repeated hearing of the word. All these considerations, however, are not more encouraging than the fact that in Mongoldai and its vicinity the Cachari race are found, a people much freer from the shackles of Hindooism, and much superior to the Assamese. We would beg to remind the Committee of previous appeals by the mission for the Cachari tribe. The labors of a missionary at Mongoldai and of our brethren at Gowahati would meet, and promise the best results. A British officer always resides at this station, and from this district many opportunities are found for holding protracted intercourse with the interesting mountain tribes on the Buetan hills.

In presenting these two stations for the consideration of the Committee, the mission are unanimous in the opinion



that no time should be lost in their occupation. At the same time our own hands are more than full of urgent labor, and not a man can be spared to fill those important posts. We feel that in asking you to send help to occupy these stations, we are, by concentrating our efforts in continuous lines upon the people of the valley, acting out the best policy for giving speedily to this people the knowledge of the gospel. Diffuseness of effort, under present circumstances, will effect very little, until breaches are made upon some of Satan's strong holds here.

The mission adjourned on the 1st of November, to hold the next annual meeting at Nowgong on the Monday preceding the last Thursday in December, 1851.

#### BAPTIST ASSOCIATION OF ASSAM.

In accordance with a recommendation of the Assam Mission in July, the branch churches connected with the several stations appointed delegates to assemble at the time and place of the missionary meeting, for the purpose of taking into consideration the expediency of recognizing the three branch churches as separate and independent churches, and also of organizing them into a regular Baptist Association. The object and plan were approved at a general meeting of the mission church assembled at Sibsagor in October, and the delegates proceeded, Oct. 15, to separate the churches and then to constitute them into an associated body.

The Association was organized by appointing N. Brown moderator, and M. Bronson and B. D. Peck clerks *pro tem*.

W. Ward was appointed to preach the association sermon in English, and N. L. Farwell to preach in Assamese. S. M. Whiting, N. Brown & A. H. Danforth were chosen a committee to draft a constitution for the association, and W. Ward, I. J. Stoddard and M. Bronson a committee of arrangements.

#### First Annual Meeting.

The Assam Baptist Association, composed of ministers and delegates from the three Baptist churches in Assam, convened in the mission chapel, Sibsagor, Thursday, Oct. 30, 1851. The introductory sermon in English was preached by br. Ward, of Gowahati, from 1 Tim. iv, 16: "Take heed unto thyself and unto the doctrine."

The Association was then called to order by br. Brown, and the names of the delegates called over. The following is a list of those present:

Gowahati—Brethren Danforth, Ward and Apinta.

Nowgong—Brethren Bronson, Stoddard, James Tripp, Lucien D. Haydea, Monroe B. Weed, Ebenezer Carrow.

Sibsagor—Brethren Brown, Whiting, Cutter, Batiram D. Peck and Nidhi L. Farwell.

Br. Brown was then elected moderator, br. O. T. Cutter clerk in English, and br. Batiram D. Peck in Assamese.

The constitution, drawn up by the committee previously appointed for that purpose, was then read in English and Assamese, and adopted, as follows:

"The delegates from the Baptist churches in Gowahati, Nowgong and Sibsagor, do form themselves into an Association under the following

#### Constitution.

"1. The Association shall be called the *Baptist Association of Assam*.

"2. The officers shall be a moderator, two clerks, for the purpose of keeping the records in Assamese and English, and a treasurer,—to be elected at the commencement of each regular meeting, and to continue in office until another appointment shall be made.

"3. The Association shall be held annually at such time and place as shall be voted. Each church shall be entitled to send six delegates.

"4. Each church shall send with their delegates a letter, giving an account of their condition, their joys and their sorrows.

"5. The object of the Association is to promote the cause of Christ, and to counsel and assist each other.

"6. This Association disclaims any right to control or influence the action of the churches in their individual capacity.

"7. Any church of like faith and order may be admitted into the Association on application by letter at any regular meeting.

"8. The Association shall appoint two preachers, one to preach in English, the other in Assamese, at each regular meeting, for the next meeting of the Association.



"9. This constitution can be altered at any meeting of the Association."

1. *Voted*, That the Treasurer be elected by ballot.

Br. Bronson was then elected Treasurer.

2. *Voted*, That brn. Bronson, Danforth and Whiting, be appointed a committee of arrangements for the present session.

3. *Voted*, That we now hear the letters from the churches.

The committee of arrangements having retired, br. Batiram D. Peck read the letter from the Sibsagor church. The letters from Nowgong and Gowahati, being written in English, were translated and read in Assamese by the moderator.

4. The committee of arrangements then reported in part:

(1.) That a committee of three be appointed to draft resolutions for presentation to-morrow. (2.) Preachers and alternates for the next association to be chosen by ballot. (3.) That a contribution be taken up for the Missionary Union, to aid in spreading the gospel in Assam. (4.) That br. Bronson preach this evening at br. Whiting's. (5.) That br. Nidhi L. Farwell preach in Assamese to-morrow morning in the chapel, at 10 o'clock, after which the contribution for the Missionary Union be taken.—Report adopted.

5. Br. Bronson, in behalf of the church in Nowgong, invited the Association to hold its next session there. In accordance with this invitation,

*Voted*, That when we adjourn, it be to meet at Nowgong the last Thursday in December, 1852. Br. Brown to preach the association sermon in English, br. Danforth his alternate; and br. Batiram D. Peck to preach in Assamese, br. Lucien D. Hayden his alternate.

Adjourned to 10 o'clock to-morrow. Prayer by br. James Tripp.

Oct. 31.—Br. Bronson preached last evening according to appointment. Text, 1 John ii, 4.

Met in the mission chapel according to adjournment. Sermon in Assamese by br. Nidhi L. Farwell, from Matt. xiii,

31. "The kingdom of heaven is like to a grain of mustard seed." After sermon a collection was taken up in behalf of the Missionary Union, amounting to 85 rs. 14 as. Adjourned for ten minutes.

1. Met at 1 1-2 o'clock P. M. The minutes in Assamese were read by br. Batiram D. Peck and approved.

2. Br. Bronson having been called to the chair, br. Brown offered the following resolution; which was seconded by br. Kolibor.

*Resolved*, That we recommend to each of our churches to take up a contribution on the first Monday of every month to aid in the spread of the gospel, and that the amount thus collected be sent yearly by the delegates of the churches to this association.—Adopted.

3. Moved by br. James Tripp and seconded by br. Danforth,

*Resolved*, That in view of the scarcity of native preachers among us, we urge upon the churches the necessity of more earnest prayer to God, that he will abundantly pour out his Spirit upon the churches and raise up the preachers we need.—Adopted.

4. On motion of br. Nidhi L. Farwell, seconded by br. Danforth,

*Resolved*, That we recommend to the consideration of the churches the duty of providing for indigent members.—Adopted.

5. The following was offered by br. Nidhi L. Farwell and seconded by br. Bronson:

About fifteen years having now elapsed since the establishment of the Assam Mission, and no efforts having yet been made to send the gospel among the multitudes on the north bank of the Brahmaputra river (Gofpur, Kollongpur, &c.), therefore

*Resolved*, That we request the Assam Baptist Mission to send preaching brethren yearly to make known to that people the way of salvation.—Adopted.

6. On motion of br. Lucien D. Hayden, seconded by br. Nidhi L. Farwell, unanimously



*Resolved*, That we have great occasion to praise God for his abundant goodness in sending his Holy Word and Gospel to this land of darkness, and that our warmest thanks are due to our Christian brethren in America for their benevolent exertions in sending beloved missionaries, who have come among us to make known the path of light.

7. The following, presented by br. Batiran D. Peck, and seconded by br. Nidhi L. Farwell, was carried unanimously:

Considering the ignorance, darkness and indifference to the gospel manifested by the people of Assam,

*Resolved*,—That we request our friends and benefactors in America to offer up earnest prayer to God, that he would assist us in making known the gospel of his grace, and grant his blessing upon our efforts for the advancement of his kingdom throughout the land.

8. The following resolution was offered by br. Bronson:

In view of the afflictive dispensation of Providence that has removed from our midst our beloved associates, Mr. and Mrs. Barker,

*Resolved*, That this Association will ever retain the memory of them and their valuable services, and we desire to recognize the goodness of God in granting our brother so peaceful a death, and in sustaining our bereaved sister under circumstances so peculiarly trying. In the repeated instances of death in our mission circle we feel admonished to do with our might what our hands find to do.—Passed unanimously.

Brn. Bronson and Nidhi L. Farwell were appointed a committee to communicate the foregoing resolution to sr. Barker.

9. Brn. Brown, Cutter and Whiting were appointed a committee to make a digest of letters from the churches, and prepare the minutes for publication.

10. *Resolved*, That the Mission be requested to furnish two books to the secretaries, to record therein all the papers connected with the Association

from the commencement to the close of this meeting.

Adjourned.—Prayer by br. Bronson.

## RANGOON.

### LETTER FROM MR. KINCAID.

#### Interview with the viceroy.

We continue the narrative of events at Rangoon although the most material facts are anticipated by the semi-monthly mail from India,—both for the purpose of presenting a complete view of transactions so important, and in the belief that the vivid delineations of eye-witnesses will possess an interest for the reader independent of other considerations. Mr. Kincaid's last letter brought down the account to Nov. 26th, on which day a deputation was sent by Com. Lambert to wait on the viceroy. His present communication is dated Dec. 22.

After the deputation of four officers had left, which was immediately after reading the commodore's letter, in English and Burmese, the viceroy called me to him. He was deadly pale. His mind was so unbalanced that it overpowered his muscular system. His whole frame shook with emotion and his voice was feeble and tremulous. I almost pitied the man who had no pity even on widows and orphans. He kept me for half an hour, putting all sorts of questions and comprehending nothing. At length he directed me to carry a message to the commodore. When half way home two horsemen riding at the top of their speed recalled me. I was taken to a large private room and found the governor with some fifty of his great chiefs around him. The commodore's letter in English and Burmese was laid before me, and I was requested to say if the translation was correct. After carefully reading both I assured them it was.

"What does it mean?" said the governor. "I am accused of being a bad man, committing outrages on her Britannic Majesty's subjects, and yet the letter does not specify in what way I have done this. Tell me what I should do."

"I am not competent," I replied, "to advise in these matters."

"Do not tell me so," he said; "you have more books and maps than all the other people in the city, and you know



what the English want and what I can do."

To get rid of his importunity I said, "You can write to the commodore and ask for an explanation." This struck him favorably. Then he inquired whether the English had come for peace or war.

"For peace, undoubtedly," I replied. "If they had come for war, instead of three ships they would have had twenty-five or thirty." After many unimportant questions I was allowed to leave, thankful to get away. Although, since the first of May last, he has treated me with uniform kindness, yet every sentiment of justice compels me to regard him with loathing. Since that time I have seen about one hundred British subjects in prison, some of them in irons, not a few in the blocks. Several have been cruelly tortured and two died under the torture, one of them a woman. No person in Rangoon, perhaps, has spoken out so openly and freely as I have, and yet I have often done violence to my better feelings by restraining my indignation when witnessing the enormities of this man. He has been the patron of robbers, and in this as in other things has been upheld at court. Justice has at length overtaken him.

#### Decay of the empire—Insurrections at Ava.

The administration of the Rangoon province would seem to be no exception to the general management of affairs in Burmah. The facts stated by Mr. Kincaid in reference to the recent history of the empire present a picture of rapid declension, and show that its subversion would be no misfortune to any of the races that inhabit it, or to the world at large.

The royal family is now a miserable wreck. *Thurawadi*, in 1837, to render his usurped throne secure, cut off all the princes except two or three of his uncles, and they have since died. He then went mad; the throne was usurped by his son, and a frightful massacre followed. Within fifteen months past there have been three insurrections at Ava, two within the last six months, each followed by a fearful destruction of life. Not only the leaders in a rebellion, but their wives and children, their relatives and intimate friends, all

perish. Since the revolution in 1837, all the old families of the nobility have been cut off. The royal family has dwindled to an imbecile king, childless and under the influence of a few unprincipled women who farm out the empire to men that will pay the best. The king has one brother who has put on the yellow robe and become a monk. Here is the end of Alompra's race. The whole country is the prey of robbers, and everything wears the aspect of decay and ruin.

The last rebellion took place about ten weeks since. It was planned by the governor of the royal city, a man of great wealth. The carnage has been dreadful and the confiscation of property immense; 3,500 persons have perished, many of them by the most unusual and barbarous methods, and thousands, terror-stricken, have fled from the city.

Commodore Lambert, on the 28th, sent to the viceroy a communication for the court of Ava, demanding the removal of that officer with satisfaction for the injuries he had done to British subjects and persons who were under British protection, and allowing thirty-five days for an answer, as stated in a previous number of the Magazine.

#### Hostile preparations of the viceroy—His threats—Safety of the Mission families.

After a few days the governor recovered in some measure from the panic into which he was thrown, and commenced hostile preparations, buying up all the muskets in the city, collecting guns from all the neighboring cities and fortifying the heights of *Shway Dagong*, and building stockades at *Kee-men-ding*, four miles above the city. He has collected from the surrounding villages about 10,000 men,\* and has invited to his aid a celebrated robber chief with all his followers, thus getting together all the desperate characters in the lower provinces. As yet we had felt safe in the old city, as the majority of the inhabitants are foreigners, but on the 4th and 5th of December orders were issued, it was reported, to attack the foreigners, plunder them, cut their throats and burn the city. Bodies of armed men and of desperate

\* Erroneously stated in the last number, on the authority of a London paper, as 100,000.



character were constantly parading the streets. Foreigners were all armed and keeping ceaseless watch in their houses. Com. Lambert very kindly gave me an invitation to place the ladies and children on board of one of his vessels, and the stern cabins of the steamer "Tenasserim" were prepared for them; but Capt. Barker, of the "Duchess of Argyle," a large merchant ship, invited us to take refuge on his vessel, which seemed preferable, as the ships of war were threatened with an attack by fire-rafts. On the evening of the 5th we took Mrs. Kincaid and Mrs. Dawson with the little children to a private wharf, where a boat was ready to take them on board the "Duchess." The next day the young ladies went on board. Dr. Dawson and myself remained on shore most of the time. We packed up our books and the most valuable part of our baggage, and placed them in fire-proof godowns belonging to Mr. Birrell. The ladies and children were now safe and there was little danger to our property from fire, but it was necessary to keep a constant watch, especially by night, as the governor threatened to let loose the robbers, now about 500 strong. He had openly and repeatedly declared his intention of taking the lives of eight persons whom he named, among whom I was included. We regarded his threats as the ravings of a madman; still I kept away from the new city, for I knew if he should muster courage to commence hostilities he would be anxious to have me for a translator and interpreter.

**Disorder and violence in the city—Mr. Kincaid goes on ship-board.**

On the 8th, about sunset, as four English gentlemen were standing in consultation in the street a little distance from Mr. Birrell's house, they discovered twelve of the robbers levelling their muskets at them, but being detected they wheeled and marched off. The next day Mr. Birrell, while sitting with the chaplain in his verandah, saw a musket aimed at them—fortunately in time to prevent mischief. The Burman military officer in charge of the old city reported these outrages to the governor, and for

doing so was immediately put in prison and in irons.

A little after dark on the 10th, as I was passing along one of the principal streets, I was suddenly seized by some eight or nine Burmans, who partly carried, partly dragged me into a dark, narrow lane. There I was surrounded by forty or fifty armed men. A long and not very pleasant altercation followed,—they threatening me, and I in turn threatening them; they insisting on taking me to the governor, and I insisting on going to the custom-house. At length I got to the custom-house—I hardly know how. A bundle of clothes from the washerman, which a Burman carried after me, was the excuse for this outrage. The custom-house officers interfered, and after a long dispute these guards went to the governor for an order to take me out. It was nearly two miles to the governor's, and while they were gone the custom-house officers hurried me off on board ship.

This, it seems, annoyed his excellency, for the next afternoon he sent an officer to the commodore, complaining that I had taken my family on board ship without his permission, and so had broken the laws of Burmah. Com. Lambert replied that that law might hold in reference to Burman subjects, but not in reference to British subjects or persons claiming British protection. He drew up a letter and sent it to the governor by one of his officers and Mr. Edwards, his translator, in which he stated, that the amity existing between the government of the United States and her Britannic Majesty rendered it imperative on his part to demand of his excellency the punishment of those men, who had seized and maltreated me the evening before in the streets of Rangoon. The governor expressed much regret at what had taken place, and said the men should be punished if I would point them out. Of course this was impossible, for the men were withdrawn from the old city.

**Secret of the Governor's hostility — His army — Spirit of the people.**

On the 12th I went on shore again. I have learned that two Portuguese, the



ooks of a Jesuit, have made the governor believe that I am at the bottom of the English expedition. This is the secret of his hostility to me. Within a few days the governor of Dalla has received orders from Ava to place his troops at the disposal of the Viceroy of Rangoon. Accordingly, 1500 men crossed the river early on the morning of the 19th, uttering the most savage yells. Yesterday 1000 men arrived from Prome. After all, the only men the governor can depend on are the robbers. The peasantry, that make up four-fifths of his army, will throw away their muskets and run at the firing of the first gun. The officers threaten the Karen Christians that they will place them "in the fore front of the battle" if the English come on shore. 300 of the disciples are now on duty at the great pagoda. The churches are sending messengers to us almost daily to inquire how things are and to let us know their situation. Few of them sleep in their houses for fear of robbers. Our hearts bleed for them. We can only say to them, Look up to Him who took care of Elijah in the desert. The Burman peasantry, heathen as well as Christian, are also sending messengers to us, expressing the hope that the English will put an end to the brutal tyranny under which they have so long suffered. Among our more than 10,000 disciples, besides hundreds who are "almost Christians," there is earnest prayer to Him who ruleth over all.

It is a merciful Providence that we had not left for Ava. We had procured one boat and were just settling the price of another, when the war ships arrived. The Lord hath ordered all things well.

Our washerman has just come to me in great alarm, — a house next door to him was entered by robbers last night, the man murdered and his house plundered. He and a score more have taken refuge in our compound. The poor people think themselves quite safe if they are with us. Four men have been murdered during the last three nights. If things get much worse we shall be

obliged to abandon our house and our property, but we hope for the best.

#### LETTERS FROM DR. DAWSON.

Under date of Dec. 24, Dr. Dawson thus sketches the prevalent

#### Confusion in Rangoon.

Each day brings with it some astounding report of what may be expected in a short time. The Burman troops that are guarding the Dagong pagoda, and others occupying stockades in its immediate vicinity, are reported to be suffering for want of food. Hence former restrictions upon slaying pigs and cattle have been temporarily removed, and already a war has commenced upon those animals wherever found. Permission is now given to the people to eat opium, smoke *bang* (an intoxicating drug) and drink ardent spirits to any extent they please. The whole course of public quiet and order is thus reversed, and disorder and confusion to a fearful degree must result. Within the limits of the old town, in which the mission house is situated, there are some four parties of 200 armed men each, planted at different points for the double purpose of protecting the inhabitants against robbers and repelling foreign invasion. The night before last a gang of robbers attempted to break into the dwelling house of a wealthy Burman. An alarm being given, he seized a musket and shot one of the burglars dead. He fell in the street. His associates cut off his head and carried it away to escape detection.

—Our families have been lodging on shipboard during the past three weeks, and their situation, as far as circumstances permit, is comfortable and safe. All having thus left the mission house but myself, I considered it wise to remain on shore, being entirely free from apprehension of personal danger, to receive visitors, minister to the sick and do what missionary labor it was possible to accomplish under the existing condition of things. A few applicants still call occasionally at the dispensary for relief, and



within a week there have been some new cases of fractured bones and sabre wounds among them, injuries which are a necessary consequence of the people handling, many of them for the first time, warlike weapons.

Every movement of ours seems to be watched, to see whether we have any connection whatever with the English expedition. At such a time it needs great vigilance in us to avoid suspicion. Our Heavenly Father has thus far protected us from all harm, and He will continue to protect us, if we trust in Him and "mind our own business."

Pacific despatches from the capital—Corrupt administration of affairs.

On the 1st of January despatches arrived from Ava making professions of peace and good will that for a time inspired the confident hope that a rupture with the English would be honorably avoided, and the abuses of the Rangoon government atoned for. Dr. Dawson writes, Jan. 2:

The long looked-for letters from Ava were received the other day. Two royal boats brought them down, consigned to the authorities in Rangoon, who were charged with their delivery to the English commodore. The policy of the king is said to be friendly. The tyrannical governor has been removed from office. The viceroy of the province of *Shway doun* has been appointed his successor. He is expected in a few days. Large powers, it is said, have been given to him. He has the executive charge of several of the lower provinces. His district extends from Prome on the Irrawadi to Martaban on the boundary line with the English. He is also charged with a settlement of existing difficulties between the British and Burman governments. The conduct of the ex-governor is to be investigated and redress of injuries granted to all British subjects. Pending this investigation he has been detained in Rangoon. Claims to the amount of over a lac of rupees are already made. Whether they can be legally established is another thing.

The king is reported to be very much incensed with his ministers for keeping him in ignorance of the proceedings of

the Rangoon executive. They have been receiving large bribes to cover up his misdeeds. The whole system of government in Burmah is rotten. Each man has to pay a large sum for his appointment, and in order to keep it has to make large annual offerings. This occasions oppression and extortion in every form. Every officer is a slave to all above him and a tyrant to all beneath him. The people are thus ground into the very dust. The masses pray for a change of government. The other morning I met a very decent looking Burman on my walk. He approached me, and with the big tear rolling down his cheek, said "he hoped the English would take the country." A few days before, his house had been pulled down and he was left homeless with a large family. Such cases are frequent.

## TELOOGOO MISSION.

### EXTRACTS FROM THE ANNUAL REPORT.

#### Itineraries.

In the middle of December (1850) Mr. and Mrs. Jewett started for Sungam, twenty miles up the Pennar river, where they spent a month in tents. On their way they stopped one day in Doovoot, where they had spent a month the preceding year in distributing the Scriptures and instructing the people. The kind manner in which the people treated them, and the intelligent account they gave of the truths they had heard and read during their previous visit, afforded pleasing evidence that the leaven of divine truth is at work, and, though silently and slowly, is undermining the vast system of heathenism.

While at Sungam, several brahmins made frequent visits, and engaged in long discussions upon Christianity and Hindooism. They confessed that caste and the present system of idolatry are not supported by the Vēdas; but justified themselves in departing from their ancient standards of faith by saying, "It is *kūllyugūm*" (the degenerate age).



They freely admitted that the bible contains good doctrine and is true. They also contended that some of their sacred writings harmonize with the bible, and that Christ has become incarnate among the Hindoos under another name.

Beyond the circle of brahmins were a large number of the lower classes, who were able to discern, in some degree, the excellence of a revelation that comes home to every man's wants and tells him there is no difference between one caste and another, — that all alike have gone out of the way and become unprofitable; and that a free salvation is offered to every one that believeth.

The tent was often thronged with persons of all classes and both sexes, who were anxious to hear the gospel, and interrupted the teacher only to obtain fuller information respecting this new doctrine. That large village thus became for a time the centre of an evangelical influence to numerous hamlets, which in all directions relieved the general solitude with the activities of life.

#### Oodighery Hills—Idolatry in disrepute.

On the first of January Mr. Day set out on a tour to the Oodighery Hills; and during the two months' absence, preached and distributed Scriptures and tracts extensively, in numerous villages never before visited by missionaries. It being the season of the annual visit of the sub-collector to different points on the road, many who had come together to renew their leases of land were brought under the influence of the gospel.

At one village he was forbidden to enter. A few, however, came to the tent pitched just outside of the walls, and heard the doctrines of the cross preached, though in the midst of some contention. A brahmin, who had come a long distance, strongly opposed the truth for a while, but his arguments were so weak in comparison with the evidence which the preaching of the gospel carries along with it, that they were turned to ridicule by the audience, and the brahmin himself was converted into an attentive listener. One man was so deeply inter-

ested, and inquired with such simple earnestness after the true light, as to awaken the deepest interest in his behalf, and the hope that he may yet be brought by divine grace to the acceptance of the truth as it is in Jesus.

This section of country came into the possession of the East India Company twelve years since. Previous to that time it was under Mohammedan rulers, who overthrew the temples devoted to idolatry, demolished or defaced all the idols set up on the high hills and by the way-side, crippled the power of the brahminical priesthood, and raised up and honored with offices of trust the lower classes of Hindoos, thus winning their universal esteem. This influence against idolatry, during a long series of years, was so powerful that it can hardly be said to have an existence at the present time. Before brahminism shall regain its original strength under the Company's rule, this field may be reckoned one of peculiar hope for the preaching of the gospel. One year's efficient labor, *now*, might accomplish more than ten years' labor at a later period. Knowing that the Committee are deeply impressed with the importance of watching the times and the seasons, as watchmen placed at the post of observation, we would persuade them, had we the power of eloquence, to thrust laborers into this field now.

#### Bible and tract distribution.

The Madras Auxiliary Bible Society having expressed their willingness to support a colporteur, under the direction of one of the missionaries, to labor in the Nellore district, James Kay was employed on their behalf in August, 1850. Within the first four months he visited twenty villages, read 127 chapters and portions of Scripture in the presence of 3,435 persons, and gave away 655 portions of Scripture. With few and trifling exceptions, and these by brahmins and Mussulmans, he every where met with a respectful and often friendly reception. That very many persons are losing confidence in idols and in their ancestral religion, and are thinking with



favor of the Christian religion, is apparent from numerous testimonies. We insert a few extracts from his journal.

"Sept. 5.—Went to Vāvāletti pālem. Read Matt. xviii, and talked about it. Some twenty persons heard well,—none could read.

"9.—Visited Pōttia pālem, four miles west of Nellore. Read the first Psalm. Besides a good number of villagers, a zemindar (a petty ruler tributary to the company,) attended by a large number of persons, en route to Nellore, was present and heard the word. Two brahmins heard crookedly, but were sharply rebuked by the head man of the village. Gave away six copies of Genesis and four of Matthew.

"10.—Went again to Pōttia pālem. Read the first chapter of Exodus. Forty persons were present, men and women, who heard in a friendly manner. A man of the carpenter class called us into his house, and having kindly seated us, inquired about the book of Genesis, which he had formerly received from Mr. Day. His family were all present and begged us to come again, that they might hear about another subject. Gave away of Genesis five copies and of Matthew two copies.

"16.—Went to Runganaikā petta. Many present. The Mussulmans heard well—the Hindoos opposed. Gave away eight gospels in Teloogoo and five gospels in Hindustani.

"Nov. 30.—Gave away during this month 138 portions of Scripture, and generally met with kind treatment and good attention; but have met with more opposition than in the preceding two months, from brahmins, and with cavilling from soodras and Mohammedans. While I have much sorrow for the people, God makes me happy in the work and in him."

During the year ending Sept. 30, 1851, he gave away 2494 portions of Scripture. It would be unjust to estimate his labors simply by the number of books distributed. An important part of the work has been to read and explain the Scrip-

tures to those who cannot read. There are many in every village who cannot read and are willing to hear.

Christian Nursoo has also been employed by the mission for the American Tract Society from the first of March, to labor in connection with James in the distribution of tracts. He has often been asked for several copies which treat of different subjects, by persons who had previously gained some knowledge of the tracts, enough to name the different numbers which they wanted. Others again have earnestly besought him for several copies to carry to their distant villages. In giving away so large a number of tracts in so short a time, he may be justified on the same principle that a colporteur in the west justifies himself in leaving half a dozen tracts in a single family, or even a whole volume of them.

#### Preaching at Festivals.

At Narasimdakōnda festival, we had an opportunity to preach the gospel without opposition to a considerable number of persons, and to give away a large number of books, though the attendance at the festival was far less than usual, from the difficulty of reaching the place in consequence of a freshet.

We were present at the time appointed for the Buchereddy pālem festival, which, however, proved a failure, in consequence of a report of cholera which had spread far and wide among the people. Our presence among them on a mission of mercy, in spite of deadly disease, gave us greater influence, we believe, over the inhabitants of the place, to whom our labors were confined.

We had anticipated visiting the great Triparty festival, (one of the principal sacred places of the Teloogoos,) eighty miles southwest of Nellore, and twenty miles northwest of Kālahastre which we visited last year. To deepen impressions already produced by our previous visit, and to extend still further in that direction the knowledge of the gospel, was a long cherished purpose, which we were obliged to abandon on account of sickness.



In the month of February the Runganaikulu festival called together an immense concourse of people to witness the drawing of the car. In the immediate vicinity of the car and the temple of the gods we pitched two tents, one for men and the other for women. Both tents were crowded by those who had come together from villages far remote from each other. Mrs. Jewett's labors for the salvation of the native women who flocked around her, were among her last efforts previous to the failure of her health, and contributed seriously to it.

*A broad field—Inadequacy of means.*

It was a favorable time to spread abroad some knowledge of Christ over an area of country too vast in extent to be visited in person by missionaries during the present generation, unless their number be increased many fold. Our efforts were unceasing, in preaching the gospel and supplying those who could read with portions of Scripture and with tracts. But the deep conviction of the utter inadequacy of the means to achieve the great work of the people's redemption, was enough well-nigh to disarm one of strength to labor at all. It was attempting to produce a harvest for the *furnishing* "by throwing a few drops of water on fields parched by a summer's drought." God has the power to render the hearing of the gospel once in a year, or once in ten years, sufficient for their salvation, but have the churches and the pastors at home reason to expect such results, till they have come up to the full measure of their ability in supplying them with the means of knowledge?

*Baptism—An inquirer.*

One person has been baptized during the past year, a woman named Luchama, whose husband was baptized by Mr. Day in 1840. She was violently opposed to her husband's conversion, and for several years lived in the total neglect of her salvation. But a little more than a year since, it pleased God to open her eyes and give her repentance unto life. She afterwards took off all her ornaments,

submitted to Christ's ordinance joyfully, and has continued to give the most satisfactory evidence of piety. She loves to tell how she lived in the days of her ignorance, that she may magnify the grace which wrought so mightily in her. She possesses an excellent mind, which has been cultivated by reading the word of God and other religious books. The holy savor of her conversation is not less pleasing than the spirit of activity which prompts her to benefit others by every means in her power.

Allissib, a mussulman, has been reading our books for the last ten years; but during the last three months has seemed to make more progress in religious knowledge than during all the previous period. Formerly his visits to the mission house were seldom; now they are constant. He seems to be intellectually convinced on almost every point. Our unceasing prayer is that the Lord, who has led him thus far, will convince him thoroughly of his sinfulness and of the supreme excellency of Christ.

*Grateful remembrance—Sadness of hopes deferred.*

During the past year the Teloogoo mission has lost one of its most faithful and constant friends, in the removal of John Walker, Esq., to the Nilgherry Hills. For the last seven years he has aided in various ways in promoting the cause of Christ here, not only by extending the hand of relief to the missionaries in times of distress, but also by contributing directly to the funds of the mission. He was wont, moreover, to meet with us at the monthly concert of prayer, and unite in calling down blessings from above upon the heathen. He reckoned much upon the return of the first Monday evening of the month, when he might be refreshed by communion with kindred spirits met together for the greatest and holiest of objects.

It is a pleasure to draw up a report, when we can report progress in the work in which we are engaged, in some good degree, and furnish positive proof that the preaching of the gospel is fol-



lowed by its legitimate results in every department of evangelical labor. But when we are compelled to speak mostly of interruptions and disappointments, and of hope long deferred, it is with reluctance that we address ourselves to the task. But we do not despair. The Lord has chastened us sore, but he has not given us up to death. Our work is preparatory work simply. We are looking for the set time to come when the seeds of truth shall spring up. If we must sow in tears all our days, another generation of missionaries shall doubtless gather fruit unto life eternal.

The Committee wish us to report in full our condition, plans, mode of operation, progress and prospects. We have reported our condition in full. Our plans may be inferred from what we have done. We propose to enter with all our hearts into the work of making Christ known by all the means in our power, especially by preaching and by bible and tract distribution. Would the Committee fill up the plan, we would draw it out.

As to our prospects, the Committee are aware that the past year has taught us a serious lesson in regard to the uncertainty of life. They are aware, also, that repeated disappointments in regard to the reinforcement of the mission must operate unfavorably upon the spirits and health of the laborers. It is not too much to say, it has been the case. Permit us, therefore, brethren beloved in the Lord, to beg, that as there has been a forwardness in promising and purposing, so there may be a fulfilment without much delay.

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#### GERMANY.

LETTER FROM REV. T. A. GULZAU.

##### Persecution in Prussia.

The writer of the following letter who is pastor of Stettin church, has had personal experience, as will be seen, of the intolerant character of Prussian law. His imperfect command of the English language no doubt detracts from the force of his statements, but no idiomatic obscurity is sufficient to conceal the manner of spirit he is of.

Stettin, Jan. 14, 1852.—I was condemned by the court of Insterburgh for

baptizing five persons, (which the court called the undertaking by an incompetent person of ecclesiastical acts,) to pay ten dollars and the expenses of the proceeding. I am convinced that by law we have liberty of religion. I appealed to the Court of Appeals. My wish was to defend myself personally, but at my going into the country I fell sick with spitting of blood; and when I returned to Stettin, I was obliged to transfer my defence to an advocate. The church sent prayer to the Lord for my recovery and also for our common sake, especially on the 13th of December; the day on which the Court of Appeals established the original judgment. I cannot accept [submit to] the judgment by paying for acting the Lord's commandments. Either I must be seized [distrained?] or imprisoned. No man had thought such of Prussia! United with br. Lehmann, we will make an effort with the Minister for toleration; if it be refused, we must suffer with patience. Pray, dear brethren, for Prussia and for Germany generally.

Our Lord Jesus has among other parables one of an unjust judge, and why such? It will be more and more clear by our experiences. When a person pleases to go out of the established church and to enter into the Baptist church, or into the Free Christian church, or others, he must explain the egression before a judge appointed for that purpose and pay ten or fifteen *silver-groschen*. The judge in a certain city exacted one *thaler* and twenty *silver-groschen*, and a brother who could not pay it has been seized, though according to law the poor were dispensed from paying. On our complaint to the Court of Appeals, the latter reversed the decision and the judge was obliged to give back the money. In another city a judge exacted two *thalers*, two and a half *silver-groschen*.

Readiness of the people to hear—Labor interrupted by illness.

In my last visit in the country, I passed some villages where our brethren were hindered from worship and also banished, and our enemies were glad of that. A



passport was wanted for br. W., but we could not obtain it for him. At length, by the medium of the mayor our brother obtained a passport in the character of a teacher. In that country the people hunger after the word of God, and the meetings which I held there were well attended. The whole villagery [population of the village] of Gross-Mellen was at variance with their pastor and they sent for a strict Lutheran, but they found they had come from the rain under the eaves. The villagery were obliged to send some German miles for a carriage to take him away, and to pay him some dollars for his efforts and his board. When I entered into the village and preached the gospel at a meeting, from Pa. lxvi, 16, then the people heard attentively. The room was too small to contain the people. The next day the bailiff told me he took pleasure in our community.

At another village, Jeinicke, there came a Christian into the meeting out of a village half a German mile afar, and he was lame, but he came in a little carriage made by himself and brought forward by his hands with two pikes. The dear brother was not far to become a Baptist. O, may all who are sound reflect upon such an example.

After I had visited some other villages at which live members of our church, I went to Mühlenhege, a manor where one of our sisters serves. Her mistress received us very well. The day after, we passed over the river and visited two other members of our church who cannot often come to Stettin. In the evening I held a meeting, and after it the Lord's supper was administered in presence of all who heard the gospel; and I

hope the Holy Spirit has given some such an impression that they have seen and felt the difference between the established church and our community. At midnight we returned to Mühlenhege. But when I would get to bed I began to cough and raise blood. The following morning my condition was the same and no physician near. Our dear landlady, her housekeeper (our sister), and my dear wife who accompanied me in that journey, took much pains for help and the Lord blessed their efforts. At noon the spitting of blood was stopped, and the day after we returned by post to Stettin. We arrived at Stettin at 6 o'clock in the morning of Saturday, Nov. 15. Dear br. Patze told me I must not dare to preach the following Sabbath day. Notwithstanding, I fell sick again in the evening of that day. Through the endeavors of dear br. Patze, and by the blessing and grace of our Saviour, I recovered by and by after I had been sick six weeks. Our dear brother L. Stabenow was my true helper in preaching the gospel and administering to the church. The Lord be blessed for His help forever and ever.

*Statistics of the church in Stettin.*

The number of our members at present is 206; increase the last year 15; baptized 29; excluded 16. Our meetings are well attended, and also those of our stations where our br. Wiehler labored.

Now, dear brethren, excuse my faulty writing. The dictionary has done the most, and also I am hoping, the Holy Spirit; and that that Spirit will give you, at reading this, the right sense. Dear brethren, pray for our church, for our German people, and for your brother in Christ Jesus.



## ANNUAL MEETINGS.

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The thirty-eighth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in Pittsburgh, Pa., on Tuesday, May 18th, 1852, at 10 o'clock A. M.

M. J. RHEES, *Rec. Sec'y.*

*Williamsburgh, N. Y., March 3, 1852.*

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The American Baptist Missionary Union will hold its ensuing annual meeting at Pittsburgh, Pa., on Thursday, May 20th, 1852, at 10 o'clock A. M. The annual sermon will be preached by Rev. V. R. Hotchkiss, of New York, or by Rev. Robert Turnbull, D. D., of Connecticut, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

*Brookline, Mass., March 8, 1852.*

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## RECENT INTELLIGENCE.

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### LATER FROM RANGOON.

**Hostilities with the English—The station abandoned.**

Since the preceding sheet was in type, letters have been received from Messrs. Kincaid and Dawson dated on board ship *Duchess of Argyll*, Jan. 13 and 14, by which we learn that the prospect of peace has been overcast, and that they have been compelled to leave Rangoon, with the sacrifice of most of their personal effects.

It appears that on the arrival of the viceroy appointed to assume the government of the lower provinces, the governor of Rangoon recovered from his fright, and was shortly permitted to proceed to Ava unmolested, with all the spoils gathered by his extortions. It was soon manifest that the pacific messages from the capital were only a device to gain time. The viceroy took no notice of Commodore Lambert, and forbade all communication between his vessels and the shore. The commodore sent a deputation with a letter, but they were not permitted to enter the viceregal presence. They were openly insulted by the officers in attendance, and returned to the flag ship only to announce the failure of their errand. Upon this the foreign residents

were summoned on ship board, where Com. Lambert stated that all who claimed British protection must depart from the town within two hours. The sacrifice of property by this sudden removal must have been immense, as there was only time to carry away the merest personal necessities.

The Burmans had fortified two stockades below the town and were evidently disposed to mischief. One of the English vessels, under what provocation is not stated, made prize of a Burman war boat, an act which excited violent indignation. The viceroy gave notice that if that boat was towed past the stockades, the fleet would be fired upon. The governor of Dalla entreated the commodore not to proceed to extremities, offering his mediation with the viceroy, but nothing was effected except that a few hours' delay gave the Burmans time to complete their preparations. The merchant vessels dropped down the river. The ships of war followed and were fired upon as they came within range of the stockades. The fire was returned with terrible effect for about two hours, resulting in the total destruction of the fortifications and a great loss of life on the part of the Burmans. Three hundred were reported killed and



a large number wounded. The Burman coast is declared in a state of blockade, and there seems to be no prospect of avoiding a war, the end of which will undoubtedly be a still further reduction of the territory, if not the entire extinction of the Burman Empire.

Information has been received of the arrival of our brethren at Maulmain. For the present their work in Burmah is at an end, but they may hope to resume it hereafter with more perfect security.

#### PERSECUTION IN PRUSSIA.

Letters received from Messrs Oncken and Lehmann under date of March 16, set in a strong light the increasing intolerance of the Prussian government. Mr. Oncken visited Berlin to render a brief service to the church, Mr. Lehmann being seriously ill. He had a passport and received a permit from the police to remain eight days. But having met with the church on the Sabbath, he was the next morning arrested, questioned of his errand, and informed that his proscription by the government in 1841, renewed in 1846, was still in force,—though it has not been enforced against him for years. He was ordered to leave Prussia at once, and in twenty-four hours found himself again in Hamburg. He says:

You will infer from this new instance of injustice what we may expect in future, and I earnestly call on all our brethren in America to aid us; first by their prayers, that God would fit us to meet the trials which in unerring wisdom he may permit to come upon us. But then, also, I place this confident trust in your love and sympathy for your suffering brethren in Germany, to believe that such measures may be adopted as affection and wisdom may dictate, to hasten to the aid of Christ's suffering members in this country. It ought at least to be shown to the powers that be, that they cannot trample on the sovereign right of Christians to worship God according to the dictates of their own consciences, and escape the censure and powerful remonstrance of all the truly great and good. No government has hitherto dared to charge us with disobedience to human laws: for, though we desire to render implicit obedience to the King of kings, it is also our aim to be subject to the powers ordained by God, in things pertaining to this life, knowing they are ap-

pointed for the protection of the good and the punishment of evil-doers.

Mr. Lehmann says in a letter dictated, he being too ill to write

By a series of decrees of courts of justice many of our brethren are condemned to fines or to imprisonment, for having baptized and administered the Lord's Supper, solemnized marriages, held meetings, given out tracts, and for similar crimes, the brn. Werner, Gülzau, Dörksen, Niemetz, Haese, Genner, Weist, Lenkeit, and others.

#### OBITUARY.

Mr. ROBERT COGUEWELL, for nearly thirteen years an assistant in the office of the Treasurer of the Missionary Union, died at Salem, April 2, aged 61. He was born at Haverhill, Ms., whence he removed to Salem, the place of his residence till his death. His accuracy, promptitude and diligence, made him a valuable helper, while his exemplary but unobtrusive piety, his cheerful and benignant demeanor, and his warm interest in the cause of religion and benevolence, the ripe result of a Christian experience of more than forty years, won the confidence and esteem of all who knew him. In his relations to the Missionary Union, to the church, and to the community in which he lived, he approved himself a good and faithful man, and his memory is blessed.

#### DONATIONS.

RECEIVED IN MARCH, 1852.

##### Maine.

Lebanon, Miriam B. Goodwin, to ed. a Bana youth named Daniel Wood,	20.00
Gouldsboro', a friend	5.00
Henry Kendall 10, Mr. Carter 1, per Rev. J. Wilson, agt.,	11.00
Baring, ch. 42.58, Dexter, ch. and soc 6, Turner, ch. and soc. 47.50, Buckfield, Rev. N. Chase 1, Mrs. Chase 50 cts.;	
Lewiston Falls ch 22,	120.58
East Harrington, ch. 11.42; the pastor 5; Mrs. Rob't Cole 2.58;	
Columbia, Daniel Low 2;	22.00
Saugerville, ch. 1 27, Dexter, ch. 83 cts.	2.00
Warren, Duncan McCallum 100;	
Rockland, Hemat Burpee 1;	101.00
Liberty, Haswell Miss. Society 4;	
Camden, 2d ch mon. con. 1.70;	
Fenn. Miss. Soc. 14.51, Rev. D.	



Ferry S., a friend 79 cts.; Jefferson, 1st ch 4; Brooklyn, ch. and soc 13, No. Haven, 'Friend of missions' 3; Topsham, ch. 28.18; Gardiner Village, ch. 10; Penobscot For Miss. Soc., J. C. White tr, Charleston, ch. and soc. 2.81; Corinth, ch. 13; Penn. Miss. Soc. 7.03 Bangor, 2d ch. 69.66, a "friend of missions" 7.60, 1st ch, R. Clark tr, 100; Foxcroft and Dover, ch. and soc. 18; Damariscotta, ch. and soc. 190.40; 8 Sch 9.60, to cons. Rev M I Kelley L. M., Wiscasset, John Sylvester 10; Eastport, Washington St. ch 90; Juv. Miss. Soc. 10; to cons. John Hinckley L. M., Calais, 2d ch., to cons. Wm. Woods L. M., 100; Hancock Asso., D. Morgan, Jr., tr., Surrey, ch., R. Lord 8; Rev. K. Holt 6; Sedgwick, 1st ch., Young Men's Bible Class 1; Ladies' Miss. Soc. 19; Bowdoinham VII, ch. 10; East Winthrop, ch. 61; Cumberland Asso., New Gloucester, ch. 27; Moses Woodman, to cons. himself L. M., 100; David Allen, to cons. himself L. M., 100; Brunswick, Main St. ch. 4.22; East Brunswick, ch. 4; Buxton, J. Pierce 15; Portland, "a friend" 50; Free St. ch. 612, to cons. D. C. Emery, H. M. Hart, Darius White, Geo. F. Emery and Mrs. Agnes Bacon L. M.; Federal Street ch. 211.10; S. Sch. 100.90; Sewing Circle 78, 8d ch. 10; per Rev. N. Butler, agt., 1212.22  
Bowdoinham Asso., Wayne, ch. 28; Hallowell, ch., of wh. 12.50 is from S. School, for sup. of a child in Maulmain Karen Normal sch., 64.50; E. Livermore, ch. 10; per Rev N. B., agt., 97.50  
Damariscotta Asso., Nobleboro', 1st ch 1.50, 2d ch. 7; Waldoboro', ch. 18; Jefferson, 1st ch. 14.95; 3d ch. 3; per Rev. N. B., agt., 44.45  
Oxford Asso., Livermore, 1st ch. S. Sch., per Rev. N. B., agt., 2.17  
Lincoln Asso., Rockland, 1st ch. 34.18; 2d ch. 5.50; St. George, 2d ch. 10, per Rev. N. B., agt., 49.69  
Kennebec Asso., Bloomfield, 1st ch., to cons. Rev Charles Tebbetts L. M., 102; New Sharon, ch. 20, per Rev. N. B., agt., 122.00  
Hancock Asso., E. Trenton, ch. 10.72; Trenton, ch. 30.72; H. Coggins 12½ cts.; A. Coggins 12½ cts.; B. M. King 10 cts.; A. Bragdon 12½ cts.; A. T. Whitaker 5 cts.; F. A. King 5 cts.; Ellsworth, ch. 9.47; Franklin, ch. 5, per N. B., agt., 56.64  
Saco River Asso., Saco, ch. 50; Waldoboro', 1st ch. 23.25; Cornish, ch. 5; Parsonsfield, 1st ch. 12.86; Alfred, ch. 10.36; Alfred Gore, ch. 6.12; to cons. Rev. N. G. Littlefield L. M., per Rev. N. B., agt., 112.09  
Yarmouth, ch., 84 of which is from Ladies' Burman Soc., 60; Gardner, VII. ch. 2; Rev. M. Springer 3; 65.00

## New Hampshire.

Mr. Rope 1; Sandbornton Bay, ch. 13.16; Campton, ch., 5; New Hampton, ch. 2.79; Meredith and Sandbornton, ch. 75 cts.;

Sandbornton, 1st ch. 7; Milford, ch. 3; New Boston, ch. 24; Hollis, ch. 3.25; Goffstown, ch. 5.50; Deerfield, ch. 11; Plaistow, ch. 29; South Hampton, ch. 12.87; Stratham, ch. 8.50; Brentwood ch. 9; Exeter, ch. 9; Newtown, ch. 5, a friend 2; Pittsfield, ch. 21; Hanover, ch. 10.25; Aekworth, ch. 3.21; Cornish, ch. 3.21; Plainfield, ch. 7.45, do. for Siam, 11.50; New London, ch. 8; Jaffrey, ch. 4.60; do. for Siam, 7.30; Hinsdale, ch. 2, per Rev J. Wilson, agt., 280.84  
Keene, ch. 15; Silas Parsons, to cons. Rev Norman Clark L. M., 200; N. Sandbornton, ch. 7; New London, Mrs. E. Colby 20; Chas. T. Richardson 25 cts.; Claremont, ch. 60; 302.35  
N. H. State Convention, A. J. Prescott tr., Concord, ch. 53.45; S. Sch., to sup. a Karen preacher, 30; Fisherville, S. Sch., to sup. "Wrought," a Siamese girl, 7.45; mon. con. 10.55; to cons. George Porter L. M.; Weare, Mrs. H. Eaton 5; 106.45  
Dover, Franklin St. ch. 68; Nashua and Nashville, chs., to cons. James Baldwin L. M., 100; Deerfield, ch., Rev. J. N. Chase 1; New Hampton, ch. 17; South Hampton, ch. 24; Plainfield, ch., a member 2; Plaistow, ch. 42.12, with cont. from Haverhill 1st ch. to cons. Rev. James Russell L. M., 249.12

## Vermont.

B. Fairfax, ch. 90; Essex, ch. 12.50, 32.50  
Lamoille Asso., coll 15.73; Hardwick, ch. 1, Enosburg Falls 2.50; Johnson, Fem. Mis. Soc. 21; Jericho, ch. 13.80; Swanton, ch. 3.25; John Snell 1.65; Burlington, 5; Perkinsville, M. A. Birby 1; Georgia, S. Sch. 3.75, per Rev J. Wilson, agt., 78.73  
Windham Co. Asso. 16.50; Mt. Holley, ch. 18.87; Den. White 5; Ladies 11.77; West Haven, ch. 11.06; Ludlow, Miss C. E. Bennett 1; Miss M. E. Bennett 1; Poultney, ch. to cons. Wm. M. Bosworth L. M., 100, per Rev J. Wilson, agt., 165.19  
Derby, a friend 2; Brattleboro', ch. 50; Burlington, ch. 28; Londonderry, ch. 5; West Haven, ch. 13; Mt. Holley, Rev H. M. Ely 5; Mrs. Lucy S. Packer 5; Harvey White 10; Grafton, ch. mon. con. 10, a friend 60; Rutland, ch., 25 of wh. is from Sam'l Griggs, for Mrs. Brown's sch., 100; Charlotte, ch. 10; Vermont State Conv., S. Arnington, tr., 20.00  
Sharon, ch. and other friends 5; Manchester, ch., 115 of wh. is from S. Sch., 9; Windsor, ch. 100; Jamaica, ch. 9; St. Johnsbury Centre, J. Ide 5; Shaftsbury, ch. 60; Bennington, 2d ch. 40; to cons. Rev Arthur Day L. M.; Stamford, Fem. Benev. Soc. 15.75; S. Sch. 4.28; ch. 1; 249.98

## Massachusetts.

Boston, a friend 5; do. 19; do. 525; do. 5; a little boy 8 years of age, for the heathen, 2; Milton S. Sch. Miss. Soc., C. D. Holmes tr., for sup. of Reuben Houghton in Mr. Howard's sch.,

2340.46

84



25; Walter E. Hill 25; John G. Lewis, to cons. himself L. M., 100; Rowe St. ch., mon. con. 128.34, an. col. 297.28; S. Sch., G. S. Blanchard tr., 27.22 of wh. is from Fem. F. Miss. Soc. for the support of a child in Mrs. Jewett's sch. named Margaret D. Baldwin, 104; Charles St. ch. mon. con. 9, South ch. 688.01; do. Mrs. Henry Safford, to sup. Wm. J. Safford in Assam Orphan Sch., 25; 1st ch. 100, Harvard St. ch., J. Putnam tr., 177; Baldwin Place ch. 394.97; a widow 6.25, a friend 20; Bowdoin Sq. ch. Bd. of Benev. Operations, 100 of wh. is from M. P. to cons. James Winslow Pond L. M., 236.44. 1942.30

Marlboro', ch. 277; S. Sch. 4.21; S. Williamstown, ch. 14, Savoy, 1st ch. 4.50; Sandisfield, ch. 9.50, Lee, ch. 2, Pittsfield, ch. 28.92, Becket, ch. 20, Rev. N. Harris 5, Lanesboro', ch. 10; Rev. J. Green 1, West Stockbridge, ch. 5, Tyringham, ch. 10; N. Adams, ch. 43.93, cash 24 cts., to cons. John Cady L. M., per Rev. J. Wilson, agt., 161.17

Medfield, ch. 25, New Bedford, 1st ch., L. O. Hewins tr., to cons. Augustus A. Green and Henry Sanford L. M., 200. Methuen, ch., L. Gage tr. 100; Malden, 1st ch., of wh. 10.56 is from S. Sch. for sup. of Moses W. Sawyer in Mr. Stilson's Sch., 42.16; Miss Soc., Miss E. H. Bucknam tr., for sup. of a native Karen Assistant, 60, S. Milford, Rev. G. N. Townsend 2; Charlestown, High St. ch., Miss Martha Whiting, for sup. of a Karen preacher, 40; for sup. of a scholar in Miss Vinton's sch. in Maulmain, 25, 1st ch. Judson Miss. Soc., to sup. Emily Waldo in Mrs. Cutter's sch., 25; Worcester, 1st ch. 100; the dying gift of Mrs. Almira L. Smith 29; Pleasant St. ch. 52; Weston, ch. 11.60; Waltham, Mrs. Eunice Fuller 1, N. Sunderland, ch. 8.25; Three Rivers, Rev. A. Parker 10, Bolton, ch. 20; S. Sch. 5; West Stockbridge, ch. 10; Mittenique, F. B. Young 1, 758.01

Reading, Salem St. ch. mon. con. 13.28, Sudbury, Levi Goodenough 10, Chelsea, ch., Southworth Bryant tr., to cons. Jeremiah Fitts and Wellman Burbank L. M., 200; Fall River, 1st ch., C. Borden tr., 80 of wh. is from the Mee Shwayee Soc. of the S. Sch. for the sup. of the sch. at Mopoon, Burmah, 771.96, Harvard, ch. 41; 1086.34

Fall River, 2d ch., per Rev. E. Savage, agt., 50.00

Cambridge, 1st ch., 25 of wh. is from the S. Sch., 1, 175; E. Robbins, for preaching at Groton Junction and for profits on books and papers, 5.75 1180.75

Swett and Montague, ch. 13; Billerica, ch. 2; Wrentham, Jonathan Shepard 5; N. Wrentham, ch. 5.50; Susan W. Hayes 1; Natick, Lorenas Fletcher 2, Littleton, Jonathan Peirce 1; Abel S. Flagg 1; Lucy Flagg 20 cts., Mrs. Eliza Flagg 1, Aaron Tuttle 2; Lewis Roylard 50 cts., Daniel Flagg 1, West Townsend, S. Bruce 1; Miss L. Sherwin 1; Southwick, coll. 2.88; Westfield, 2d ch. 1;

E. J. Merriam, 25 cts.; Miss Elizabeth Chamberlain 1; Middlefield, Stacy Coombs 75 cts.; Miss Sarah Smith 1, Miss Lucy Smith 50 cts., Oliver Smith 5, Ebenezer Smith 1; Mrs. Anna Smith 1; Harvey Root 2; Moses Gamwell 1, Mrs. L. Loveland 1; Milton Smith 1; Solomon Root 4; 60.58

Northampton, Chas. M. Crane, deceased, 1.21, Amherst, ch. 6; coll. 3.10; Rev. Mr. Nelson and family 5, A. Barnard 3; Seth Clapp 1, Dr. Fish 2; Mrs. Fish and daughter 2.50; Shutesbury, Rev. W. A. Pease 12; Charlemont, Charles Peck 50 cts.; Nath'l Green 1; J. G. Carroll 50 cts.; David Harris 1; Dwight Brown 80 cts.; Eph. Leonard 1; Abi Rogers 10 cts.; E. Beckwith 50 cts., 49.80

Shelburne Falls, ch. 79; family coll. at Rev. Mr. Gray's, 1.27; Egremont, ch. 13, S. Abington, ch. 27.58; 120.80

Hampden Co. Miss. Soc., J. E. Taylor tr., Chicopee Falls, ch. 101, to cons. Ezekiel Blake L. M.; Granville, ch. 40.85, Holyoke, 1st ch., 25 of wh. is to sup. a boy in the Nowgong Orph. School, named James Chapin, 76, Rev. T. Rand 2; 2d ch. 72, Westfield, Central ch., 25 of wh. is from S. Sch. to support a boy in Mrs. Cutler's sch., 34.70; Northampton, ch. 14.62, Hlandford, Alice Boase, 1.50; Southwick, ch., 2.18 of which is for Biam Mission, 14.67, Agawam, ch. 13.25, Y Miss Soc. 6.50, Springfield, 1st ch., 25 of wh. is from S. Sch. for the sup. of a Karen scholar named Minner G. Clarke, 143.79; 630.97

Norton, ch. 2; Newton, 1st ch. 25, 2d ch. 5, Fem. Miss. Soc. for Biam Mission, 10, Miss Eliza Jameson, 25, Sandisfield, ch. 20, Agawam, Asa W. Robinson, 9.50, Jamaica Plain, S. Sch., to ed. a Siamese child named Charles E. Capen, 25; Middleboro', Central ch., J. W. P. Jenks tr., mon. con. 108.17, pub. coll. 52.88, — to cons. Rev. Henry C. Coombs L. M., Dorchester, 1st ch. 106.23, S. Sch. 8.77, North do. 65.50; North Adams, ch., Mrs. Dr. Tyler 1, a string of gold beads, 6, 478.00

Roxbury, Dudley St. ch., to cons. Wm. H. Palmer, John L. Hasson, Joseph G. Shed, Ariel Low, Gustavus F. De Landerier and Samuel Brooks L. M., 634.50; S. Sch., per J. G. Shed tr., for sup. of Ko A. Bak, 100, West Dedham, ch. 32.50, Springfield, Miss Abby Bliss, 10, a widow's mite, 5, Mansfield, ch. mon. con., F. Ames tr., 4.20, Waltham, Mrs. Geo. Lawton, to sup. a child in Miss Vinton's sch., 25, Chicopee, Central ch. 42; Southwick, ch. 1.25; Rev. A. Gates 175, Marshfield, North ch. 8; 864.20

Haverhill, 1st ch. 407.88; 2d ch. 50; with other donations to cons. Augustus F. Doyen, Jonathan Kimball, Rev. Adilson Brown, and Enoch Lowe Bradley L. M., Milbury, ch. 30; North Oxford, ch., A. P. Newton tr., 29; Medford, ch. 20, Southboro', ch. 15.25; Conway, ch. and Soc. 24, Chesterfield, ch.



10; Ann Robinson, 10; Berkshire Asso., Hinsdale, ch. 15; Ocheamsford, 1st ch. 22.25; Weston, a friend 1, Foxboro', ch. 15; Barnstable, 3rd ch. 10; West Boylston, ch. 42.62; S. Reading, ch. 70, 774.00  
Lowell Central ch. 25, a "friend of missions" 5, North Tewksbury 10; Coleraine, ch. 15; Lexington, a lady 5; 60.00  
Holden, ch. 33; S. Gardner, ch. 30, and jewelry, Taunton, ch. 125.26; Albert Field 100, to cons. Mrs. Lavina F. Field L. M.; Fitchburg, ch. 51.89, Ladies' Char. Soc. for Stam. 15; Grafton, 2d ch. 62.37, Young People's Miss. Soc., of wh 25 is for the ed. of a young man under the direction of Mr. Brayton, 50, West Boylston, ch. 1.25, Lowell, Worthen st. ch. 101; Salem, 2d ch. 111.17, S. Sch., for the Assam Orph. Sch., 25;—which with donations from Rhode Island, is to cons. Mrs. Eliza T. Tilton, Mrs. Sarah H. Briggs, Jesse H. Smith, and Stephen P. Sargent L. M., per Rev. E. Savage, agt., 693.94  
Woburn, 1st ch., per J. Tidd, tr., 100, Manchang, Rev. A. Fisher 1; Brookline, ch., of wh. 45.08 is from S. Sch. for sup. of a child in Miss Morse's sch., Delaware Nation 535, West Cambridge, ch. 142, Belchertown, ch. 40, Framingham, 1st ch. 167.50, Salem, 1st ch., per Michael Shepard tr., 500, Barre, ch. 4, N. Reading, ch. 28.15, 1517.65  
West Wrentham, ch. 4.50, Seekonk, ch., with cont. from 1st ch. Providence, R. I., to cons. Jonathan Bowers L. M., per V. J. Bates, tr., R. I. State con., 90; 94.50  
Russell, ch. 13.09, Westfield, 2d ch. 25, 43.00  
11,888.09

## Rhode Island.

Central Falls, ch. 31.38; Bristol, ch. 10, Providence, 8th ch. 12; Newport, 1st ch. 40, per Rev. E. Savage, agt., 92.38  
Rhode Island State Conv. V. J. Bates tr., Providence, Pine st. ch. Ladies' F. M. Soc., Mrs. M. O. Green tr., to cons. Mrs. Wm. Tallman L. M., 100; 4th ch. G. B. Peck tr., 100; Fem. For. Miss. Soc., Miss H. Peck tr., 42, to cons. Eliza Covell L. M.; 3d ch. F. M. Soc., Miss P. Jackson tr., 100; 1st ch. mon. con. 113.69; Fem. Miss. Soc., Mrs. S. N. Bolles tr., 240.05, ann. sub. 653.50; James E. Budlong, to cons. Mrs. Rebekah S. O. Budlong L. M., 100; two ladies 11; a member 25; a friend, to cons. Rev. W. S. Mackay L. M. 100; Newport, Central ch., to cons. Mrs. Maria T. Jackson L. M., 100, S. Sch., J. S. Langley, 2d tr., to sup. a child in the miss. school, Goshawk, to be named Henry Jackson, 25; 2d ch. and S. Sch., to sup. three heathen children named Elmhboth Choules, Betsey Stevens and Alonzo Leland, and to cons. Rev. John O. Choules, D. D., L. M., 100; R. I. S. S. Asso., G. B. Jackson tr., 175; to cons. (with dona. from Newport Central S. Sch.) Alvah W. Godding and Jeremiah Heath L. M.; Slatersville, Rhodes B. Chapman 25; N. Kingstown, ch. 9; S. Kings-

town, 1st ch. D. Burdick tr., 10; Tiverton, Central ch., mon. con. 18; Pawtuxet, ch. 25; Warren, ch., John Cannon tr., 103.50; mon. con. 20, S. Sch. 10; to cons. Stillman Welch L. M.; Wickford, 1st ch. 100; S. Sch., to sup. a native preacher, 25; Exeter, ch. F. M. Soc. 16.45; Fruit Hill, ch., B. A. Whipple tr., mon. con. 15; Richmond, 2d ch. 15; 2372.19

2405.51

## Connecticut.

East Lyme, 2d<sup>o</sup> ch. 6.50; New Britain, ch. 28; Wallingford, ch. 37.32; Southington, ch. 50.74, to cons. Rev. Charles Keyser L. M., Suffield, 2d ch. 100, New London, 1st ch. 63.04; Mrs. Grace Turner 25, a friend 1; Huntington st. ch. 5, Pomfret, ch., for Stam. 3, New Haven, 1st ch. 2 Middletown, 1st ch. 51.90; 2d ch. 3; Bristol, ch. 4; to cons. Mrs. Grace Turner L. M., per Rev. E. Savage, agt., 377.40  
Conn. State Conv., Wareham Griswold tr.; Essex, ch., to cons. Joy Post L. M., 100, Young People's Miss. Soc., to sup. Wm. E. Miller in Assam Orphan Sch. 25, Mrs. Bushnell 1, Norwich, Central ch. (12 of wh. is from Mrs. Eliza S. Nickels for sup. of a scholar in Karen sch.) 72.87; S. Sch., for sup. of a child in Mrs. Vinton's sch. named Fidelia F. Parkhurst, 12; Hadlyme, ch. mon. con. 5, New Haven, 1st ch. mon. con. 3; Mrs. J. H. Linsley 5, George Lovis 20; North Colabrook, ch. 18, North Lyme, ch. and other friends (of wh. 17 is from Mrs. Laura Stark) 23 Lebanon, ch. 22, Bozrah, ch. 10; Cornwall, Cottage st. ch. 5, Branford, ch. 4, Bridgeport, ch., to cons. Geo. W. Forbes L. M., 112 Wethersfield, ch. 18, Wilkinson, ch. 30, Noank, ch. 26, Colebrook, ch. 11, New Britain, ch. 5; Thompson, Central ch. 44; Plainfield, Union ch. 45; Canton, ch. 5, Meriden, ch. 120; Lyme, ch. 8, Suffield, ch. 271, Groton, 2d ch., to cons. Isaac Randall L. M., 100; Preston, a friend of missions 1; Brookfield, ch. and cong. 9.37, "sch. on the Plain" 2.25; do. at Dodge town 3.38; 1136.87

1524.5

## New York.

New York city, Oliver st. ch., Richard Stout tr., 2,076, Stanton st. ch., Youth's Miss. Soc., of which 25 is for sup. of James Cowan in Assam Orph. Sch., and 10 for Burman Mission, 25; a friend, to cons. Rev. W. H. Wines L. M., 100; Union ch. 20, Berean ch. F. M. Soc., with other cont. to cons. John Taylor L. M., 50; Sixteenth st. ch., to cons. Joseph Merrill and Geo. P. Bruce L. M., 200, Laight st. ch., to cons. Samuel Winterton L. M., 100; 1st ch., for sup. of Dr. and Mrs. Devan, 200; Sixth st. ch., to cons. Thomas Southington L. M., 105.47; Bethesda, ch. 38.68, Tabernacle ch. 1001.66; Olive Branch ch. and S. Sch., for the Arracan Mission,



45.03; Norfolk st. ch. 26;  
Twelfth st. ch. 40; Steam Isl-  
and, 1st ch. 12.50, Lucy Bush-  
nell 2.50; 4062.84  
New York city, South ch. 5; Be-  
rean ch. 20, Olive Branch ch.  
68.97, per Rev. S. M. Osgood,  
agt.; 73.97  
Brooklyn, Central ch., S. B. Kal-  
ley tr., to cons. John K. Skin-  
ner L. M., 100; S. Sch. Miss.  
Soc., James Watson tr., to sup.  
two Karen children named John  
W. and Corolla Scales, 50;  
for the Greek Mission, 50, to  
cons. Matthew Gardner L. M.;  
Strong Place ch., with other  
donations to cons. John Barter,  
E. Darwin, Litchfield James, M.  
Burt, John W. Burt, and George  
Allin L. M., 461.42, 1st ch.,  
Young People's Miss. Soc. 20;  
Pierpont st. ch. 384.24; F. M.  
Soc., Mrs. I. Gibbs tr., 41.50;  
to cons., with other cont., S. W.  
Smith, Peter Wychoff, F. H.  
Bigelow, John Van Meter and  
Rev Enoch Hutchinson L. M., 1116.35  
Utica, a friend 3, do. 5, Watch  
ch. mon con 6 Edwards, Wes-  
ley Hannon, to cons. himself  
L. M., 100, Ogdensburg, Mrs.  
John Legg 1, Peach Orchard,  
ch. 10, Newburgh, ch. 40, Co-  
lumbus, ch. 8.25, Manlius, ch.  
22, New Woodstock, Mary P.  
Pisk 2, Sardinia, ch. 33, Fort  
Covington, a friend 1 Hamden,  
ch., Jabez Bostwick 7.50, West-  
moreland, ch. 12, Shawnee, ch.  
John Hills 5, Alva Chapin 10;  
Porter, ch. mon con 16, Fort  
Ann, 1st ch. 10, Peekskill, ch.  
7, Clymer, Ladies' Sewing Soc.,  
Mrs. C. Gleason tr., 7, Owego,  
ch. E. N. Buckbee tr., 140.70;  
Rensselaerville, ch. 18, Lansing  
and Groton, ch. 20, Saratoga  
Springs, 1st ch., J. Marston  
tr., 30, Richmond, ch. 5, Rome,  
H. G. Giles 5, Turin, Mrs. M.  
Higby 10, Canastota, 1st ch.  
70, Colesville, L. Badger 10;  
D. F. Leach 5.38, Levi Kipp 2;  
Sarah Marshall 1, Jane A. Blah-  
op 1, Daniel Martin 1, Sarah  
Barris 50 cts., Elizabeth Ben-  
ton 50 cts., Miner Marsh 87 cts.,  
Nancy Clark 25 cts., Castile,  
ch. (of which 17 is from the  
S. Sch. for a S. Sch. in charge  
of Rev. I. J. Stoddard,) 25;  
New Rochelle, Rev. B. H. Lin-  
coln 5, Cohoes, Rev. I. E. Ken-  
ney 8, Savona, ch. and cong.  
15.37, T. Corbitt 33.63, Water-  
town, ch. 30, Williamsburg,  
1st ch. 300, Juv. Miss. Soc. to-  
wards the ed. of A. P. Mason,  
under the care of Mrs. Haswell,  
25, do. for Chinese Mission, 10;  
Male Bib. class 5, 2d ch. 50;  
Bedford, ch. 10; Eden, ch. 2;  
Alden, ch. 5, Flat Brook, 20.10,  
West Troy, ch. 52, Westport,  
ch. 7, Keesville, S. Sch. for  
ed. of children in Burma, 8, 1817.56  
Wyoming Asso., J. R. Moore tr., 16.00  
Cortland Asso., 4.33, Cincinna-  
tus, ch., for Stam mission,  
5.53, Milan, ch. 1.25, North  
Lansing, ch. 3.19, Rev. James  
Gibbs 1; Julius Davis 1, Ho-  
wer, ch. coll. 117.60; S. Sch.  
6.79; a friend 20, Cortland-  
ville, ch. 19.47; Houser and  
Cortlandville Juv. Miss. Soc.  
25.56; Truxton, ch. 4; to cons.  
Harmon Short and Rev. Henry  
Day L. M., per Rev. H. A.  
Smith, agt., 221.8

Chenango Asso., Preston, ch.  
11.50, New Berlin Vil., ch. 11.00;  
McDonough, ch. 18.68, Fayette,  
ch. 11.12; Plymouth, ch. 5;  
Triangle, ch. 5.10, Norwich,  
ch. 25c. 60, per Rev. H. A. S.,  
agt., 361.00  
Black River Asso., D. Griffin tr.,  
per Rev. H. A. S., agt., 21.27  
Otsego Asso., Cooperstown, ch.  
25, Asa Frink Jr 5, Mrs. Pelly  
Dean, to cons. herself L. M.,  
100, per Rev. H. A. S., agt., 180.00  
Cayuga Asso., Rev. Benj. McLouth  
10; Mrs. McLouth 50 cts.;  
Scipio, ch. 15.35, Throopville,  
ch. 13.47, Auburn, ch. 40;  
Port Byron, ch. 9.25, Monte-  
suma, ch. 4; per Rev. H. A. S.,  
agt., 95.07  
Onondaga Asso., Baldwinville,  
ch., per Rev. H. A. S., agt., 25.00  
Oneida Asso., Oneida, ch. 29.60;  
Rome, Union ch. 10, per Rev.  
H. A. S., agt., 39.60  
Brune and Toga Asso., Union  
Village ch., with other contri-  
butions to cons. Rev. Benj.  
McLouth L. M., per Rev. H. A.  
S., agt., 2.00  
Buffalo Asso., D. W. Williams tr.,  
Buffalo, Worthington st. ch., to  
cons. Daniel Bowen and Wm.  
Bailey L. M., 200, S. Sch., to  
ed. a boy named Latham Bur-  
rows, 25, Niagara Sq. ch. 28;  
do. for child in Nowgong Orph.  
Ins., 25, S. Sch., for do., 25;  
Evans, James Ayer 50, Ar-  
cade, ch. 15, Springville, ch.  
28, Strykersville, ch. 10, Bos-  
ton, ch. Mrs. Canfield 1, Sardi-  
nia, ch. 2, to cons. Rev. Henry  
M. Danforth L. M., per Rev. S.  
M. Osgood, agt., 469.90  
Cattaraugus Asso., P. Burlin-  
game tr., Rushford, ch., in part,  
per Rev. S. M. O., agt., 50.00  
Erie Asso., A. Z. Madison tr.,  
Dunkirk, ch. 14, Napoli, ch.  
1; Sinclairville, ch. 4.50; Pau-  
lina Smith 25 cts., Cherry Creek,  
ch. 8.55, Clear Creek, ch. 8.56;  
Elery, ch. 6, Leon, ch. 3, Per-  
rysburgh, 1st ch. 4, Randolph,  
ch. 4.86, Stockton, ch. 21.60;  
S. E. Stockton, Sab. Sch. 50  
cts., Pomfret, 1st ch. 91.40;  
Fredonia, J. Moore 5; E. John-  
son 1, Mrs. B. Johnson 1; D.  
G. Sweet 1, Sarah M. Madison,  
(eight years old) 60 cts., For-  
restville, ch. 20.16; to cons.  
Almond Z. Madison L. M., per  
Rev. S. M. O., agt., 200.00  
Genesee Asso., S. Chapman tr.,  
Pavilion, ch. 40.96, Kiba, ch.  
17.18, Orangeville, ch. 3.12;  
Warren, ch. 4, Middlebury, 1st  
ch. 100, S. Sch., for Nowgong  
Orph. Ins., 8, 2d ch., Mrs. M.  
Brown 50 cts., Batavia, ch.  
64.52, to cons. Peter Capwell  
L. M., per Rev. S. M. O., agt., 249.27  
Harmony Asso., J. B. Burrows  
tr., Harbor Creek, ch. 10; Rip-  
ley, ch. 9, Portland, 1st ch. 8;  
West Portland, N. Kealer 2;  
DeWittville, ch. 3.50; West-  
field, ch. 4; per Rev. S. M. O.,  
agt., 26.50  
Monroe Asso., W. N. Sage tr.,  
Penfield, S. Purdy 2, Pittsford,  
a friend 10, Ogdens, ch. 35;  
Brockport, ch. 50.71, Roches-  
ter, 1st ch., B. Walcott 25; 2d  
ch., coll. at Union Miss. Meet-  
ing, 26.83, do. a gold pin, S.  
Sch., towards sup. of Jane S.  
Richardson in Mrs. Brown's  
Sch. Silienger, 12; = 161.54 less



13.05 reported Oct. '51, to cons.  
Leander J Hill L. M., per Rev.  
S. M. O., agt., 143.49

Ontario Asso., Geo. Douglass tr.,  
Coll. at semi-an. meeting 4-  
68; Orleans, ch. 7.45; Vienna,  
ch. 25.71; Middlesex, ch. 12.09;  
Junius and Tyre, ch. 20; Bethel,  
ch. 17; Manchester, Peleg Red-  
field 80, to cons. Nath'l K. Cole  
L. M., per Rev. S. M. O., agt., 117.44

Orleans Asso., B. Farr tr., coll.  
at asso., for Assam, 9.65; Car-  
lton, ch. 60 cts.; East Carlton,  
ch. 2; Kendall, ch. 8; Shelby,  
ch. 15; Medina, Charles Web-  
ster 5, Mrs. A. Kinman 50  
cts.; Gains and Murray, ch.  
17.50; Yates, ch. 100; Wm. B.  
Bunnell 75; Albion, ch. 185.42;  
do. for Siam Mission, 3.98; S.  
Sch. 14.53; Mrs. Sarah Butts  
2.50; to cons. Lemuel C. Paine,  
Henry L. Achilles and Wm. B.  
Bunnell L. M., per Rev. S. M.  
O., agt., 439.68

Steuben Asso., J. M. Jackson tr.,  
Dundas, ch. 45, Avoca, Rev.  
J. Halsted 2; J. Salmon 1; per  
Rev. S. M. O., agt., 48.00

Wayne Asso., J. McGarr tr., Rome,  
ch. 3.25; Lyons, ch. 25; On-  
tario, ch. 9.25; Newark, Mr. and  
Mrs. Olmsted 2; Marion, ch.  
60.50, per Rev. S. M. O., agt., 100.00

Yates Asso., G. W. Shannon tr.,  
coll. at asso. 4.25; Penn Yan,  
ch. 27.50; Prattburg Village,  
ch. 33.31; 21 ch. 3.22; Italy,  
1st ch. 5; Towlerville, ch. 1;  
Pultney, 1st ch. 2.25; per Rev.  
S. M. O., agt., 81.57

Niagara Asso., Lockport, ch., per  
Rev. S. M. O., agt., 15.08

Livingston Asso., Richmond, ch.  
1; Mrs. H. Gillett 10; per Rev.  
S. M. O., agt., 11.00

Canisteo River Asso., Whitesville,  
Misses Chase, per Rev. S. M. O.,  
agt., 1.00

Washington Union Asso., Gran-  
ville, ch. per Rev. S. M. O., agt., 24.49

Seneca Asso., Romulus, ch. per  
Rev. S. M. O., agt., 100.00

Washington Union Asso., White-  
hall, ch. 19.60; East ch. Juv.  
Mite Soc. 5.40; Rev. D. Mi-  
dredge 1, Kingsbury, ch. 21.25;  
Ft. Ann Vill., ch. 8.75; Botte-  
kill, ch. 45.76; Hebron, ch. 12;  
per Rev. O. Dodge, agt., 108.76

Seneca and Champlain Asso., Mo-  
riah, ch., per Rev. O. D., agt., 4.00

Worcester Asso., Maryland, ch.,  
per Rev. O. D., agt., 8.00

Saratoga Asso., Broadalbin, ch.  
68; Milton, ch. 21, Galway,  
2d ch. 21.25, S. Sch. 4.34;  
Fam. Mite Soc 18.91, Anna  
Steenburgh 1, Gloversville, ch.  
36; Fem. Karen Mite Soc 35;  
Johnstown, ch. 4; Northville,  
ch. 10; Stillwater, 2d ch., to  
cons. James M. Hammond L.  
M., 100, Gubert V. Lansing, to  
cons. himself L. M., 100, Green-  
field, 1st ch. 2, Clifton Park,  
ch. 50.33; Burnt Hills, ch. 6.50;  
Watford, ch. 18.18, Ballston  
Spr., ch. 111.50, E. D. Garney  
25; Coll. at mass-meeting 22.50;  
per Rev. O. D., agt., 645.51

Franklin Asso., Rev. C. C. Bourne  
7, Sand Hill, ch. 5, H. Hastings  
3; Oneonta, ch. 2, W. Mer-  
edith, ch. 5, per Rev. O. D., agt., 21.00

Hudson River Asso., North Chas.  
H. Gregory, 25, Oxsackie,  
O. Green 2, Olive Hall 2, Wm.  
Frear 1, Rondout, ch. 100;  
Kingston, 39; Rosendale, ch.

45.75; Bangerties 29.60; Ota-  
kill 55.21, Athens 20; Hudson  
49; Watervliet, J. M. Newton  
5; Mrs. Jane Newton 5; West  
Hillsdale, ch., with other dona.,  
to cons. Rev. Samuel Pomeroy  
L. M., 65; Livingston, R. For-  
syth 10; Claverack, A. Van de  
Bos 10; Kinderhook, T. M. Burt  
10; Albany, North Pearl St. ch.  
717.45, John F. Rathbone, to  
cons. Wm. Tutou, Mrs. Sarah C.  
Tutou, Mrs. Anna Jewett, Miss  
Julia Rathbone and George F.  
Lawton L. M., 500, 1st ch., to  
cons. Halsey Woodruff L. M.,  
109.50, S. Sch. 13.10, State St.  
ch. 29.25, South ch. 17.24;  
Troy, 1st ch. 144 F. B. M. Soc.  
100, S. Sch. 70, to cons. Geo.  
H. Phillips, Laura G. Phillips,  
and Edward I. Mattocks L. M.;  
North ch. 147, Fem. Mite Soc.  
38; S. Sch. 20, Rev. Mr. Nelson  
3, Lansingburgh, ch. 40.08;  
Schenectady, ch. 38, per Rev.  
O. D., agt., 3454.18

Stephentown Asso., East Hills-  
dale, ch. 18, Chatham, ch. 6;  
J. W. Lewis 1, Armilla Lewis  
50 cts., per Rev. O. D., agt., 25.50

Dutchess Asso., Dover Plains, ch.,  
to cons. Seneca Mabbett L. M.,  
100, Stamford, Sarah H. Can-  
field 20, Sarah B. Campbell  
1.25, Mary E. Griffin 1.25, Saml.  
Palmer 5, Isaac J. Wright 3;  
George Beckwith 1, Phineas K.  
Rackett 5, A. A. Thompson 2;  
Elizabeth Thompson 2, North  
East, ch. 22, Amenia, ch. 28.64;  
Pine Plains 18.10, Mrs. Lydia  
L. Winchell 25, to cons. Reuben  
Nichols, Mrs. Margaret Ann  
Hope and Mrs. Lydia L. Winch-  
ell L. M., per Rev. O. D., agt., 294.24

12,999.81

## New Jersey.

Piscataway, ch. 70; Keyport, Rev.  
W. V. Wilson 10, Caldwell, ch.  
10; Moorestown, ch. 15.25; J.  
Vanivere 50, Sexton Folwell  
(5 yrs. old) 1.05; Marlton, ch.  
23.70, Samptown, ch., per Rev.  
G. B. Webb, 40; Paterson, 1st  
ch. 100, to cons. Robert Mosson  
L. M.; A. W. Rogers 10; Mid-  
dletown Pt., ch. 4, Flemington,  
ch., to cons. Mrs. Miss M. Swain  
L. M., 100, Newark, South ch.,  
D. C. Whitman tr., to cons.  
Joseph O. Nichols, Daniel G.  
Whitman and Mrs. Mary A.  
Baldwin L. M., 350; 1st ch. 200;  
Plainfield, 1st ch. 120, S. Sch.  
Miss Soc. 30, Juv. Miss Soc. 7;  
Hoboken, 1st ch. 65.58, Somer-  
ville ch. 100, S. Sch. 1.51; Mill-  
ington, ch. mon. con. 16; Di-  
viding Creek, ch. 5; 1325.09

Camden, 1st ch. 85, S. Sch. 15, to  
cons. David Locke L. M.; Vin-  
centown, ch. 10, Pemberton,  
ch. 78.27; Haddonfield, ch. 26;  
Kingwood, ch. 70; Greenwich,  
ch. 10; Flemington, Rev. W. B.  
Shrope, to cons. Mrs. Mary B.  
Shrope L. M., 100; — per Rev.  
J. F. Wilcox, agt., 394.27

1739.8

## Pennsylvania.

Philadelphia, 11th ch., Mrs. Van-  
dusen tr., to cons. John E. Ad-  
dicks and Samuel Jenkins L. M.,  
200; 8d ch. 60.12; New Market  
st. ch., to cons. Rev. Benjamin  
Griffith L. M., 100; 10th ch.,  
Mrs. Jane Taylor, 8d payment  
for sup. of a scholar in Assam



Orph. Sch. 25, S. Sch. 80, DuPont Sch. 25, Miss S. Sch., for Miss Cornelia Kincall's S. Sch., 25, individuals 470, Franklin sq. ch. 23.35, Spruce st. ch. 149.75; Johnson Tolman 10; Germantown, Rev J N Brown 2, Lower Dubon. ch. 5, Brownsville, Mary Hogg's Miss. box 64 etc., her mother 36 etc., Great Valley, ch. 57.31 Phoenixville, ch. 10.23, Miesburg, ch. 5, Remd-ling, ch. mon con 31, S. Sch. 9; Willsboro, ch., to cons. Jesse Thomas L. M., 100; Chestnut Hill, ch. 18.75 Westchester, ch. 6, Mt Pleasant, ch. 18, Great Valley ch. 30 — per Rev J F. Wilson agt., 1416.41

Philadelphia, a lady, 2, David Jayne 100 Wm Bucknell Jr., to cons. Miss Lavinia L. Bucknell L. M., 100 1st ch., Fem. Miss Soc., Miss Mary Hallman tr. "of wh 50 is the 4th and 5th instalments for sup. of Ann Rhees and Mary Hallman at Newgong Orph Sch., 12 each for sup. of Thomas Watson, Mary B Watson, Mary Wetherly and Hannah Mitchell, being their 31 instalments, 12 each for Matthias Sedinger and Mary Hallman, 14 for Eliza Hansell, being their 2d instalments, 12 each for Geo B Ide and John O. Davis. children in Karen Normal Sch at Maulmain, their first instalment, and 141.77 towards sup. of Rev. B. J. Smith" 301.77, Miss Soc. of Male dep. of S. Sch., Edwin Hall tr., to cons. David Wood L. M., 100 Mrs. B. D. Reed, for sup. of a native preacher under direction of Mr Vinton, 40; West Philadelphia, 1st ch., to cons. Fannie L. Keen and Samuel T. Artemas L. M., 200, S. Sch. Youth's Miss. Soc., Charles B. Keen tr., to cons. Henry L. Bender L. M., 100; Oakleysburgh, ch., W. B. Leas tr., 25; Kendall Creek, D. DeGoller 1, R. A. DeGoller 1; East Smithfield, ch., S. Farwell tr., 11; Allegheny City, Sandusky st. ch. Youth's Miss. Soc., R. R. McQuistin tr., to cons. Leonard H. Eaton L. M., 100; 1061.77

## Ohio.

Blount Asso., Cincinnati, 9th st. ch. 23.57; High st. S. Sch. 7.79; Welsh ch. 21, Fairmont ch. mon. con. 9.50, Lockland, ch. 10.30, Hamilton, ch. 20; Middletown, ch. 42, S. Sch., for Mr. Vinton to purchase testaments for heathen children, 5; Dayton, 1st ch. 76.30; S. Sch. 8.80; Cheviot, ch. 21.26, S. Sch. 8.55; Lebanon, ch. 25.14, S. Sch. 8, W. R. Collett 15, R. G. Corwin, to cons. himself L. M., 100; — per Rev John Stevens, agt., 407.21

Columbus Asso., Granville, ch. 4, S. Sch., to sup. a pupil in Assam Orph. Sch., 11, Young Ladies' Miss. Soc., Miss H. Alexander tr., 20; Welsh Hills, ch. 10, Mt Vernon, ch. 7.80; Columbus, ch. 100; Rev. W. S. Roberts 1 15, — per Rev J. S., agt., 189.75

East Fork Asso., Cheviot, Bethel ch. 21.50, Newtown, ch. 20; — per Rev J. S., agt., 41.50

Orange Asso., Perry, 2d ch., per Rev. J. S., agt., 12.00

Grand River Asso., Conneaut B. Sch., per Rev J. S., agt., 5.75

Huron Asso., Norwalk, John Vernon 1 Berlin, ch. 15, Bellevue, ch. 6.08, Auburn, ch. 20, — per Rev J. S., agt., 42.06

Lorain Asso., Sullivan, ch. 5; Birmingham, ch. 15; — per Rev J. S., agt., 20.00

Mad River Asso. d. Spring Creek, ch. 1 15, Fairmount, H Jackson 10, Springfield, Mrs. Nancy G Moore, to sup. pupils in Assam Orph Sch., 25, — per Rev J. S., agt., 42.16

Meigs Creek Asso., McConnellsville, ch. 35.25, S. Sch. 7.75, Marietta, ch. 24.70, S. Sch. 5.32, Good Hope, ch. 8, Newport, ch. 23.82; Zanesville, 1st ch. S. Sch., Elizabeth Hughes tr., to ed. two children under care of Rev. W. Ashmore, 10, — per Rev J. S., agt., 109.84

Mohican Asso., Londonville, ch. Ohio Asso., W. H. Kelley tr., 40.65, Portsmouth, ch. 15.30; — per Rev J. S., agt., 56.45

Rocky River Asso., Cleveland, 1st ch. (of wh 25 is from Maria R. and Ezra C. Denn for "orphan Elizabeth" at Newgong.) 102.30, Erie st. ch. 59, Rockport, H Alger 200, Columbia, ch. 6.50, Strongsville, ch. 4.50, Richfield, ch. 2.25, — per Rev. J. S., agt., 374.65

Schoeto Asso., Circleville, ch., per Rev. J. S., agt., 6.00

Seneca Asso., Reed, ch. 8; Lodi, ch. 2; — per Rev. J. S., agt., 11.00

Strait Creek Asso., Bethany, ch. 8; New Market, ch. 5; Hillsboro', ch. 5.23, S. Sch. 72 etc.; Manchester, ch. 8, — per Rev. J. S., agt., 17.00

Wills Creek Asso., Birds Run, Philip Schoff 2.50; Zanesville, Market st. ch. 46; — per Rev. J. S., agt., 48.50

Wooster Asso., East Union, ch. 2.45; Canaan, ch. (Hol. Co.) 1.55, Canaan, ch. 8; Wyandot, J H Reikenecker 1.50, — per Rev J. S., agt., 6.50

Your Association, 29.00

Avon, ch. 6, Carmel, ch. 50; Ashtabula, ch. 8, Belville, Solomon Culver 2, Elyria, ch. H. E. Mussey tr., 33.49, Cleveland, James M Hoyt 50, Cincinnati, 1st ch. S. Sch. (of wh 50 is for sup. of "Solomon and Rebecca" in Assam Orph Sch.) to cons. Mrs. Anella S. Knox L. M., 100, Franklin, ch. 155.50, S. Sch. 4.50, Marietta, ch. 181.47, S. Sch. W H Bachelor tr., 5.03; Newport, ch. 20, Norwalk, ch. mon con 20.75, S. Sch., for Assam Orph Sch., 1 15; Ripley, ch. mon con. 8.50; Fairfield, ch. mon con 6.47; Akron and Middlebury, ch. (of wh 2.60 is from S. Sch. for Assam Orph. Sch.) to cons. Lorenzo B. Austin L. M., 122.50, Linna Austin 40; Kingsville, ch. 24; Antrim, ch. 8; 800.26

## Indiana.

North Eastern Asso., per Rev. J. Stevens, agt., 49.25

Indianapolis Asso., Bethel, ch. 8; Indianapolis, ch. 36; per Rev. J. S., agt., 39.00

Wabash, Mrs. Fisher 5; Fort Wayne, Rev. J. D. Meason 5; Attica, ch. 4, Madison, ch. 10.83; New Corydon, Rev. R.

2,227.73



Tisdale 5; West Creek, ch. 22.50;  
Cedar Lake, ch. 8.65; Montgom-  
ery Co., A. D. Billingsby 1, Rev.  
P. J. Palmer 1, Pleasant View,  
ch. 5.45, Sugar Creek, ch. 5.06;  
D. J. Huston 4.50, Hartford,  
Blackford Co., ch. 5; Lawrence-  
burg, ch. 25; Ebenezer, ch. 16;  
Vernon, Rev. M. B. Phares and  
wife 8, per Rev. J. S., agt.,  
Evansville, 1st ch. 15; Jefferson,  
ch. 2.10; Blackford, John Wells  
80 cts.; Yellow Creek, ch. 6;  
181.08  
24.00

243.28

## Illinois.

Fox River Asso., Chicago, 1st ch.  
145.90, S. Sch. 122.72, infant  
class in do. 21.38, to cons. John  
T. Edwards, Oliver Jagger and  
Rev. Emory H. Page L. M.;  
Hadley, ch. 6; Plainfield, ch.  
6; Sewing Soc 6; Bristol, ch.,  
James McClellan 6, S. S. Lath-  
rup 1, Kaneville, ch. 12.25;  
per Rev. J. D. Cole, agt., 336.25  
Rock River Asso., Dixon, ch. 3;  
Buffalo Grove, ch. 9; Rev. Wm.  
Gates 1; Rockford, ch. mon.  
con. 85.86; coll. at Gen. Asso. in  
part 15; per Rev. J. D. C., agt., 62.86  
Springfield Asso., per tr. Gen.  
Asso., 74.50; Springfield, ch.  
89.86, Miss Sarah A. Brayman  
1, to cons. Rev. Paris Pray L. M.;  
Jacksonville, ch. 80; coll. at  
Gen. Asso. in part 24.86; per  
Rev. J. D. C., agt., 229.79  
Chicago Asso., C. N. Holden tr.,  
Waukegan, ch., per Rev. J. D.  
C., agt., 12.75  
Illinois River Asso., D. D. Irons  
tr., Lamarsh, ch. 17.75; Canton,  
ch. 48.91; Tremont, ch. 10.25;  
per Rev. J. D. C., agt., 76.91  
North District Asso., D. Pierson  
tr., per Rev. J. D. C., agt., 42.42  
Edwardsville Asso., Alton, ch.  
87.60, Upper Alton, mon. con.  
8.86; coll. 12.50; Fem. Karen  
Soc. 8.45; Joseph P. Bachelder  
25; per Rev. J. D. C., agt., 112.49  
Quincy Asso., Quincy, ch. 21.51;  
mon. con. 6.96; Elijah Cove, to  
cons. himself L. M., 100; Pay-  
son, Rev. J. O. Metcalf 6; per  
Rev. J. D. C., agt., 132.46  
Griggsville, S. Sch. 12; Alton, ch.  
mon. con. 18.08, Ladies' Sew-  
ing Cir., R. Flagg tr., 84.15;  
59.23  
Friends of the Union, at and near  
Albion, English Village, Barnet,  
Burke, and Little Prairies, Ed-  
wards Co., Wm. Hall tr., per  
Rev. J. Stevens, agt., 84.65  
1106.52

## Michigan.

Mich. State Convention, R. C.  
Smith tr., 25; W. Boughton 1;  
Detroit, 1st ch., to cons. John  
Bloom L. M., 100; S. Sch., for  
sup. of Fannie Kendrick in  
Mrs. Brown's Sch., 25; Saint  
Ste Marie, Ottawa Mission ch.  
82.75; Albion, ch. 4;  
187.75  
Mich. State Convention 75.82;  
Mt. Vernon, ch. and cong. 24;  
per Rev. J. D. Cole, agt., 109.53  
297.07

## Wisconsin.

Walworth Asso., Janesville, ch.,  
mon. con. 1.25; Beloit, ch. 5;  
per Rev. J. D. C., agt., 6.25  
Lafayette Asso., Centre, ch., per  
Rev. J. D. C., agt., 2.05  
Milwaukee Asso., Milwaukee, ch.  
127.81; Sheboygan, ch. 3;  
4.30  
2.05

Waukesha, ch. 2.50; per Rev.  
J. D. C., agt., 144.81  
Racine Asso., Racine, ch. 40; J.  
D. Cole 5.79; with other dona.—  
to cons. Rev. J. W. Fish and  
Wm. H. Byron L. M., per Rev.  
J. D. C., agt., 46.79  
Port Washington, ch., of wh. 4.06  
is from Juv. Miss. Soc., 6.06  
294.66

## Iowa.

Davenport Asso., Joshua Carrier  
tr., Iowa City, Rev. D. P. Smith  
5, Marion, Rev. John Williams  
5; Lamotte, ch. Rev. John Car-  
rier 10, George McDowalls 5;  
David O. Montague 4 Wm.  
Wright 4, Jona. McDole 2;  
Geo. W. Balknap 2, David Wal-  
do 1, Josiah D. Whittamore 50  
cts.; Ladies 1.50, 40.00  
Iowa State Conv., coll., per Rev.  
J. D. Cole, agt., 18.25  
68.25

## Virginia.

Wheeling, Miss Jane Husy, for  
Burman Mission, 5.00

## In Foreign Countries.

Maine Burman Mission, sun-  
dry donations, 292.73  
41,575.40

## Legacies.

Estate of Richard Allen, late of  
Bedford, Me., per D. Morgan,  
Esq., 15.00  
Wm. L. Starrett, late of Warren,  
Me., per Rev. N. Butler, agt., to  
cons. John Miller L. M., 100.00  
Mrs. Polly Pettengill, late of Sal-  
isbury, N. H., for Burman  
miss., 50.00  
Estate of Prudence Farwell, late  
of Cambridge, Mass., 4963.84  
Estate of Peter Ripley, late of  
Boston, per Asa Wilbur, trus-  
tee, 471.00  
Jonathan W. Ford, late of Bos-  
ton, per Rev. E. Savage, agt., 100.00  
Estate of Mrs. Mary Osborn, late  
of Salem, per Rev. E. Savage,  
agt., 14.26  
Joshua A. Burke, late of Brook-  
lyn, N. Y., per A. B. Capwell,  
Esq., to cons. Mrs. Elizabeth  
Burke, Wm. Burke and Jane  
A. Bardwell L. M., 800.00  
Hon. J. McCall, late of Hartford,  
N. Y., per Rev. S. M. Osgood,  
50.00  
Estate of Jacob Whitman, late of  
Belvidere, Ill., per Rev. J. D.  
Cole, agt., 100.00  
6,194.20  
947,709.70

Total from April 1st, 1851, to March 31, 1852,  
\$98,814.69.

## Boxes of Clothing, &amp;c.

Portland, Me., Bur. Miss. Soc. of  
1st ch., one barrel of clothing,  
for Miss E. S. Morse, 245.00  
Woburn, Ma., Domestic Miss. Soc.  
1st ch., one box of clothing, &c.  
for Rev. J. G. Pratt, 62.51  
N. Amherst, Ma., H. E. Bradford,  
1 box garden seeds, &c., for  
Rev. J. Goldard.  
Norwich, Conn., Central ch., Mrs.  
Parkhurst's S. S. Class, 1 box  
books, clothing, &c., for Callista  
H. Vinton, 62.70  
Philadelphia, Pa., Dr. D. Jayne,  
4 boxes medicines, for Rev. H.  
Kincaid, 226.40



THE

# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### RANGOON.

#### LETTER FROM DR. DAWSON.

##### Arrival of the new viceroy at Rangoon.

An outline of the facts related in the following communication was given in our last number, but the interest of the subject makes needless any apology for minute detail. The letter is dated on board ship *Duchess of Argyll*, at the

Mouth of the Rangoon River, Jan. 13, 1852.—Since the despatch of my last letter we have been called to pass through some most exciting and melancholy scenes, which happily fall but rarely in the path of missionary life.

The destiny of Burmah seems almost sealed. Soon, perhaps, the sceptre will depart from the hands of her kings forever! Her situation at present is exceedingly critical, and I feel more than I can express for her welfare.

On the 4th inst. the new viceroy appointed to the charge of all the lower provinces of Burmah, from Prome down to Martaban, made his grand entry into the town of Rangoon. As near as I could learn between twenty and thirty war-boats, filled with armed men to the number of three or four thousand, accompanied him down the river as his

personal escort. A guard of honor, too, consisting of three or four hundred men of the king's household troops, was sent with him from Ava. During the journey down he gradually received additions, which swelled his retinue to a considerable force. His state barge was decorated in the usual style of eastern splendor. On landing at the wharves, he was welcomed with every demonstration of respect both by the government officials and the people. A long line of soldiers curiously dressed was paraded along the streets in the direction of government house to receive him. Carpets were spread on the wharf for him to walk on till he ascended a buggy drawn by men, which had been provided to bear him to his new residence. A cluster of brahmins, each holding a "horn of plenty," awaited his arrival and pronounced their benedictions upon him.

##### His popularity—Repulse of the English deputation.

According to Burmese custom, or rather, a custom introduced by the late oppressive governor, hundreds of the inhabitants carried their offerings to his house to furnish the necessary provisions.



for his followers. Inquiring what they were, he declined receiving them, saying "he knew the people were very poor and could ill afford to spare such contributions." By directing a discontinuance of the practice he won golden opinions among the masses. For two or three days a continuous stream of visitors crowded to his residence. They were of course mostly men in authority and their attendants, whose object was to pay their respects and receive commands. Some of the foreigners thought it strange that he did not immediately attend to the important national business which had brought him down from the capital and open a communication with Commodore Lambert. But it is easier to blame than to excuse the over-much scrutinized conduct of public men.

On the morning of the 6th, two days after his arrival, Mr. Edwards called on the viceroy with a message from Captain Latter, diplomatic assistant and Burmese translator to the embassy, to say that a deputation of British officers would wait on him during the course of the day. The viceroy replied that he declined seeing any officer but the commodore. To this he strictly adhered. The deputation, composed of four officers from the "Fox" and "Hermes," with Mr. Edwards as interpreter, waited on his excellency, bearing with them a letter couched, it is said, in the most friendly terms. They reached government house soon after twelve o'clock. Messengers passed three or four times between the viceroy inside and the deputation, who were kept standing outside in a hot sun, when it was announced that his excellency was asleep. The officers proposed to go in and sit for a short time, but admission was denied them; they could walk about outside if they chose. The officers retired to report the failure of their mission. The refusal to receive them was regarded as an insult to the deputation, to their flag and to the British government. The viceroy very probably supposed that receiving officers of inferior rank would be derogatory both to his own dignity and to that

of his sovereign. The commodore's free reception of anybody and everybody who came to him on business he did not perhaps feel at liberty to copy. It might have exposed him to censure for being too friendly to the English.

*Flight of the foreign residents and missionaries—Their losses.*

A consultation was now held on board the frigate, and it was decided to have no further intercourse with the viceroy unless he should first make an ample apology. Mr. Edwards was despatched on shore to request the principal foreign merchants, the missionaries and some others to meet the commodore on ship-board. In the mean time the English vessels lying in port, together with Chooliah, Arab and Turkish vessels claiming British protection, were ordered to proceed down the river to sea. During the course of the evening most of them got under weigh and proceeded some distance below the town. On reaching the "Fox" we were informed that affairs were in such an unsatisfactory state, it was advisable we should all leave Rangoon without delay, and that the boats of the several armed vessels would be sent to the main wharf to protect us in getting away. No time was allowed the residents to remove their property. Thus to escape with our lives most of us were compelled to sacrifice nearly everything. Excepting a few suits of clothes, our writing desks and a small parcel of bedding, everything we owned is lost,—furniture, valuable books, surgical instruments, medicines, crockery, kitchen utensils, saddlery, bed linen, children's clothes and those in the hands of the washerman—all are gone. With the loss of all we are thankful for our lives, that we are out of prison and that our limbs are free of chains.

In the hope that all difficulties would be amicably adjusted by the new viceroy our families had moved on shore, where they made but a very brief stay before it became necessary again to take refuge on board the excellent ship "Duchess of Argyll." Captain Barker welcomed us all most cordially. The few things we suc-



ceeded in bringing with us from the mission house were carried down to the wharf by his lascars. But for their assistance we might indeed have been left utterly destitute. Several armed boats manned by Europeans came to the wharf to afford protection to the retiring foreigners and their families. In an instant the crowd of Burmans who were there vanished like a mist. The whole scene was one of great excitement and that not of the most pleasurable kind. In passing a bundle of clothes through the custom house I informed the Burmese officers that we had been ordered away by the British commodore; that I had nothing to do with their difficulties one way or the other; that missionaries ought on no account to meddle with affairs of government, and that they must regard us not as enemies but as friends.

**Seizure of a Burman war-vessel—A hazardous visit.**

As the Duchess did not go far below the town that night, information was brought to us about ten P. M. of the commodore's intention to seize a ship called the *Yâ-theê-nâh-yat-môn*, which signifies "the most precious jewel of the ocean,"—belonging to the king of Burmah. This was decided on, we were told, by a council of war convened on the "Fox." She was captured that night without firing a shot, the Burman crew offering no resistance. Knowing that such a step would render the Burmese provincial and city officers almost desperate,—for their heads would be in jeopardy under the displeasure of the king—and that the property of foreigners would be more than ordinarily exposed to confiscation and destruction, I resolved, late as it was, to make an effort to procure some of our papers and letters which had been deposited for safe keeping in a strong godown at Mr. Birrell's house. Hiring a small canoe I pushed off for the shore and got to the godown by eleven o'clock. Though the moon shone out brightly the whole town looked gloomy and deserted. Neither guard nor sentry challenged me in the adventure, though many enter-

tained the opinion that to leave the vessel at such a time was exceedingly hazardous. Not being able to get the keys of the buildings I was forced to climb to the roof and enter the house through a trap-door at the top. With a lighted candle in one's hand this was somewhat difficult, but after some time I reached the box containing most of our private papers. The venture incurred some risk, but the object seemed worthy of an effort. While I was away at the godown four Burmans jumped into the canoe and paddled it off to the opposite side of the river. Providentially I was provided with another conveyance by the timely arrival at the wharf of Captain Barker with one of the ship's boats. In the course of the night many women and children of Burmese extraction connected with foreign traders escaped in Chooliah vessels belonging to the Coromandel coast.

**Efforts to reopen negotiations—Blockade of the river—Remonstrance of the viceroy.**

About one o'clock the same night H. B. M. steam frigate *Hermes* passed down with the "king's vessel" in tow and anchored below the Hastings sand, three miles from the town. At daylight the frigate *Fox* got under way, and drifting too near the Dalla shore grounded on a mud-bank, and was detained there till the next tide. While in that situation the governor of Dalla went on board to explain and intercede in behalf of the viceroy, though perhaps not officially authorized so to do. A similar visit had been made by other Burmese officers and the royal interpreter the day before, during the interview of the merchants with the commodore, but without success. Before seizing the king's vessel the commodore had penned a note with the design of giving the viceroy an opportunity to apologize for not receiving the deputation, and he would doubtless have sent it by the Burmese officers, but unfortunately he had the impression that they would not dare to carry such a message to their governor. Subsequently one or two more endeavors were made by the deputy-governor of Rangoon and the



governor of Dalla to reconcile matters. They went on board the flag ship, and the latter suggested that if the king's ship were delivered to him it would lead to his promotion to the post of governor of Rangoon, when he would grant ample redress for the injuries committed by the ex-governor. But the commodore remained inflexible. His terms were, that the viceroy should come in person, and on the deck of her majesty's frigate offer an apology to the officers who had been insulted. When this had been done he would be prepared to commence negotiations. These peaceful, though rigorous, measures, having failed, the commodore determined to cut off all communication with the Burmese and hasten to the mouth of the river with the "prize" and all the armed vessels in company, pending a reference to the supreme government of India. A blockade of the Rangoon and Bassein rivers was proclaimed. The brig "Serpent" of sixteen guns was ordered to take a station at the entrance into the Bussein creek and intercept all suspicious looking boats.

At this stage of the business the viceroy forwarded to the commodore a letter addressed to the Governor General of India, complaining that the officers of the deputation sent to him were at the time in a state of intoxication. The same evening, or the following day, another letter was received, intimating that if the king's ship was moved down the river with the other vessels orders had been given to fire on the Fox. The commodore expressed his regret to hear it; he certainly would not fire unless he were first attacked, but if a single pistol were fired at the frigate he would assuredly open upon them with his guns. Thus stood affairs between the parties before hostilities commenced.

#### The stockades—Hostile preparations.

On the eastern and western banks of the river, about ten and twelve miles below Rangoon, are two substantial teak wood stockades, erected several years ago by direction of Thurawadi, the late king, who showed quite a spirit of enter-

prise in the public improvements he effected during his reign. To these stockades a few cannon and a number of jingalls were sent late one evening by the Rangoon officers, with a view to attack the men of war as they proceeded down the river. They were noticed as they passed our ship. About a dozen war-boats crowded with men were likewise stationed there. They took shelter up a creek behind the first fortification. How many men there were within the two enclosures none but the Burmese themselves know. Probably there were three or four thousand, most of them provided with muskets, spears and swords. On the summit of the palisades were guns in a position to command a section of the river. In two villages, each contiguous to one of the stockades, the people were directed to arm themselves for the purpose of rescuing the captured ship of their sovereign. Such were the arrangements of the Burmese officers, who little understood the unequal contest in which they were about to engage.

Early on the morning of Saturday, the tenth of January, the vessels commenced moving down with the tide. The steamer *Hermes* towed the flag ship as far as the upper stockade and then went back to bring down the "prize." Things appearing somewhat warlike, and believing that the Burmese for once were going to be as good as their word, the *Fox* anchored directly abreast of the fortification, beat to quarters and made ready to talk loud if they were first addressed from the shore. Besides several country craft, the "*Mary Harrington*," "*Falcon*," "*Ararat*" and "*Duchess of Argyll*" were in the river. They had gained positions somewhat below the frigate and were spectators of the painful scene which was then about opening. Our vessel anchored midway between the two stockades, as the safest position should the threatened outbreak occur.

#### The battle.

Just as our anchor had fairly taken the ground, the people of the village contiguous to the first fort were seen moving



about quickly on the bank and looking earnestly up the stream. They were watching for "the precious jewel of the ocean." Many of them were observed in the war-boats hid under cover of the bank of the creek. Three or four of the boats now moved out of the creek and pushed up past the Fox, keeping close in to the shore. Some of the warriors were standing up, making a variety of antics and capers, and were heard singing a war-song. As the Hermes rounded a point in the river having the king's vessel in tow, the knot of watchmen on the bank disappeared to give the alarm to the boatmen and villagers.

Just as the steamer came in front of the stockade, her bowsprit being on a line with that of the frigate, off went a flash and the report of a gun from the shore. Instantly many voices cried, "They have fired!" Now commenced a murderous fire from the commodore's vessel. The frigate was soon enveloped in smoke, her shot skimming the water and tearing up the bank. The stockade was shrouded in dust and smoke and at times could scarcely be seen. The unfortunate Burmese kept up a spirited fire for nearly two hours, till they were literally cut to pieces, their boats abandoned, some of them drifting away and sinking, and their cannon dismounted and silenced. Both the steamers, the Hermes and Phlegethon, joined in the destructive work, and being able to run close in, played with deadly effect at the boats and up the creek, where hundreds of people were congregated. At one time, during the hottest of the firing, the poor Burmese boatmen were observed hanging on by the side of their boats, all but their heads under water. Soon they rushed up the bank, wading through the mud and flying before the shot which fell like hail around them. A line of persons on the margin of the creek was noticed through a glass, busily engaged carrying off in scores the dead and dying.

Having fired a number of times the Hermes passed on her way, towing the

Burmese vessel. A village close to where the "Duchess" lay fired one cannon and several muskets at the steamer as she passed, but this was soon checked. Having the king's ship in charge the Hermes was a marked object on both sides of the river. When they got near the lower stockade, which is about two miles distant from the upper one, a fire was opened at long range, but did no harm to either vessel. Both the Hermes and the king's vessel, which was partly manned by hands from the frigate, kept up a steady fire for some time on this fortification, and then pushed down the stream to the mouth of the Bassein creek. Here they found the "Serpent," and after anchoring the "Yā-thee-nah-yāi-moon" near the brig, the steamer returned to take the flag ship in tow. They did not leave, however, till all firing from both the stockades had ceased. The pinnace and launch of the "Fox," which at one time were very much exposed, captured two or three deserted war-boats, and having pitched overboard all the weapons they could find in them, fired on them to destroy and sink them. Thus ended the melancholy *Battle of the Stockades*.

On the side of the English not a single man was killed or wounded. A round shot struck a jolly-boat hanging at the stern of the Fox and knocked a piece out of her bow. Another hit the counter of the frigate. Some musket balls hit her in different spots; she sustained no further damage. A few musket balls, it is said, reached the two steamers, but did no injury to either of them.

Among the poor Burmans, however, the slaughter, we have heard, was terrible. Three hundred were destroyed, and who can portray the miseries of the wounded and the dying, the destitution of their widows and orphans? But I will not dwell upon this: it is more easily conjectured than described. After the battle a deputation with a flag of truce waited upon the commodore, bearing a petition from the foreigners in prison at Rangoon, in which it was stated that the



viceroy was willing to accede to any terms in order to make peace. But it was too late. A report of the whole affair had been made to the supreme government of India, with whom the matter now rested.

### MAULMAIN KAREN MISSION.

JOURNAL OF MR. HARRIS.

*A dying saint and a Christian mourner.*

Dec. 5, 1851.—Went with my family to Toonaw, a Christian village on the Attaran river, where we spent two Sabbaths. This church numbers above one hundred, being composed mostly of Christians who have fled from Burmah Proper to this province. The members of the church in general appeared very well. While there we saw the blessing of the gospel on a dying Karen, an aged woman who had been a disciple nearly fifteen years. She desired to depart and to be with Christ. Two days after, I saw her about sunrise; she could talk a little. "This morning," she said, "I saw the Lord Jesus Christ. He came near to me and then went away up into heaven, accompanied by a great number of disciples, and I am going soon." In a little time her speech failed. At noon I saw her again. Her spirit was departing and soon it was gone. Does Christ indeed reveal himself to his dying children as he did to his martyr Stephen? Whether he does or does not, how blessed is it to die in the Lord!

By the side of the deceased sat a daughter, a disciple of Jesus, with all that Christian composure which we see in America. What is it that causes her, once a heathen, to give up without a "wail" her fond mother? Has she "no heart?" Yes, she has a daughter's and a mother's heart. She has herself buried four children, but she has learned to trust in Him who hath said, "Call upon me in the day of trouble, I will deliver thee."

15.—Returned to Maulmain, and on the 19th, after giving the parting hand

to br. Stilson and other friends about to return to America, I set out on a

*Tour to Lamaing.—Mrs. Judson's grave—  
Preaching in villages.*

Arrived about sunset at Amherst and went directly from my boat to the grave of Ann H. Judson. A little more than five years ago, I visited this grave for the first time. I then stood by the side of Dr. Judson. The waters toward the setting sun remind me where his grave is. After some time I went to lodge for the night at the mission house vacated by br. Haswell. The house and all things about it look solitary. He who was once here has gone far away, and recent letters have disappointed our hopes, for we were fondly expecting soon to welcome to these shores br. Haswell and br. Biddle. Alas! one is detained another year, and one is not!—On the 20th walked to the Christian village seven miles from Amherst.

21. Lord's day.—Attended prayer meeting at sunrise, preaching at 10 A. M., covenant meeting in the afternoon and in the evening the Lord's Supper. This church numbers eighteen members, who appear in general very well. There are some here that have asked for baptism but on account of illness are not able to go forward at present.

22.—In company with seven Karens and a Taling assistant set out by the land route for Lamaing. Three or four hours' walk brought us to a Karen village which I visited last year. Spent some time in preaching and visiting the sick, then went on to a Taling village and spent the night. "We were once here with teacher Haswell," said the assistant, "and while we were praying we were stoned by some fellows of the baser sort." The assistants went out to preach, but found none who desired to listen.

23.—Our course to-day has been across wide grassy plains grazed by herds of buffaloes, through jungles where the wild elephant roves, and where, the assistants say, tigers once chased, sometimes crossing marshes covered with water from six inches to two or three feet in depth. At sunset arrived at a Karen village. The



villagers at first appeared unwilling to receive us, but after supper we commenced singing, which pleased them so much that a company of ten or twelve came to listen, giving us a favorable opportunity to preach to them.

24.—Tried to preach to the people, but they had no disposition to listen.—Three hours' walk brought us to another village. The first man we met was lame; a "land of rest" was pointed out to him, but he "sighed" not for that land. Passing on a little, saw a sort of fortune-teller,

blacksmith by trade (if you can fancy what sort of workman a Karen blacksmith is) with all his apparatus. A small company were soon gathered, to whom I preached for nearly an hour. We left at noon and at dark reached another village. The people showed themselves more favorably disposed, and some of them appeared to be not far from the kingdom of God.

*A friendly chief—Lamaing—A Christian family—Baptism.*

25.—Among those who came to see me was the chief. He did not come last evening because he had been drinking strong drink, and said, "I dare not go to the teacher." He appeared very friendly and asked me to go and see his children who were sick. I complied and went to his house. After talking with him and his family I proposed that we pray to the eternal God. He readily assented. Four years ago this man was very angry with me because I went to his village. He would not allow me to enter his house or remain in the village over night, though, had I persisted, he would not probably have injured me personally; but as Christ taught his apostles we went on our way,—with sad hearts because he had rejected the gospel. He afterwards boasted—poor man!—that he had conquered a *white foreigner*.

26.—Took a small boat and went down a branch of the river on which Lamaing is situated. Arrived at L. before sunset and put up at the house of a Taling. In the evening one of the assistants had a long discussion with the head man and

others. The poor people said it was right to worship men, (priests, I suppose they mean) dogs and all things, for they will become gods in a future state.

Two hours' walk brought us to a Karen village where are two Christians, a man and his wife. They have one son, a Christian, who has been in school three rains,—a promising young man. The father and mother were baptized more than two years ago in Maulmain. They had heard of the gospel and went up to Maulmain, a week's journey, to acquaint themselves with "the new religion." They appear steadfast, and the man, I hope, will yet become a valuable assistant.

28. Lord's day.—Preaching in the morning. In the afternoon three candidates for admission to the church were examined, who gave very satisfactory evidence of a change of heart. We then went into "the wilderness" where is a small river, and there was administered for the first time the ordinance of baptism. The husband of one of the candidates said he wanted to become a disciple, but he must first see his brother and tell him he was going to be baptized. A young woman wanted to be baptized, but her mother threatened her. "If you are baptized," said she, "I shall kill myself." The daughter was present at the examination and appeared to be in a severe mental struggle, not knowing what to do. She was told that her duty, in the first place, was to obey God, and then to show to her mother that her filial love had not been diminished by becoming a disciple of Christ. She wept and left the house, but followed us to the baptism. The celebration of the Lord's Supper concluded the services.

*A scene of heathen mourning.*

29.—Returned homeward, and spent the night at a village near the one where we stayed on the 25th inst. Was called in the evening to visit a sick man. Arrived at the house I saw a priest, but on inquiry they said, "We did not call him; he happened along here." The chief and several aged people and relatives were



gathered around the sick man. They anxiously asked, "Will he get well?" I told them that I had no expectation of his recovery. The young man appeared to be insensible to all earthly things,—his eyes were fixed. I proposed to the weeping friends that we pray to God. At first no reply was made. Then one of the women began what might be called the *heathen's dying wailing*,—which is fitted to aid our conceptions of the wail of a lost soul. She was followed by several others and by the children. By request of some of the men they ceased for a little time. It was again proposed to the friends that we pray to God and be not distracted. "Pray to God! pray to God!" was heard from one of the company. My attention was arrested to know who made the request. To my surprise it was a little boy of some eight or ten years. He had learned to read the "Child's Book" which teaches him about God and Jesus Christ. Others also said, "Pray, pray!" Prayer having been offered the company were quiet while I told them of Him who has taken away the sting of death for all that believe in him. I inquired of the relatives whether the young man had learned to read and to know God. They said he had heard the gospel from the assistants who had been to their village from time to time, and that before he was taken sick he would often while reaping leave his work and go away and worship God.

30.—The friends of the sick man came to me early in the morning, said he was still alive and requested me to give him some medicine. On going to see him I found that but little change had taken place during the night. I gave him a little medicine and looked to God in prayer. I hope *that* sickness will be for the glory of God and for the spiritual good of the relatives.

Pursuing his homeward journey Mr. Harris was privileged to baptize four persons at the Christian village near Amherst, that were unable to receive the rite when first visited. "The tour, on the whole," he concludes, "was one of the most interesting and encouraging of any that I have made since my arrival in this country."

## MERGUL

## JOURNAL OF MR. BRAYTON.

The church at Ulah—Candidates for admission.

From a brief record of visits made to the churches at Ulah, Palaw, and other villages, in November and December last, a few extracts are made, indicating the condition and progress of those churches. Mr. Brayton left Mergui Nov. 18th.

Nov. 20.—Reached Ulah in the night and at an early hour in the morning came up to the zayat, and soon saw most of the inhabitants of the village. During the past year the little band of disciples have built them a new zayat, and with one exception remain steadfast in the truth. Two sisters have died in the faith and gone to their rest on high. Several profess to be inquirers and say, "We intend to follow Jesus." Some backsliders are professing repentance and requesting readmission into the church.—Preaching in the evening.

21.—Spent the day in conversing with those who called at the zayat. Preaching again in the evening.

22.—Church meeting held early in the morning. One was restored and one excluded. At 5 P. M. held a meeting for examining candidates for baptism. There were twelve applicants, but we had time to examine only four this evening.

23. Sabbath.—Prayer meeting at sunrise,—preaching at 10 A. M.—after which the examination of candidates was continued. One of the principal members of the church being away from home, it was thought best to defer a vote upon the reception of the candidates. The church is so small that it seems very desirable to have the members all present on so important an occasion. And besides, six of the candidates are young mothers who can scarcely read but wish to learn. So Mrs. Brayton has concluded to remain and teach them, while I return to town to attend to some necessary business.

Mr. Brayton remained at Mergui till Dec. 5th, when he once more set off for Ulah.

Baptism of eight converts—Ongpong—Superstition and crime.

Dec. 6.—Arrived about noon. The women have made a very special effort to learn, and I trust they have not labored



I say, very special effort, for it is their harvest time; still they have no time daily to learn.

**Baptism.**—More candidates for baptism presented themselves. Of the 12 all who applied, eight were immediately received. Soon after we went on the bank of the river, and eight persons, viz. a young man, and his elder brother, four young and one young woman, put on before the world in His appointed way their future lives prove them sincere in this profession! The communion service was attended in the evening.

Mr. and family set out on their return to Mergui next day. On the 12th he left to visit Palaw, &c.

**Ongpong.** Arrived here in the evening. Early this morning came on shore and found a large and nice temporary zayat set up for the Association, which is to meet here next month. The permanent building is enlarged for the accommodation of the teachers, several of whom we have the pleasure of meeting here at the session of the Association.

The whole neighborhood is thrown into a high state of excitement in consequence of a murder just committed. Two men of cold blood armed themselves, one of their neighbors and decapitated him; then returned home as if nothing had happened. Called up by the magistrate they acknowledged the whole affair, and as a reason for the awful deed, said the man was in the habit of killing by witchcraft, "and so," said they, "if he had not killed him he would have been killed by his witchcraft." They have others of being accessories in the murder, and the affair is under investigation at Mergui. This takes away the members of the little church and a large number of others, as

**Inquirers—General indifference.** The apostate assistant, who has caused much trouble here the past two years, is still hard at work for his master

the devil, infusing his poison both among the disciples and others. And he does this so artfully as to make some of the best of the disciples believe that he is really penitent and desirous of getting back into the church. As might be expected the church is not in a very flourishing state. Still, there are several in the neighborhood who are apparently anxious about their souls and wish to know what they must do to be saved.

19.—One of the members of the Palaw church having come part way here on business, and hearing of our arrival, came to see us. He is one of the number baptized last year and appears to be strong and happy in the truth. He also brings a very good report of the church at Palaw.

20.—Another family of disciples from Palaw came to see us. More or less of the people are in every day. All give a nominal assent to the truth, but that awful delusion, "there is time enough yet," has a strong hold on the heart.

21. Sabbath.—Meetings as usual and all well attended. Several of the wild Karans were in each time. Just as the exercises commenced in the afternoon a company came along and inquired the way. I called to them to come up into the zayat and learn the true way of life. They came, and one of them took his seat directly before me, but sat very uneasy and tried to keep conversing with those next to him. I addressed my remarks to him personally, as one lost and guilty for whom there was a way of escape,—but he was unable to be quiet and left the zayat.

**A Romish missionary—Widening the narrow way.**

From Ongpong Mr. Brayton proceeded to Palaw, where he arrived on the 26th towards evening.

27.—During the past year a Roman Catholic missionary has built him a house and school-house just below here, and given out word that he is ready to teach all who wish to learn; also that those who wish to become Christians can do so without forsaking their habits of drinking, &c.

When I reflect that arrack (whiskey)



is frequently the very last thing a Karen will give up, I am surprised that the Romish missionaries do not meet with more success. Not one from this region as yet has even gone to him for education. Still, there are those who say, when urged to become Christians, "If we go either way we will join the Roman Catholics, where we can still drink arrack and where we do not have to give up anything but nata."

Truly, this is making the "narrow" way very much wider than its author first marked out! But while the man of sin is at work, let Christians not remain idle.

We had a very interesting covenant meeting this afternoon; every member of the church seemed to love to speak for Jesus. After meeting one young woman requested baptism. She appeared very well indeed, but in these small churches it is an invariable rule to require a unanimous vote for admission, and she was not received.

After the usual Sunday services, including the communion, Mr. Brayton closed his labors at this village and returned to Ongpong on the 30th. Under date of January 1, he notes: "Thus we enter upon the new year in trying to teach these ignorant Christians the way of the Lord more perfectly, and in pointing the blind heathen to the cross of Christ. Sent two evangelists on a preaching tour to Mamasa. As the year has commenced so may it close, toiling for the salvation of souls!"

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## ASSAM.

### LETTER FROM MR. BRONSON.

Mr. Bronson, who had been out upon a preaching tour, was obliged to return to Nowgong by the illness of Mrs. B. His place was immediately taken by others, however, and the work went forward.

#### Village preaching—Two hopeful inquirers.

Nowgong, Jan. 10, 1852.—On my coming home Mr. and Mrs. Däuble, accompanied by our two native brethren, Monroe Weed and Ghinai, went to Solsoli village, pitched their tents in the very namghor I had left, and followed up for two weeks the work we had commenced. There has been considerable excitement among the people, and great efforts were made by the priests to prejudice every one against us, declaring all

unclean who visited us or received our books. Two men of another village, for some act of respect to us, have been "cast out of the synagogue." Two old men, of whom I have written to you, continue interesting inquirers. The old Gohain reads the testament all the day; the first man who came "to inquire about the religion we had brought from the great western country," sits at his feet to listen and repeat its meaning to bystanders, and thus the blessed gospel is constantly made known to many in that vicinity. They have much light but much error mingled with all their religious ideas, and it is one of the most difficult things to disenthral one of these poor heathen "whom Satan hath bound, lo, these many years."

#### Conversions in the Orphan School—A memorable Sabbath.

While the year closed under these interesting circumstances, the new year opened with other marked indications of the Saviour's presence among us. Several of the elder girls in the Orphan Institution have during the past year appeared serious and much changed in their whole demeanor, seeming to take delight in religious things. It was thought advisable to grant their request for baptism. Accordingly on Thursday evening (new year's) the church met to hear the relation of their experience and their reasons for wishing to unite with the church. As some members were absent, their cases were not fully decided till Saturday evening, when the church held its usual experience meeting preparatory to the sacrament. During this meeting there seemed to be tokens of the divine presence. The members of the church seemed to feel their coldness and their need of more devotedness to God, and expressed their determination to begin the year anew in his service. The four that had requested baptism were cordially admitted. On the following day, which was the first Sabbath of 1852, we enjoyed a sweet and refreshing season. From eight to nine o'clock in the morning an interesting prayer meeting was held by



the church. At eleven, preaching in Assamese. The subject I selected was the conversion and baptism of the Ethiopian eunuch. We had in our congregation the old inquirer—the old Gohain—and another of the same sect, who came in to spend the Sabbath and witness the baptism; this tended to make the occasion one of uncommon interest. At one o'clock we repaired to the *Mori Kullung*, which is our Jordan, and found more than 400 heathen spectators present. A tent had been pitched, chairs, mats, &c. arranged. The people all stood on the bank a little above us. The candidates, the administrator and most of the pupils of the Orphan School stood near the water. I gave out a hymn, which, as we sang, echoed far away among the people on either bank, for we have a pretty large choir of singers at Nowgong. I then read a portion of Scripture, addressed the people and prayed, after which br. Däuble baptized the candidates in a very becoming manner. During all the exercises, which lasted more than an hour and a half, the greatest order and attention was observed by the people. It was a solemn and melting season. We felt that the blessed Spirit that hovered over Him who, to “fulfil all righteousness,” submitted to the same ordinance in Jordan’s sacred stream, was with us and moving on the minds of the mass of idolaters that surrounded us. I perceived that several of our dear scholars were feeling, much.

In the evening we commemorated the Saviour’s dying love, after giving the hand of fellowship to the four baptized and to our dear native sister Poti, wife of James Tripp, who joined us by letter from the Gowahati church. Brn. Däuble and Stoddard administered the sacrament. It added to our interest that this was the first occasion of our dear br. Däuble’s administering the ordinances since his connection with us. The church seemed awakened, and before separating, all unitedly agreed to devote a season each day to private prayer for the outpouring of the Holy Spirit upon ourselves and the people in the villages.

The work of grace signally advancing.

We soon had more decided proof of the moving of God’s Spirit among us. That very evening an interesting boy that has been in the institution six years, sought an opportunity to tell me the anxiety of his mind. He said he had long wished to speak and tell us how he felt, but shame had prevented. He had feared to rise and confess that he was a Christian. “What!” said I, “ashamed to own Christ, your Life, your Saviour, your Hope! If you had found a precious pearl worth millions of rupees, all your own, you would not feel ashamed to talk about it, to tell every body about it,—and yet, how much more precious is Christ!” “Yes,” said he, “I have felt ashamed to own him”—and wept aloud. We knelt together. He prayed and wept, confessed and begged pardon, and I tried to carry this poor returning prodigal’s case to Him who stood with outstretched arms to receive him. Soon six others came and opened their feelings. They were in different states of mind, but all more or less deeply convinced of sin, and seemed to be earnestly seeking the Saviour. Several of them had given us great anxiety, as they had appeared unfeeling under the most solemn circumstances.

The next morning an inquiry meeting was appointed, designed only for those who had expressed their anxiety to find the Saviour. The time arrived, and sixteen of the school came in for prayer and conversation. We have had most solemn and interesting meetings, night and morning, every day since. The feeling is nothing fitful, but the blessed Saviour seems to be carrying forward a good work in their hearts. Several, we hope, have found peace in believing, though we have not as yet expressed to them such a hope. They are mostly from the age of ten to sixteen, and we feel the importance of giving encouragement cautiously. We feel that our friends in America are praying for us, and that in answer these blessings are poured out. We are now in the midst of a revival like the one we enjoyed



when Lucien, James, and several others who are now fellow laborers in this glorious work, were converted to God.

With such indications, who can doubt that God approves of our efforts to gather in the young? Many of our friends who have their representatives in the institution would rejoice to see them and hear them speak of the love of the Saviour to them. We have not time to write to each who have kindly supported children here that we have gathered in, but we earnestly hope and pray that from these tokens of the divine favor they will be encouraged to continue to aid us. The children they support may be ranging these hills and valleys as preachers of the gospel long after we are dead. O! I have so longed to meet once more in the flesh all those kind Christian friends and lovers of Christian missions that so often refreshed my spirit during my late visit to my native land! I would tell them what God is doing in Assam. Only thirteen years ago we were saying to each other, When shall we see one convert to go with us to the perishing with the words of life? Now, at our last anniversary we numbered, if not our hundreds, scores; seven native assistants were set apart to the work of making known Christ to their countrymen, and an association of churches formed. God is arousing the masses from their lethargy and leading others to seek for themselves the mercy of the Saviour;—but many a hard battle is to be fought.

#### Violent opposition.

Jan. 18.—The old inquirer has just come in from the village and describes the opposition of the people as fearful. The old Gohain is still firm, though the people refuse to let him read the testament in his own house, and threaten to destroy it, and to drive him and those who hear out of the village. He seems to feel that the time has come for a mighty change, and begs us all to take our weapons (not carnal) and go and take possession of the land for Christ.

The old inquirer has just handed me one rupee four annas, saved from opium

which he is abandoning, to be expended in spreading the gospel here.

#### LETTER FROM MR. WARD.

A view of a mission field and of a missionary life, by one in whom the excitement of first impressions has subsided, only giving place to the deeper emotions awakened by his first struggles to enter into his work, is always interesting, and gives a value to details that might otherwise seem comparatively inconsequential. Such is the character of the letter we here lay before our readers, though a personal will disclose facts that do not depend for their interest on any merely personal or circumstantial incidents.

#### First survey of the field.

Gowahati, Jan. 26.—When I last wrote, we had been at the station only about two months, so that I was of course not prepared to speak with much confidence of my impressions in reference to the field to which I had been designated. We have now, however, been here about ten months, during which time opportunity has been afforded for more extended observation. I went out with Mr. Danforth in the month of August during the rains, on a tour of about a week, at which time we visited many villages, gave away books and talked some with the people.

We afterwards went with our families to the meeting of the mission at Sibaugur by way of Nowgong, and as the rivers were at full banks at the time of our first setting out, we saw all those beautiful villages on the Kulling above and below Nowgong. We also visited many other villages on our way, and on our return touched at several of the principal points, so that we had some little survey of the great field, which opportunity, together with the importance and interest of the meeting, was some compensation for the painful loss of time in making our long and tedious journey. I say loss because we were absent just two months, over half of which time was spent on that fearful river the Brahmaputra, where the dangers of the way were such that we could make very little use of our time, except to look for danger and oversee the boatmen through whose carelessness we were often in peril. Since our re-



turn from Sibsagor we have spent about six weeks in the jungle, so that now I can speak with more confidence of my impressions.

**Immediate discouragement — Better aspects.**

I confess I was disappointed, on our first arrival in Gowahati, to find so few native converts, there being only two male members of the church, one of whom had fallen fearfully into sin, so that we had only *one* to take part in our matin prayer meetings, and him a mere boy. The two female members were girls of the school. I need not tell you that those summer months brooded darkly upon our spirits. I could perceive that our associates appeared sad and disheartened, as our enemies (for such we have) sneeringly derided the apparent want of success.

As to myself, my mouth being virtually sealed with regard to the native language, I felt it my privilege to relieve br. D. of the labor in English preaching, that he might give himself wholly to the language and to preaching to the natives; which I continued to do until I began to take a part of the exercises in Assamese; since which time we share the English service alternately. But God did not leave us entirely without his witness, as you are aware that two females were added to our number by baptism, the husband of one of whom, we trust, died a believer in Jesus. We have been strengthened since our return from Sibsagor by the addition to our number of Lucien Hayden from Nowgong as a native preacher, and Bipsu Judson as colporteur. Lucien is a great help to us, as from his maturity and his advantages he is quite a match for the subtle brahmins, and from his dignity of deportment he commands their respect. Bipsu also possesses an excellent spirit, and we hope that after proper training he may make a good preacher; but as he is but just released from the printing office, to the service of which he was taken from being a *slave* boy, he of course has enjoyed very little opportunity for education. He is placed under my supervision

and instruction, and Lucien and Apinta, the other assistant, under br. Danforth. When we are at home we each devote an hour a day to their instruction, br. D. in doctrinal theology and I in the New Testament. We regard it as of the first importance that these young brethren, who we hope by the blessing of God are to be our future preachers and pastors, be properly instructed in connection with their efforts in preaching.

**Beginnings of missionary labor—Magnitude of the field.**

Thus you see we have work fitted to our hands, and we are encouraged to put forth our efforts with new fidelity and zeal. As to myself I could not of course be expected to do much at present in direct missionary work. From the time of our arrival to the first of June we were chiefly occupied in getting settled and in sickness, after which I was enabled to give my attention chiefly to study till the last of August, when we went out on our jungle tour, after our return from which we soon left for Sibsagor. Since our return to Gowahati we have been chiefly occupied in preparations for travel, and in travelling in the jungle. From these circumstances I have enjoyed less opportunity for study of the language than I had expected. But the little that I was enabled to study while on ship board has always been a source of satisfaction, and an assistance, ever since my arrival in the country. As I have directed all my attention in study to direct preparation for preaching, I have become somewhat familiar with the language of religion. I have commenced preaching and praying in Assamese, and while travelling with the assistants I have tried to tell the story of the cross and to point out the only way of salvation. In endeavoring to learn the language I try to act on the principle that not merely *studying*, nor merely *talking*, is the surest method of success, but the two combined.

— I do not see how a field of labor could be more important than this. There is not another place in all Assam



where so large a population is collected together as in this city. Here are daily crowds of people from all the surrounding country, and we can at any time go out and find a congregation. The country around Gowahati through which I have travelled opens also a vast field filled with numberless villages, where the people are mainly simple-hearted and live by cultivating the soil. When we went out, about six weeks since, the people had just commenced harvesting their rice. The immense fields of ripened grain that stretched far among the villages doubly impressed the mind with the painful thought, "Truly the harvest is great and the laborers are few." And as we went from place to place and every where, on all sides, as far as the eye could reach, beheld villages — villages — villages, — and then looked upon our own scanty number, one passage of Scripture at least lay with impressive weight upon our minds,—“What are these among so many?” “What are these among so many!”—I cannot tell you what struggles sometimes agonize the soul, as if to break through the bounds of human possibility,—to break through the barrier of a foreign language, and through the more formidable barrier of ignorant, stupid, blinded and prejudiced minds, and force into their very souls the light and saving power of divine truth. But alas! though the Samson spirit sometimes arise, yet we find that Samson's strength is far from us, and that we are only worms, such as are crushed before the moth, if left to ourselves. These defences of idolatry are impregnable to human power; and yet it is certain they are doomed to give way. But it is hard for us to go round this spiritual Jericho and simply blow the gospel trumpet, and wait for some invisible energy to give success to our undertaking. How prone we are to wish to bring some terrible battering rams of our own to bear upon these glazed and massive walls; and ere we can make one circuit we often impatiently inquire in our hearts, “What is the use of all this

blowing of rams' horns, especially when it is so hard to make any noise? What good will it do to keep telling the story of the cross in this foreign and difficult language? And when will the walls begin to give way?” Yet I firmly believe the time must come when these strongholds shall give way; for this ark of the Lord which we bear,—the word of truth wherein is the hiding of the Divine presence and power,—must at length prevail. And though our feet will often be weary, and our hearts often sad, and tears of impatience often course down our cheeks, as we gaze on the strong defences before us,—yea, though we may be gathered to our graves and others follow to take our places, yet some one will see that glorious day when the crumbling masses of opposition shall lie low.

I am not certain that any in our own land can quite appreciate the feelings of the missionary as he goes from village to village to make known to the heathen the way of salvation. I am not sure that they can know the precise nature of those feelings that *force* him to lift up his heart in earnest prayer as he walks by the way, or enters their villages and endeavors to interest the people upon the great subject of the soul's salvation. It is here, if anywhere, that human agency looks meagre, and the heart is made to cry, “O God! incline them to hear—arouse their minds—soften their prejudices,—alarm their consciences—and help us to speak to them in love—and hold up our faltering faith!”

Reception by the people—Encounter with a brahmin.

We meet with almost every variety of reception. Sometimes they will be so busy about their work that they will beg you to go away; at another time they try to divert attention to something secular; at another you meet a company of attentive hearers. I might mention many incidents as examples. I will allude to one.

I went one day with the assistants a few miles from our tents to a market



which is held twice a week at certain places. Here we found several hundred people gathered together from the surrounding villages. We went about among them and distributed books and tracts to all who could read, after which I said to Lucien, "Let us go a little aside, out of the crowd and rabble, and preach to the people who may gather around us." We did as proposed, and were soon surrounded by a large company of people.

Among them was an old brahmin of the class called "bhokots,"—a class who have given themselves up to religion and live entirely by begging, and whose right to live upon the charities of the people none deny. He had a string of a kind of beads about his neck, which was the badge of his holy order, and the sign of his sacred character, and in his hand he had a little fife. He made his way through the crowd and approaching me began to pipe. In half a minute he stopped, and stepping up to me said, "Give!"—about after the manner of a rude boy who should say, "Hand over!"

I said to him, "Why should I give to you? You are not lame, nor blind, nor a leper." Whereupon he stepped forward still nearer, and with an impertinent air said, "Why don't you give?" I replied that I had not come to give them money, but to give books and to make known the true religion.

He then assumed an air of *authority*, and looking me boldly in the face exclaimed, "What business have you here?" I replied very mildly, "I am here to make known the true religion." He then repeated the same question a second and third time, "What business have you here!" I then asked him, "Who are you?" He replied, "I am a member of God! therefore I have a right to ask and it is your duty to give."

"Ah!" said I, "you are a brahmin, are you?" for they claim to be members of God and to have sprung from his head.

"Yes," said he, "I am a brahmin, a member of God! Your things are not your own; they are God's, therefore I have a claim upon them."

"Ah!" said I, "now I understand your character. You are one of those who live upon other people's property and practise extortion upon the poor. It is true, all things are God's, but what he has committed to one man another man has no right to interfere with. What he has given *me* is not *yours*; and as to your being a limb, a member, of God, I know that you are a great sinner and he will bring you to punishment."

He then attempted to appear very learned, and to make his defence by quoting sanscrit from the Shasters, and as I, of course, could not understand him, and knowing his design, I replied to him in English, a very effectual way to make them ashamed of their vanity. As he looked rather blank, "What!" said I, "don't you understand English! Then it seems you have not gotten *all* knowledge yet." "No, Sahib," said he, as the whole company laughed at his awkward position. "What!" said I, "a member of God, and have not all knowledge!" I then endeavored to show him that he was a poor wretched sinner, and that instead of his being what he supposed himself to be, the wrath of God was resting upon him. Still, he disputed with great spirit and self-confidence, and as I could not well understand all he said, I told Lucien to address him, telling the old man that what I wished to say, he could say better in Assamese than I could. Lucien commenced with him by showing that the scriptures in which he trusted were not of God, but full of errors, inconsistencies and contradictions, and that the deities in which they trusted were according to their shasters sinners of the grossest character; that their religion furnished no atonement and that by it there could be no salvation.

The brahmin subdued by the story of the cross.

The old man disputed very fiercely and occupied a great share of the time; but as one proof after another was adduced he began to change his tone, and presently turning to me said, "I wish to go now; I have a great way to get home."



"But wait a few minutes," said I, "and you shall hear how you can obtain salvation." From shame the old man staid and listened, at first occasionally interrupting, but finally became quiet.

Lucien then proceeded to lay before him the only way of salvation, which he did very happily. As he followed the history of our blessed Saviour from the throne of heaven to the manger and thence through his holy life, and delineated his Godlike character and related some of his miracles of mercy, I saw that the old man's attention began to be deeply enlisted, his knitted brow was relaxed and his countenance placid. But when the nature of the great atonement for sin was unfolded and the sufferings of Christ which he endured voluntarily for guilty sinners; as he was led through the scenes of the Saviour's nailing to the cross, of his death, in which he took upon his own body the sins of the whole world, and his resurrection, in which his divine power was displayed, I saw the tears start from the old man's eyes; and as the necessity of repentance and faith in this great atonement was set home, he wept, and tears filled the eyes of many also in the listening company around. The old man was quite broken. He apologized to me for his rudeness and acknowledged that the doctrine was good.

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TELLOOCHOO.

LETTER FROM MR. JEWETT.

Tokens of Divine favor at Nellore.

Sungam, Jan. 9, 1852.—Br. Day and myself have commenced a missionary tour among the numerous villages on the Oodigherry road. We enter upon this work in confident expectation that our labor will not be in vain in the Lord. We have already, since the year came in, experienced tokens of the divine favor which ought not to pass unrecorded.

We set apart the first Monday in the year as a day of fasting and prayer for the conversion of the world, and requested the native Christians to unite with us. There was also a man present from the

vicinity of Ungola, eighty miles distant. He professes to be an inquirer,—says he received portions of Scripture which had been brought there from Nellore by some of the villagers. Being convinced that the Hindoo religion is false, he has broken caste and prays to the God of heaven. He may be one whom the Lord hath chosen to be a light to his countrymen. Several of the boarding scholars seem to be impressed with a sense of their need of salvation. Some of them seem to love the place of secret prayer, and we hope they are taught by the divine Spirit.

Forsaking all for Christ.

Sing, a young man of high caste, who has been employed by us at different times, and who has been constantly with us for several months past, has been the subject of special prayer. On the first Monday of the year he prayed publicly with the native Christians. On the following day his relatives came, weeping and entreating him to return home with them. He asked them if he had committed theft or murder, that they should thus weep and lament. He told them plainly that he must seek the salvation of his soul and entreated them to go with him in the way to heaven. Having tried, without success, to persuade his wife, mother and brother, to break off from idolatry, he determined at all hazards to become a follower of Christ. His wife left him and returned to her father's house. His brother threatened to kill him. That he might for a season escape the violence of his relatives, he asked leave to go with us on our missionary tour as a tent pitcher.

On the morning of the 7th he set off with the native assistants for Sungam. As there was danger of his being pursued by those of his caste I accompanied them, with some suffering from the heat of the sun, which is withering to foreigners after eight or nine o'clock in the morning. Being weary with our journey we sat down under a tree and took breakfast. As I saw Sing eat with the native Christians I was filled with emotions of anxious joy; for by that act the



chain of caste was forever broken. We all kneeled down and returned thanks to God for the victory. We had much profitable conversation on the way. "Well, Sing," said I, "when were you satisfied beyond all doubt that Christ is the only Saviour and Christianity the only religion?"

"More than six months ago."

"Now that you have broken caste, your friends will all forsake you as an apostate from their caste and religion. You do not anticipate any more trouble from them, do you?"

"Sir, there are many of the same caste in every village near Nellore. They will consider me a constant disgrace to them, and hence may be induced to seek my life."

I cautioned him against trusting in the sacrifices he had made, or in anything short of a change of heart and a holy life as the ground of hope that Christ had forgiven his sins; and tried to encourage him to follow in the footsteps of the noble company of martyrs and confessors, who, fearing God, feared not the wrath of man.

The hearts of opposers softened.

We halted at Doovoor about noon, intending to pursue our journey in the evening. Before we were ready to start, Sing's mother, brother and other relatives came up. They said that Sing was indebted for money borrowed at the time of his marriage, that a lawsuit was to be brought against him, and if he did not pay he must be cast into prison. I quietly reminded them that we were under British law, which would scrutinize their action and defend the innocent; that surely he could not pay borrowed money (only fifteen dollars) if he were imprisoned. I reminded them also that he had broken caste in order that he might seek the salvation of his soul, and urged them to forsake idolatry and go with him to heaven. They all became softened. The brother begged me to forgive all his offences against me. The mother wept freely. In the most plaintive manner she said, "Sing is no longer

my child; I deliver him up to you." I gave them a supper. Sing gave them a present of three rupees and a handkerchief, and then they took leave and returned to Nellore. I thought, Surely Esau's heart has been softened in answer to prayer.

## GERMANY.

### LETTER FROM REV. F. WEGNER.

#### Persecutions in Mecklenburg.

The following letters addressed to Mr. Oncken, by whom translations were forwarded, will throw some further light on the state of things in various parts of Germany,—the encouragements that invite and the obstacles that repel our brethren in their ministry. The Grand Duchy of Mecklenburg-Schwerin, where the writers are laboring, was among the first to begin the recent career of intolerance on which greater sovereignties have since entered.

Ludwigslust, Feb. 27, 1852. — Some time ago it was my pleasing office to inform you that our prospects with regard to religious liberty in Mecklenburg were brightening. My assertion was founded on the promise of the government that a constitution as Baptists should be granted us. As, however, the aspect of things has since then entirely changed, I with deep regret recall my words.

#### Conversion of a "freethinker."

It was in accordance with a wish of the brethren at Eldena, that I spent Lord's day the 22d inst. with them, and baptized the wife of our venerable friend B. A young lady, Miss K., who had requested us to inform her when a baptism would take place, was present at the ordinance. She is the daughter of an officer in the customs. Half a year ago this person was a Freigeist (freethinker), such as there are at present alas! thousands in our country, who deny the existence of God and the Saviour, of eternal life and eternal perdition. The last spark of religious faith had been almost extinguished in Miss K. by intercourse with intellectual but unbelieving friends. Her first salutary impressions with regard to divine things were from conversations with br. T., to whom she had avowed her infidelity, and whose words of remonstrance and admonition



became spirit and life to her. As she was unacquainted with any other of our brethren, and had never attended our services, I visited her, and was much gratified by her childlike reception of the truth as it is in Jesus. When she came to Eldena shortly afterwards, to be present at the baptism of br. B.'s wife, she communicated to me that she had found peace in believing, and desired to be examined and baptized as soon as possible.

**A meeting broken up — Arrests.**

On Sabbath morning the 22d inst., a meeting was held at br. W.'s house at which thirty to forty persons were present. In the afternoon a similar service was held, but which passed off less peaceably. We had already commenced by prayer and praise, and I was about to give out my text, when suddenly the door of the apartment was thrown open, and several soldiers and a *gensd'armes* rudely entered. The *gensd'armes* held in his hand a paper from the magistrate of the Grabow circuit, authorizing him to dissolve our meeting. My first impulse was to continue the address, but when our enemies began to use violence I at once desisted and said, "Dear friends and brethren, we may not employ force in opposition to the powers that be. Let us now quietly return to our houses." The congregation then dispersed, amid the hootings and shouts of the mob in the streets. I went with several friends to br. B.'s house to remain there until the following morning.

At seven in the evening a report reached us that br. T. and Miss K. (who had escaped to another house) had been taken prisoners, and a quarter of an hour later we heard the tramping of soldiers approach our asylum. Soon they entered the room we were in and inquired whether there were any strangers present. All were silent. Then turning to me they asked my name, and on learning it to be Wegner, from Ludwigs-lust, they declared me to be their prisoner. I wished to produce my passport, but remonstrance was vain. I was

escorted to a public house where our two friends were already in confinement. Here we were guarded by *gensd'armes*, and the profane language we were compelled to listen to made us almost long for the solitude of the dungeon that awaited us. On Monday morning we were asked whether we preferred to ride or walk to Grabow, which is several miles distant. As the night had been cold I advised my companions to walk; besides, we should have had ourselves to defray the expense of a carriage. But our dear brethren, who had found some means of access to the room we were in, no sooner heard a carriage mentioned than they hastened to procure one for us, and we soon after parted from them with tears of joy and sorrow and took our seats in the carriage, two soldiers with loaded muskets being seated behind us. During our journey they asked us to explain to them the difference between our faith and that of the Lutherans, which I endeavored to do, with frequent reference to the Scriptures. An eager interest gradually took the place of idle curiosity in their manner, and during the remainder of the way they treated us very civilly.

**Examination of the prisoners.**

At eleven o'clock A. M. we reached Grabow, and descending from the carriage at the gates of the city walked to the town hall, where we were delivered up by our escort to the authorities. The chief officer, however, being absent, we were at once conducted to the jail, our pockets searched in the presence of the soldiers, and every thing, even the little money we had with us, was taken away. Then we were led each into a separate cell and the heavy bolts turned upon us. We had not been here long before we were again led out and taken to an office of the judicial court, where br. T. and Miss K. underwent an examination that lasted three quarters of an hour. They had been arrested for having entered Mecklenburg without a passport, although they are Prussians, and as soon as they could legitimize themselves, that is, pro-



cure the necessary credentials, they were dismissed with an injunction never to attend a Baptist meeting in Mecklenburg again. I was next summoned to appear, and a multitude of questions relative to the object of my journey to Eldena were put to me. I was asked whether any person besides myself had preached yesterday, and whether I had preached and baptized on my own motion or at the instigation of any one else.

Qu. — Did any one assist you at the baptism?

Ans.—No.

Qu. — Why did you not quit Eldena as soon as you had performed the act of baptism?

Ans. — Because it is against my conscience to travel unnecessarily on the Sabbath.

Here the examination ended, and I was remanded to prison until my next citation.

#### Prison experiences—Their sentences.

The jailer, at the command of the officer who had examined me, took me to a cell where there were two culprits, one accused of theft and fighting, the other of some minor offence. The cell was barely large enough to hold three persons, the walls were high and thick, and a feeble light was admitted by a small skylight. A narrow board reaching from one wall to the other served both as chair and table. The bed consisted of a thinly filled straw sack that did not shield me from the damp of the floor. Cleanliness was out of the question, as prisoners are admitted in any condition, and it was necessary in order to keep off the cold to retain every article of clothing during my imprisonment. The fare was of such a description that a strong healthy man might exist on it, but my weak health would not admit of my taking much. We received our food through a small trap-door in the wall, and as we had no candle we were obliged to *feel* for our supper. But I experienced that even amidst such inconveniences it is possible to have sweet communion with God, and as I lay on my miserable pallet,

unable to close my eyes, I remembered that the apostle Paul was confined with his feet in the stocks, and that even our adorable Saviour said, The Son of Man hath not where to lay his head; and the contemplation of sufferings infinitely greater made me forget my own.

Before I was again summoned to the presence of the chief officer brn. B., F., V. and W. had been examined and their evidence found fully to agree with mine. Sentence was at length pronounced on me to this effect: That, as I had been the chief instigator of the baptismal act, and had held an anabaptist meeting, I should be imprisoned for eight days, receiving only bread and water every alternate day. Brn. F., V., B. and W. have been sentenced to eight days of milder imprisonment and to pay one half of the expenses connected with our examination, while I am to defray the other half. Brethren, pray for us and aid us by your counsel and action.

#### Fresh sentences—Right of marriage denied.

Brn. V. and F., who since the above took place had gone to a neighboring village to speak and pray with the people, have in consequence been sentenced to three days' imprisonment. With respect to our marriages, we have been informed that neither will the clergy marry us, nor are we permitted to have the ceremony performed by our own ministers. Br. D. must therefore give up his present situation because he cannot be married. The minister of state has advised him to emigrate to America with his bride, and the Upper Church Councillor has told him that he will do all in his power to prevent his settling here.

#### LETTER FROM REV. J. SICK.

The following letter, from Kletzin, near Welmar, dated Feb. 17, relates additional instances of the severity with which the Mecklenburg authorities restrict dissenting movements. The originals both of this and the preceding are published in the March number of the *Missionsblatt*, edited by Mr. Oncken, at Hamburg.

#### Spiritual prosperity.

On Christmas day we had a tea meeting at Kletzin, not exclusively for the



church, but also for such of the congregation as felt sufficiently interested to be present. We had agreed to give brief addresses, and thus the evening passed in prayer and singing and speaking of Him whom our souls love. Our gracious Lord shed rich blessings upon us, and streams of living water flowed. I must not omit to mention that we had determined a week before our meeting to entreat the Lord in private richly to dwell among us, for we all needed to be roused from the spiritual coldness and torpor that had crept over us of late. Thanks be to our Father in Jesus Christ, that we felt where the want lay. Spirit and life were awakened in us, and even many of the strangers present were so affected that they have since then, notwithstanding the derision of those around them, made no attempt to conceal the impressions they received.

On their return home several of these friends sent me pressing invitations to preach at their several villages. Br. Kleppe and myself therefore applied to the ministry for permission to preach, which was granted on condition that we would admit no strangers to our services; but we could send none away who applied for admission; on the contrary we were willing, most willing, to warn them of the destruction that would inevitably follow a course of sin and rebellion against God. With gratitude we may also record that God has not left our imperfect labors unowned. Three persons have applied for admission to the church. Two of these have long sought and now found the Saviour to their own and our great joy; the third candidate for baptism is my dear wife. Unaided, I feel incapable of thanking the Lord worthily for his incomprehensible mercy and goodness. Join with me, therefore, in presenting the incense of gratitude at his footstool. Several of the meetings we held were crowded to excess, and those who could not find room within the house listened at the windows.

*Persecution of two children.*

At Brühl br. Kleppe held a meeting at the house of a Christian friend named R.,

and sr. T. from Neuhaß invited two persons to attend, who, however, did not come. Br. K. and myself also embraced every opportunity of inviting the villagers to be present. We escaped unpunished, but sr. T. has been imprisoned six days for giving the above-named invitations. A short time ago she was imprisoned one day for not permitting her children to learn the Lutheran Catechism. The notary who examined her wished to keep her shawl to pay the costs. While our sister (a widow) was detained in prison, her two younger children, a boy twelve and a girl ten years of age, were detained for a whole day at school to compel them if possible to learn the catechism, and were threatened with being thrown into a cellar if they did not yield, but hitherto they have remained steadfast. The superintendent has authorized the schoolmaster to punish the children, and this plan was adopted from the ninth to the twelfth of February, but without success. The guardian of the children provided them each with a catechism and sent them to school, where, as they still refuse to learn, they were not only beaten with a stick but the master struck them with his hand in the face. Their guardian continued nevertheless to send them to school, driving them out of the house, and frequently scarcely leaving them time to take their dinner. He also pulled the boy by the hair and struck his face, so that the children are quite intimidated and will not leave their mother's side. A short time ago I asked the little girl why she would not learn the catechism. She replied, "Because I do not believe what it says, that is, that the clergyman can forgive my sins." I must also add that these children are very well behaved and have never before incurred punishment at school. They seem to be seeking the Lord. The boy especially prays often and earnestly, and his mother has often found him in retired places on his knees. Their mother has been fined and a part of her furniture confiscated to cover the costs which she has refused to pay. Should all attempts



to force the children to learn the catechism prove fruitless, they are to be taken from their mother and committed to strangers. They are also prohibited to go beyond their own village, that they may have no opportunity of intercourse with us. Now, my dear brother, this teaches us to pray, and do you pray with us, that these young friends may not become the victims of Satan's devices.

**Vigilance of the clergy—Fines for administering the ordinances.**

Our dear sister R., at whose house the meeting was held, who was an authorized nurse, has been deprived of the privilege of following this business. Every thing we do or say is reported to the government by pastor Plass, who acts as a spy upon us. It is in consequence of his vigilance that the brethren T., K. and myself were called to account for admitting non-members to our meetings, and for having had the Lord's Supper at my house. For the latter offence I have been fined one hundred dollars, and the other brethren each four dollars and to pay the law-expenses. We now wish to apply to the Grand Duke for remission of these fines and for protection for the children. But above all, remember us in your intercessions at the throne of grace!

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### GREECE.

#### LETTER FROM MR. ARNOLD.

Athens, Feb. 6th, 1852.—My Greek service has been uninterrupted from its beginning here. The largest number in attendance at any time is seventeen. Among these are some who were most active in exciting the last persecution of Dr. King. Hitherto they have behaved quietly and listened with attention: what their ultimate intentions are we must leave to the future to determine. We can hardly expect to enjoy very long the quiet which has hitherto been our portion. But though men rage, the Lord reigns and shall reign forever; and this shall quiet us more than all else can disquiet us. I have two inquirers who come to me twice

a week for private religious instruction and conversation. One of them appears particularly encouraging. Both are students in the Gymnasium here from C.

We are well and happy. I wish to express this last with emphasis. I have enough to do, and all missionary work. On this account, while I miss many social and religious privileges enjoyed in Corfu, I am much happier here than there.

Of Kynegos, whose expulsion from Zante under circumstances of violence and personal danger will be remembered, Mr. Arnold writes:

With some faults common to his countrymen generally, and others more peculiar to himself, I regard him as a brother in the Lord and a fellow helper of the truth. He was lately exposed to personal danger again for the truth's sake. A young man who has been in the habit of reading the Scriptures with him, and of attending my service, was so turned against him by the representations of some Zantiote gentlemen here, who profess great zeal for orthodoxy, that he fell upon him one morning as he entered the house of his mother, and gave him a severe blow on the head with some household weapon which came first to hand, and when br. K. seized him and held him fast, he bit him in the hand and arm so that he still bears the marks of his teeth. The police, hearing the noise, came to the rescue; and the young man would have been punished as he deserved, had not brn. K. and S. interceded for him and obtained his release. He now seems very sorry for what he did, and very indignant against those who by their malicious slanders instigated him to the act.

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#### Trial and sentence of Dr. King.

In the ensuing communication a clear statement is given of the action taken against the Rev. Dr. King, Missionary of the American Board, whose persecutions have naturally excited general public attention.

Athens, April 6.—My last letter was written on the 6th ult., the day after the trial and sentence of Dr. King. He went to prison a few days after; and after having made his appeal to the Areopagus, he was permitted to occupy a room at the



police office instead of the common prison for felons. Before his term of imprisonment had expired, however, he was taken ill, and was then permitted to go to his own house where he has remained till now. His appeal was argued before the Areopagus on Monday, the 22d ult., in a very able manner on the part of the appellant's counsel, consisting of six of the most eminent lawyers of Athens. Only two of them, however, spoke. The condemnatory sentence against which Dr. K. appealed was founded on two articles of the penal law, one of which is directed against those "who attack by contemptuous scoffs and malevolent expressions the religion of the Greek Church, or any other religion tolerated in the kingdom." The other article is directed against those "who utter principles, opinions and sentiments subversive of all religion and morality." The specific charges under the first article, as presented in the sentence of the lower court, only amounted in fact to this,—that Dr. K. had *disputed* certain articles of faith held by the Greek Church. The charge of using "contemptuous scoffs" (περιφρονητικῶν χλευασμῶν) was in fact dropped from the sentence, and only the milder one of using "malevolent (or hostile) expressions" (ὀνυμενῶν ἐκφρασεῶν) was retained. In regard to the latter article no specification whatever was made in the sentence, but only the indefinite statement that Dr. K. "by the *general tenor* of his preaching expressed principles, opinions and sentiments contrary to the foundations of religion and morality."

#### Grounds of defence.

The chief grounds on which his counsel based their defence were the following: That the lower court had exceeded its powers, by putting Dr. King on trial for the violation of the latter article, which the Areopagus had already, on the previous appeal, declared not to be applicable in the case; that the re-introduction of that article could not be justified on the ground that new evidence had appeared against Dr. K. since that decision of the Superior Court,—for, first, such was *not the fact*, and secondly, had such been

the fact, then Dr. K. would have been amenable to a new action *ab initio*; that the former article was not intended to prohibit *discussion* and *comparison* of different religious beliefs, as was manifest from its not being limited to the Greek Church, but extended also to all other *tolerated religions*; that the very principle of toleration implied the liberty to discuss religious differences; and indeed that it was a part of a man's religion to explain wherein he regarded his own as true and by consequence others as false; that Dr. King's offence amounted only, by the very terms of his sentence, to the *denial* of certain doctrines of the Greek Church, and could not be justly characterized as "malevolent expressions;" that as to the latter article said to have been violated, admitting the legality of its re-introduction by the lower court, it could not apply to Dr. K., because it was evidently directed against blasphemers and atheists; because it was self-contradictory to charge Dr. K., under one of these articles, with being a zealous religious propagandist, and under the other, with being an enemy of all religion; and in fine, that Dr. K. could be made out to be a person dangerous to the public morals only on the arrogant and absurd ground, that whoever was not of the Greek Church must necessarily be irreligious and immoral. These were the chief grounds of the defence, in reply to which very little was said by the king's attorney; so little, indeed, and so indifferently, that I inferred an understanding between him and the court to reverse the sentence, and I left the court room much more sanguine in respect to the favorable issue of the appeal than I was when I entered.

#### The sentence confirmed—Its injustice.

On Thursday, the 25th, I was surprised to learn, on going to the court room, that an unfavorable sentence had just been pronounced,—that the sentence of the lower court had been confirmed, with only this modification, that the latter article of the penal law was again declared to be inapplicable to the case of Dr. K. Thus while the court took away one



half, and that the stronger half, of the justificatory grounds of the sentence, they confirmed the sentence itself *in toto*. Dr. K. immediately entered his protest against this unjust decision in the name of the United States government, whose consular agent he is, and sent this protest to the minister of foreign affairs. He is allowed fourteen days to make his preparations to leave the country. This period will expire tomorrow. Dr. K. will remain in his house until a police force comes to remove him from it. It may be that the government will interfere, by giving secret orders to the police to take no action in the case, but I hardly expect so much lenity as this. And even if it should be so, Dr. K.'s position will be a very uncomfortable one, not knowing from day to day but he may be required to leave at the shortest notice.

This sentence of Dr. King seems to us so unjust that we have thought it right to address a memorial to our government on the subject, stating the principal points on which we think he has been unjustly treated. Rev. Mr. Hill kindly consented to draw up this memorial, which will be sent to-morrow through our minister in London. It is signed by Mr. Hill, Mr. Buel, Mr. Baird, and myself. We have done this entirely independent of Dr. K., and even without his knowledge. If nothing can be done to redress the wrong done in this case, we have none of us any guaranty for our rights, our liberty or our safety. If a few evil-disposed men conspire together to come to my house on Sunday at the time of my service, and to make such a disturbance as to require the interference of the police; and then I am to be called to account for this, tried, sentenced, imprisoned and banished, as a punishment for being so annoyed, then we are not living under the protection of law, but at the mercy of a mob. Yet this is just Dr. King's case. Just such a preconcerted tumult took place at his house on Sunday the 23d of March, 1851. He succeeded in dispersing the populace by hoisting the United States flag; and now this very occurrence is brought against him to

prove him a disturber of the public peace, and the ringleaders of that disturbance are the witnesses against him. If the calling in question an article of faith professed by the Greek Church is to be treated as a penal offence, then let the article of the Greek constitution which proclaims the toleration of all religions be blotted out. If a man is not free to utter in his own house his religious principles, in the hearing of those who choose to come and hear him, then let that other article of the constitution be blotted out, which declares that every man's house is inviolable. Observe, that no charge is brought against Dr. King for *proselytism*, the thing expressly prohibited in the constitution of Greece. Observe, that during the period embraced in the indictment (the years 1850 and 1851,) his preaching has been confined to his own house. Observe, that the Roman Catholic priests are not prohibited from preaching in their churches, here in Athens, and elsewhere in Greece, in the Greek language.

Public opinion—Causes of the present intolerance.

The Greek press, with the exception of the "Age," the principal organ of the persecuting party, have not undertaken to justify this proceeding. Several leading papers have spoken strongly against it. One of them puts the question thus "Has Dr. King, by his preaching and expounding the Scriptures in his own house, agreeably to the doctrines of the church of which he is a minister, transgressed the limits of that toleration proclaimed by the constitution? In our conscience we believe he has not." The same paper asks, "Might not a little more impartiality, not to say severity, on the part of the presiding judge, have repressed the tumultuous vociferations of the mob?"

No,—it was not to gratify public opinion here, that Dr. King was tried, convicted and banished. I believe it was rather a part of that extensive plan of tyranny which lately banished the Scottish missionaries from Pesth, which a few weeks ago drove the Polish refugees from



Athens, which on the very day of Dr. King's committal to prison expelled the Italian refugees from this country, and which has lately done and is now doing, in different parts of Europe, so many like things to oppress those who are known or suspected to entertain the religious principles of Protestants or the political principles of republicans. We believe there is a power behind the throne, even, at whose suggestion, if not dictation, these things are done. However this may be, it is evident that those in power here just now are not backward to engage in such measures. Ever since that late act, by which the Patriarchate of Constantinople acknowledged the independence of the Greek Church,—thus virtually assuming that it had *no right* to its independence before, and actually leaving it less independent than before—new courage has been given to the enemies of religious liberty, and they have undertaken bolder measures. But we do not believe that their triumph will be complete, or, if it should seem complete, that it will be lasting. We still labor on in hope, determined to work while the day lasts. And we hope it will yet last a great while. For this we trust there will be more fervent prayer than ever at this time. If the Lord *at this time* send deliverance and disappoint the enemies of the truth, a great and effectual door may be opened here, in spite of the many adversaries. We hear rumors that we are to be the next victims; but hitherto our services go on as usual, without interruption or annoyance. "Brethren, pray for us, that the word of the Lord may have free course and be glorified; and that we may be delivered from unreasonable and wicked men."

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LETTER FROM MR. KYNEGOS.

Mr. Arnold forwards a translation of a letter from Kynegos addressed "to the Baptist Christians of America," and also some extracts from his journal. The length of these documents seems to call for their abridgment, and we therefore select only such passages as are of the most general interest.

You have heard how many persecutions I have suffered, and the steadfast-

ness with which, by divine grace, I have been enabled to endure them. I ~~choose~~ to obey God who is able to torment both soul and body, rather than those ungodly men who are able only to torment the body; and they have tormented me in various ways. Now, however, since the Lord has been pleased to preserve me in life and safety, and to pass through the year 1851 without meeting with any untoward event, and to enter upon the year 1852 with the same faith in that Lord who was offered on the cross to save sinful and rebellious man;—I have resolved, as in duty bound, to write to you, to give you a more particular account of myself.

I do this because I am well assured that you are interested in knowing whether the work of the Lord is advancing here, where, according to the testimony of "the People's Journal," the religion of Christ has assumed the form of a heathen system. See what the above-named paper says in its 196th number:

"We find fault with other sects because they send preachers of their doctrine to the east, to Turkey and Greece. But why do we not ourselves send preachers? By the express command of the Lord the apostles and disciples went about the world, teaching the word of God. Why do we not imitate these great teachers of Christianity, these noble preachers of the gospel? The gospel has not been preached in all the world; or, if it has been preached, it has been preached in a corrupted form. The gospel must be preached to all the world, and after that, according to the infallible word of Jesus, the end of the world will come. Why then do we not obey this great and essential command of the Lord, but remain idle and spend our time in trifling disputes about the anise and the cummin,—whether it is lawful to eat with unwashed hands, or whether it is necessary to make a pilgrimage to Jerusalem.

"Truly, the Lord has no followers more zealous than we, so far as professions are concerned, but profession is all the tribute we pay him. We are the rock on which fell the seed that withered because it had



no moisture. Certain outward forms declare that we are Christians; but neither our heads nor our hearts are truly Christian."

To such a place, then, where the people are shown to be Christians only by certain external forms,—that is, where they profess that they believe in God, but by their works deny him,—have I come to take up my abode and to disseminate the truth of the gospel.

As the Greeks boast not a little that their ancestors were the only men to whom wisdom belonged of old, and that they alone communicated the light of science to all the rest of Europe; so they boast likewise that their ancestors received the only true form of the Christian religion. And this their religion consists, according to the confession of the *afore-said journal*, in certain external forms.

The Greeks, moreover, as they are forward to show their self-complacency in boasting of the great knowledge and wisdom of their ancestors; so they are no less forward to show their jealousy of the slightest attack on their established religion.

From these things it is manifest that great obstacles are to be encountered by the preacher who undertakes to proclaim the true religion of Christ to such boastful men. Hence also such a preacher needs to have, in addition to the other qualifications for his office, great prudence.

Mr. Kynegos gives some account of conversations with different classes of persons, a more vivid notion of which will be gained from the extracts that follow from his journal, and of the three young men alluded to by Mr. Arnold. After alluding to the fact that the persecution in Zante was followed by the addition of three young men to their number, so that "instead of gaining anything, Satan lost ground," he concludes:

At the present time we Greek Baptists are seven in number, and through us the truth of the gospel will be disseminated here. Of this number one is now in your country, two are in Smyrna, two here, one in Patras, and the youngest and most recently baptized of us all, in Zante. It has happened to us as it happened to the apostles and other Christians at the mar-

tyrdom of Stephen. Then all the disciples were scattered abroad in consequence of the great persecution, except the apostles. But this, instead of a cause of harm, only became the occasion of their bearing more fruit. Because "they which were scattered abroad went everywhere preaching the word." (Acts viii, 1—4.) I hope it will be the same with us who are scattered on account of our faith. May the Lord enable us to disseminate the word of God through all Greece.

These things I write unto you, my beloved brethren, beseeching you to "pray always, with all prayer and supplication in the Spirit for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel" to my fellow countrymen.

#### EXTRACTS FROM MR. K.'S JOURNAL.

Oct. 20, 1851.—This morning I paid a visit to my friend the priest, and had much religious conversation with him. He now begins to think of putting off his sacerdotal dress and protesting against the errors of the Greek church: but he will not do this either here or in Zante, because he is afraid of persecution. He says that as soon as he finishes the studies of this year he shall leave for Zante, and go thence to Malta.

Nov. 3.—About ten o'clock this morning I went to visit the mother of young R. P. with whom I read the Scriptures regularly. After the usual salutations she said to me: "This morning my son came and told me that yesterday afternoon he went with two of his fellow countrymen to hear the discourse of your friend the American and was very much pleased. He told me moreover that one of his companions was displeased, because he understood the preacher to say that we must not confess to the priests but to God alone. My son told me that he had quite a dispute with this man, telling him, in the first place, that the sermon did not touch upon that subject at all; and in the second place, if the preacher had said this he would only have wasted



gospel truth; for Christ did not tell us to confess to a priest, who, after he has heard our sins one by one, goes about telling them in the companies which he frequents. I told him," she added, "You have answered very well, my child; for it is not a good thing to confess our sins to a fellow creature, who himself is guilty of the same and has the same need of confession." This woman often converses with her husband upon religion, and tells him we ought to pray only to Christ, because he alone has all power in heaven and earth. She also tells him many other things for which he calls her an unbeliever and says that God sends the fever upon her as a punishment.

#### SHAWANOE MISSION.

##### LETTER FROM MISS MORSE.

*Mortality among the Delawares—The darkness of paganism.*

Briggsvale, Jan. 28, 1852. — The "angel of death has spread his wing" over our people, and many a heathen soul, within a few months, has been called to test the efficacy of his religion in gaining for him a world of happiness beyond the boundary of time. We often read and hear of the simple and pure faith of the Indian in the Great Spirit, as something which may supply the absence of a knowledge of the gospel; but, ah! there is in it no power to renovate the heart,—no power to control the life. "It were better to pause," says one writer, "before we disturb their pious trust, to introduce a more complicated but less pure faith." This does better for the rounding of a period than for fact.

"He was a juggler and did not believe on Christ, so he cannot go to heaven," remarked one of the girls to me the other day, on hearing of the death of one of that class of Delawares. "It is too late to repent now," said another, thoughtfully. No death occurs but the children speak feelingly of the prospect of eternal gloom that opens before the unbeliever, in contrast with the everlasting joy which is the portion of such as believe the

Our kind Preserver has rebuked the destroyer for our sakes, for though surrounded by the ravages of death, we, as a family, have been mercifully preserved, no case of sickness, of serious moment, having occurred in our circle of Indian children.

##### Briggsvale school.

Our school in its essential features, continues as when I last wrote. We have been able to secure more uniform attendance the past year than in any preceding, though not to the degree we desire. The class of girls between the ages of eight and thirteen gives us much pleasure, not only in relation to intellectual advancement, but also in the correctness of every-day demeanor. A desire to do right is apparent, and when they fail in any respect they are evidently ill at ease until forgiveness is sought and obtained.

This, to us, is the more pleasing for being the reverse of dispositions formerly manifested by the same girls. We read in this an indication of a better state of heart. Prayer has become a uniform practice. Morning and evening they retire by themselves to engage in this exercise. The larger girls also pray with the smaller ones in an appropriate and touching manner. How much is to be attributed to the force of education we are not able to judge, but the performance of these duties being entirely voluntary and continued for more than a year and a half, it would seem that there must be a divine and gracious influence prompting and guiding their young hearts in the path of peace.

Very few adult Delawares have been reached directly or indirectly by education. Especially is this true of the females. Consequently we are the more solicitous to retain the girls until their characters are matured under the influence of Christian principles, that when they go from us to take part in the duties of active life, they may shed around them a healthful and saving moral influence, thus doing much to elevate the mass. Each year our conviction deep-



ens, that Indian youth possess natural ability to go as far in intellectual pursuits as their neighbors of fairer skin. Suitable *opportunity* is unquestionably the only thing wanting.

The apparatus, so kindly furnished, has been of great service in fixing in the mind principles which otherwise would have been dimly, if at all, perceived. The orrery is of unfailing interest in school. I have sometimes misplaced the planets and satellites for the purpose of testing the children's knowledge, which has led, in every instance, to a correct arrangement of the parts.

The study of the Scriptures apparently takes a deeper hold upon the minds of the children than hitherto. Maps of Palestine and central countries mentioned in the bible, together with an Illustrated Bible, have added materially to the interest with which the study of the Word of God has been pursued.

We have in reading, 25; arithmetic, 17; writing, 15; composition, 15; geography, 15; and the whole school are

taught, orally, various miscellaneous subjects.

Out of school hours the scholars attend to work adapted to their years. The girls make and repair their own and the boys' garments, so far as time will permit. They use the needle with much skill and neatness. Fine needle-work, especially, is executed with admirable taste. One girl, the present term, has nearly completed a steel purse for her father, he furnishing the materials.

My recital of the every-day affairs of our school may be tedious, but indeed these *little* things, combined, are the *sum* of all my duties. And were I to wait until I could inform you of some *great* thing done by me, I fear I should never write more. Month after month and year after year, I go on, hoping to *aid* in fastening some right principles in young minds, or induce some of these prairie children to love and praise the Lord Jesus thus uniting their hosannas with those in the temple, whose joyful praise he accepted in the days of his earthly sojourn.

## MISCELLANY.

### GEOGRAPHICAL DISCOVERIES IN SOUTH AFRICA.

In the summer of 1849 Rev. David Livingston, of the London Missionary Society, penetrated into a region further to the north from the Cape than any Europeans had hitherto done. He discovered a great lake, of which the natives had had much to say, and broad rivers opening a passage into the interior of the continent, and a new field of missionary effort.\* The field of this exploration may be traced on the map,—Kuruman, formerly the advanced post of the mission, being situated in lat. 27° 20' S.—Kolobeng, more recently founded by Mr. Livingston, is about 200 miles to the

northward, and from this point, with much labor and difficulty, he crossed the desert and reached the lake Ngami, the northeastern extremity of which is in lat. 20° 20' S. and about 24° E. longitude.

In the spring of 1850 he set out on a second expedition, with a view to follow up his discoveries, but was turned back by the prevalence of marsh fever and of a venomous insect. Still bent on further exploration he set out for the third time early in last year, and succeeded in pressing still deeper into the heart of "that undiscovered country." Deviating from his former track he went nearly due north, crossing several large salt pans,—then through a hard, flat country with many springs in limestone,—and again through an excessively dry tract,

\* For some account of this expedition, see *Magazine*, vol. xxx, p. 182.



where he struck a small river, and was guided to the river Chobe, in lat.  $18^{\circ} 20'$  S. He remained there about two months. The people, a most savage race, treated him kindly and “would have been delighted,” he observes, “had we been able to remain with them permanently. Such was my intention when I left Kolobeng.” But though postponed, a mission to these people is not, we trust, a purpose to be abandoned. The account which Mr. Livingston has furnished of the country and the people, and of the dangers to which they are exposed from the slave trade, is of unusual interest.

“The country itself was so totally different from anything I could have anticipated, I felt convinced that two years alone in it are required for the successful commencement of a mission. It is for hundreds of miles intersected with numerous rivers and branches of rivers coming out of these, and returning into them again: these are flanked with large reedy, boggy tracts of country. Where trees abound, if not on an island, the tsetse [a venomous insect] exists; indeed, we seemed to have reached the limits of wagon travelling. We proceeded on horseback about one hundred miles farther than the place where the wagons stood, to see the Sesheke, or river of the Borotse. It is from three hundred to five hundred yards broad, and at the end of a remarkably dry season had a very large volume of water in it. The waves lifted the canoes and made them roll beautifully, and brought back old scenes to my remembrance. The town of Sesheke is on the opposite shore; the river itself, as near as we could ascertain by both instruments,  $17^{\circ} 28'$  South. It overflows the country periodically for fifteen miles out, contains a waterfall, called Moriatunya (smoke sounds), the spray of which can be seen ten or fifteen miles off. The river of the Bashukolompo is about eighty yards wide, and when it falls into the Sesheke it is called Zambesi. There are numerous rivers reported to connect the two, and all along the rivers there exists a dense population of a strong black race. That country abounds in corn and honey, and they show much more ingenuity in iron work, basket work, and pottery, than any of the people south of them.

While Mr. Livingston was pressing northward, another traveller, as appears

by a letter in a late number of the *London Record*, starting from the borders of Namaqualand, penetrated the desert in a more northwesterly direction. The journey was a toilsome one, through a wilderness of bushes and thorns impassable by wagons. The company saddled their oxen and succeeded in reaching the country of the Ovampos (“really, a charming tribe of negroes,” the writer observes,) in lat.  $17^{\circ} 57'$  S., lon.  $16^{\circ} 45'$  E., having explored about 500 miles in entirely new country. The journey seems to have been merely one of adventure, but the careless remark is uttered, “a posse of missionaries are about to follow my route.”

#### “STREAMS IN THE DESERT.”

The *Friend of India* publishes the following statement of facts, which may well excite grateful surprise, contrasting so broadly with the usual course of things in Hindostan.

About one hundred and forty miles north-west from Burdwan, or about three hundred in the same direction from Calcutta, is a singular people called the Coles. Hitherto they have possessed scarcely the rudiments of civilized existence, but on the other hand they have been exempt from the bondage of caste. For ten years eight German missionaries have been laboring among them, in the depth of jungles known to few besides Major Hannington. These missionaries have never published a report, they have not appealed to the public, their very existence is scarcely known, but they have baptized two hundred converts, and are instructing *thousands*, (we speak advisedly,) thousands of inquirers. They seem to have found their way to the hearts and the confidence of the natives among whom they labor; and they are changing the nature, character and habits of perhaps the bravest, poorest, and the most ignorant race in these regions; and in all human probability, a few years will see a swarm of native missionaries, educated and civilized, issue from the jungles of Bancoorah.



## AMERICAN BAPTIST MISSIONARY UNION.

### RECENT INTELLIGENCE.

#### Latest from Rangoon.

From Dr. Dawson, dated Maulmain, Feb. 8, gives information of the progress of the war between the English and the Burmans, states the supposed policy of the East Indian Government.

7.—Yesterday the steamer Phleg arrived from Rangoon, bringing intelligence down to the 5th inst. A few days before, the Fire Queen steamer reached the mouth of Rangoon river with orders for Com. Lambert. The government, it seems, has resolved to make every effort to preserve peace. Report I believe correctly, that the terms are: 1. the immediate payment of a sum of 1000 rupees, for the injuries and losses suffered by Captains Shepard and Lewis; 2. that the King of Burmah, according to the treaty of Yandaboo, give a British resident at the court. If these conditions were at once agreed with, a special commissioner would be appointed to arrange the remaining details.

Proceeding up the river in tow of the steamers, the Fox was greeted with fire from the stockades. Both returned it with tremendous effect. When the firing ceased, the Fox advanced and anchored at the lower margin of the Hastings sand. Next day a flag of truce, went up and delivered the governor general's letter. The viceroy replied that he would not treat with the commodore;

the governor general had announced his intention to send a special commissioner to negotiate, he inferred that the British government was displeased with the commodore's proceedings; he would listen to no functionary with all proper attributes.

It is very evident that the Burmese Government has taken mortal offence at the commodore's act in seizing the king's treasure. Before war had been officially proclaimed. The Burman officers call it simply an act of robbery. Nor is it peculiar to India, it is said, at all times with this bold stroke of their impetuous nature to revenge the insult of-

ferred to his officers. Ordering away, too, all the foreigners in Rangoon upon a notice of two hours, at the risk of losing property to the amount of several lacs of rupees, was another measure that did not meet with entire approval. While, however, there are stamped on the face of these proceedings palpable marks of precipitancy, there can be no doubt that the gallant commodore acted from the purest motives, and sought, according to his best judgment, to secure the object entrusted to his management. That he would wantonly provoke the "bitterest foe," none acquainted with his frank and excellent disposition can for a moment believe. He undoubtedly thought that his task demanded measures of extraordinary vigor; and the course he has now pursued would have received, many years ago, the applause of the British nation. The commodore has left Rangoon river for Bassein, much dispirited, it is said, at the perplexing condition in which he finds himself.

The steam frigate *Hermes* is stationed off the mouth of the Rangoon river, in charge of the captured Burman vessel, and a blockade is still enforced. The Bassein river is in a similar state of blockade by the brig *Serpent*, and likewise the Salween, above Maulmain, by the steamer *Proserpine*. Thus the whole seacoast of Burmah Proper is now guarded by a line of armed vessels. Maulmain has recently been strengthened by an additional company of European artillery, and a wing of 400 men of the 18th Royal Irish Regiment, under apprehension of an attack by the Burmese forces at Martaban. Maulmain has been in a state of considerable excitement. It is astonishing with what avidity these reports are believed by persons who ought to know more of the Burman character. The Burmans will do no such thing as attack the English at this place. Rangoon, in case of war, will be most vigorously defended, because of the existence there of their most venerated shrine, the Dagong pagoda.

Further information from Rangoon verifies a rumor that the old town has been



reduced to ashes. Along the river front and covering a distance of more than a mile and a half, a new stockade has been erected. On the northeastern frontier the Burman Government is said to have considerable trouble with the independent Shan chiefs, who are reported to be marching an army on the capital. This needs confirmation.

War was declared against Burmah on the 15th Feb. Dr. Dawson writes on the 23d:

An army of 40,000 men is to be thrown into the country without loss of time. This force, it is supposed, will march in two or three divisions, by different routes, to effect a junction at Prome. They will then push straight up to the gates of the golden city and dictate terms to the king in person. It is the intention of this movement to cut off all the lower provinces from connection with the capital, in the hope of thus saving immense bloodshed. The dismemberment of the empire is contemplated. The ancient Peguan kingdom—all to the south of the latitude of Prome—will fall into the hands of the East India Company, leaving Burmah as she was before the conquests of Alompra. Could this be effected without fighting, it would be an unmixed blessing to millions,—Talings, Burmans and Karens,—whose only inheritance from time immemorial has been oppression and cruelty. It is good for us to know that the Lord reigns.

#### Tavoy.

Mr. Thomas writes, Jan. 27, that he has been, in company with Mr. Cross, to visit all the Karen churches in the Mergui province, and attend the meeting of the association at Ongpong. The tour was one of great interest, and was incidentally valuable as aiding him to gain a more perfect command of the language, which, though he has become able to do some preaching, is not yet familiar enough to admit of his using it with entire ease. In the Association, he says, "there were represented, by delegates and letters, seventeen Karen churches, one Burman and one Salong church. There the native Christians met, mingled their greetings and their songs of praise, and joined in spirited discussions on those subjects most intimately connected with the interest of the Redeemer's kingdom in these provinces. In all their exercises nothing but

a spirit of love and harmony was manifest." A full account of the proceedings will be published hereafter. Mr. T., accompanied only by some Karen assistants, was to start the following day on a visit to Mata and the surrounding region.

#### Arracan.

Mr. Knapp, under dates of Jan. 15 and Feb. 24, gives an account of a visit to the Kemee jungle, taking with him the two Kemee boys under his care at Akyah. He was there about a month. The people he found as madly engaged in feasting and drinking as ever, and indisposed to receive or heed religious instruction. But he had the privilege of baptizing a Khyen woman, who heard the truth last year and is steadfast in her faith. He also succeeded in getting ten Kemee boys to return with him. By securing an influence over the young, he hopes to effect something for that degraded tribe.

#### Hongkong.

Mr. Johnson furnishes a very interesting account of a visit to the out-station of Tung Chiu on Jan. 3—5. On a former occasion Mrs. J. had accompanied him, but the circumstance caused so much excitement that it was deemed inadvisable to repeat the experiment. The magistrates had been to inquire into the matter, and the purposes of the school. They examined the school books, manual of doctrine and portions of Scripture, copies of which they took away with them. They expressed their approval of them and assured the assistant that the school should be protected. The services on the Sabbath were crowded, and the audience listened to sermons by the native preachers and Mr. J. with fixed attention.

#### France.

That which we have greatly feared in reference to this mission seems to be imminent. By a decree of March 26, the President has reenacted articles 291, 292 and 294 of the penal code, and articles, 1, 2, and 3 of the law of April 10, 1834. These prohibit any meeting of more than twenty persons for any purpose, political, literary or religious, without license by the government revocable at any time. No association can evade the decree by dividing into smaller ones, as such division is disregarded by the law. No person can open his house for even an



authorized meeting, without license. And all persons, parties or accessories to the forming, or assembling, of unauthorized meetings, are subject to fine and imprisonment. The churches are thus placed at the mercy of the police; the police are moved by the minister at Paris; the minister is the mere agent of the President; and the President is in close league with the Romish clergy. There are indications that this decree will not be a dead letter. "Nothing of this kind," says Mr. Willard, "nor of any other, happens or can happen without the permission of the Almighty, and all things are at his disposal. This is a wonderfully consoling thought. But the torments, vexations and losses of the persecuted saints are of a less consoling character so far as the flesh is concerned.—In the plenitude of your blessings and liberties, think of and pray for us."

#### DEATH OF REV. H. M. CAMPBELL.

The Arracan mission has been bereaved of a missionary who had but just begun his work, with the fairest promise of usefulness. The Rev. HARVEY MONTGOMERY CAMPBELL died at Kyouk Phyoo on the 22d of February last, in the 29th year of his age. His disease was the cholera, which attacked him on his passage from Akyab where he had been spending a few days with his family. He was then recovering from a severe cold contracted in a tour to Ramree and Cheduba, and his cough excited some solicitude in the minds of his friends;—but a more irresistible enemy was approaching. He left Akyab on the night of the 20th. Before morning he was taken with the milder symptoms of the disease, which increased in violence the next day. There was no physician on board the boat. Efforts were fruitlessly made for his relief. He gradually sunk till his arrival at Kyouk Phyoo, which was about 5 P. M. Dr. Kearney, civil surgeon at that station, and another physician, were immediately in attendance, and nothing that medical skill or friendly sympathy could do for the arresting of the disease or the alleviation of his sufferings was left untried. But his system was too far exhausted to rally, and on Sunday, the 22d, he breathed his last.

At first Mr. Campbell entertained no apprehension of a fatal result, but on the afternoon of the 21st became sensible of

his danger. Toward the last, from pain and exhaustion he said little, though he was throughout evidently conscious, recognizing those about him and responding rationally to whatever questions were asked. Once, with some difficulty, he said, "The law of death is abolished." And again in a firmer tone, addressing Mrs. C., "Put your trust in Jesus; he will take care of you." The kindness and unwearied attention of the physicians, and of the residents generally, who from the time of his arrival manifested the most quick and hearty sympathy for him and his afflicted family, are gratefully mentioned.

Mr. Campbell was born at Lebanon, Madison county, N. Y., June 8, 1823, and at the time of his departure from this country was a resident of Salina, Mich. He was hopefully converted in the tenth year of his age, and two years later united with the Baptist church in his native town. His collegiate and theological course was pursued at Madison University, completed in 1848. He was ordained in the summer of 1849, and in October of the same year sailed for Arracan. He arrived at Akyab in the following March, and in November removed to Kyouk Phyoo, his abode till his sudden and lamented decease. Having acquired a good knowledge of the language he was just fairly embarked in his work, to which he was earnestly devoted, and for which he showed excellent qualifications. He wanted only that familiarity with the native character, which a longer experience would have imparted, to take a high place as a Burman missionary.

#### LETTERS FROM MISSIONARIES.

##### Arracan.

H. M. CAMPBELL, Jan. 22.—L. INGALLS, Dec. 2, 5, 25, Jan. 24, 26, Feb. 25 (2).—H. E. KNAPP, Nov. 26, 28, Jan. 15—Feb. 24.—C. C. MOORE, Oct. 21, Nov. 25, Dec. 23, 24.

##### Sandoway.

MISSION, Oct. 30, Nov. 6.—E. L. ABBOTT, Sept. 30, Nov. 23.—J. S. BRECHER, Sept. 30, Nov. 18.—H. L. VAN METER, Dec. 3, Jan. 6, Feb. 15—25; Mrs. V. M., Dec. 20.

##### Maulmain.

BUR. MISSION, Sept. 30, Nov. 24, Dec. 22, Jan. 21, Feb. 23.—T. S. RANNEY, Oct. 27, Nov. 22 (2), Dec. 20, Jan. 11, 21, Feb. 3, 21, 23.—L. STILSON, Nov. 24, Jan. 7.—J. WADE, Oct. 20.—KAREN MISSION, Nov. 24, Dec. 18.—N. HARRIS, Jan. 14.—W. MOORE, Dec. 23.—J. H. VINTON, Nov. 5, 18, Dec. 22.

##### Rangoon.

E. KINCAID, Nov. 13, 23, Dec. 22, Jan. 14, 29, Feb. 6, 15—23.—J. DAWSON, Oct. 18, Nov. 23, Dec. 24, Jan. 2, 13, 21, Feb. 7.



## Tavoy.

O. BENNETT, Oct. 30, Nov. 23, Dec. 18—31, Feb. 8; Mrs. B., Jan. 7.—E. B. CROSS, Jan. 23.—F. MASON, Sept. 29, Dec. 26, Jan. 6; Mrs. M., Sept. 23, Oct. 31.—B. C. THOMAS, Jan. 27.

## Mergui.

STATION, Aug. 27, Oct. 15,—D. L. BRATTON, Sept. 15, 30, Jan. 24.—J. BENJAMIN, Sept. 30, Oct. 26.

## Siam.

MISSION, Oct. 1, Dec. 11, 12.—W. ASHMORE, Oct. 8, 4, Dec. 29, Jan. 7, Feb. 12, 13.—Mrs. S. S. JONES, Oct. 4, Dec. 30.—Miss H. H. MORSE, Nov. 22, Jan. 9, Feb. 13.

## Hongkong.

MISSION, Jan. 23.—W. DEAN, Nov. 21, Dec. 23, Jan. 23, Feb. 14, 26.—J. JOHNSON, Jan. 3.

## Ningpo.

MISSION, Nov. 3.—J. GODDARD, Oct. 27, Jan. 12.—D. J. MACGOWAN, Nov. 5, Dec. 17.

## Assam.

MISSION, Sept. 30, Oct. 30, Nov. 13, 20, 24, Dec. 20.—N. BROWN, Nov. 22, Jan. 21, Feb. 19; Mrs. B., Feb. 20,—O. T. CUTTER, Nov. 24, Dec. 18, 24, Feb. 21.—S. M. WHITING, Nov. 13, Dec. 15.—M. BRONSON, Nov. 10, 20, Dec. 19, Jan. 10.—I. J. STODDARD, Nov. 18, Jan. 15, Feb. 24.—A. H. DANFORTH, Nov. 26, Jan. 29.—W. WARD, Jan. 26.—L. D. HAYDEN, Nov. 27.

## Teloogoos.

S. S. DAY, Feb. 4, 6, March 11.—L. JEWETT, Dec. 11, 14, Jan. 9.

## France.

E. WILLARD, Jan. 19, 20, Feb. 23, 24, April 15.—T. T. DEVAN, Jan. 1, 21, Feb. 4, March 18.

## Germany.

J. G. ONCKEN, Jan. 8, 9, 29, March 9, 10, 16, April 1 (2), 2.—I. A. GULZAU, Jan. 14.—G. W. LEHMANN, March 16.

## Greece.

A. N. ARNOLD, Jan. 17, Feb. 6 (2), March, 6 (2), April 6.—R. F. BUEL, Dec. 31, March 7; Mrs. B., Jan. 17.—Mrs. H. E. DICKSON, Dec. 18.

## Cherokees.

E. JONES, Jan. 8, 10, Feb. 7, 10, 14, March 2, 13, 21.—H. UPHAM, Dec. 12.—W. P. UPHAM, Jan. 15, Feb. 5, 11, 23, 24, March 13.

## Shawanoes.

F. BARKER, Jan. 20, Feb. 2, 15.—Miss E. S. MORSE, Jan. 18, 28.—J. G. PRATT, Jan. 20, Feb. 6.

## Ottawas.

L. SLATER, March 15.

## Ojibwas.

A. BINGHAM, Dec. 31, April 3.

## DONATIONS.

## RECEIVED IN APRIL, 1852.

## Maine.

Wiscasset, John Sylvester 5.00

## New Hampshire.

Hanover, ch. 8.00

## Vermont.

Bartonville, Mrs. Lucy Lake 5.00

## Massachusetts.

Framingham, ch. 5; Savoy, 1st ch. 3; Barre, ch. 1; Female Benev. Soc. 8; Mansfield, ch. and soc. 2; Lynn, Jona. Bacheller 300; Boston, Bowdoin Sq. ch. Board of Benev. Operations 50; Baldwin Pl. Y. Men's Bible Class, for ed. of Mah Me in Maulmain Normal Sch., 25; S. Milford, Mrs. J. Scammell 2; Lawrence, a friend to missions 5; Marblehead, ch. 15; Saugus, Mrs. J. D. Lawrence 4; South Scituate, J. Collamore, 20; Uroton, ch. 19.80; Attleboro', Mrs. J. Daggett 1; Framingham, Abner Haven 5; Hanover, a friend 5; Cummington, ch. 5; 475.30

## Connecticut.

Suffield, Young Ladies of Conn. Literary Ins. (of which 10 is for sup. of S. M. Parker in Maulmain Normal Sch.) 15; Easton, ch. 48; 63.00

## New York.

Newport, S. School 10; Rev W. Brown, to sup. a native preacher under direction of Rev. M. Bronson, 40; Bramin's Corner, two friends 2; Gouverneur, ch. mon. coll. 25; 77.00  
New York, Amity st. ch., per G. N. Bleecker tr., 1100.00  
Black River Asso., Adams ch. 12.10  
Adams Village, ch., per Rev. H. A. Smith agt., 10.00  
East Castle Creek, ch. 4.75; Italy Hollow, ch. 8; Rev. C. E. Parks 3; N. York, Rev. C. E. Fuller, 14; a little boy in Stanton st. Sab. School 8; Charleston, a "widow's mite" 1; Vesper, ch. 6; 84.75  
Washington Union Asso., Glen's Falls, ch. 19.25; Fort Edward, 5; Galesville, 21.20; Salem, 4.67; Granville, 50; Hartford, 48.29; Adamsville, 5; Dutchess Asso., Amenia, ch. 31.81; Saratoga Asso., Moreau, ch. 2.50; Schuylerville, ch. 16.25; to constitute Rev. James B. Pratt and Rev. J. B. Drummond L. M., per Rev. O. Dodge, agt., 203.97  
Hudson River North Asso., Albany, Ezekiel McIntosh, to cons. Mrs. Caroline C. McIntosh L. M., per Rev. O. D. agt., 100.00  
1,537.83

## New Jersey.

Imlaystown, Miss A. Cox 5; Rahway, Rev. W. H. Wines, 7; Morristown, ch. 14; 28.00  
Hightstown, ch. per Rev. J. F. Wilcox agt., 67.00  
99.00

## Pennsylvania.

Elk Creek, M. Tyrrel 2; Lewisburg University, Soc. for Inquiry 24; Willsboro', Mrs. W. Boche 10; Lower Dublin, Rev. R. Lewis 4; T. W. Lewis 1; Mrs. R. Miles 50 cts.; Ridley ch. 15; Clearfield Asso, collec. 6.77; Gethsemena ch. 5.31, st. Pleasant, ch. 2.92; Philadelphia, 2d ch., Geo. F. Lee, to cons. himself L. M., 100, per Rev. J. F. Wilcox agt.; Phila. Miss M. J. Wilcox 1; 172.50

## Ohio.

Union, ch. 1; L. T. 10; Quincy, ch. 75 cts.; Lost Creek, ch., W. C. Knight 50 cts.; J. Palmer 50 cts.; W. Hance 25 cts.; Akron, ch. 12; L. M. Baldwin 2; Bath, ch., O. Perry 10; 37.00

## Indiana.

Huntington, ch. mon. col. 15.00

## Illinois.

McLean Asso. 5.50  
Brimfield, Rev. L. Atkinson 12.50  
18.00

## Michigan.

Napoleon, ch. 8.00

## Wisconsin.

Delavan, T. W. Martin 5.00

2,342.62

## Legacy.

Estate of Josiah Hovey late of Cambridge, Mass. 370.00  
2,812.62

## Boxes of Clothing, &amp;c.

New London, Conn., Mrs. H. E. Thompson, box of medicines for Thos. L. Ranney 63.00  
Philadelphia, Pa., one box, contents unknown, for Rev. H. L. Van Meter.



## MISSIONARY MAGAZINE.

Vol. XXXII.

JULY, 1852.

No. 7.

## AMERICAN BAPTIST MISSIONARY UNION.

## PROCEEDINGS OF THE BOARD.

PITTSBURGH, *May* 18, 1852.

THE Board of Managers of the American Baptist Missionary Union held its thirty-eighth annual meeting in the city of Pittsburgh, Pa., on Tuesday, May 18, 1852, at 10 o'clock, A. M.

The Chairman of the Board being absent, the Secretary called the Board to order, and the Rev. Elisha Tucker, D. D., of Ill., was appointed Chairman *pro tem*.

The meeting was commenced with prayer by Rev. H. G. Weston, of Ill.

The roll of the Board was then called, and the following members answered to their names:—

*Ministers.*

C. P. SHELDON,  
EDWARD LATHEOP,  
M. J. RHEES,  
A. D. GILLETTE,  
L. B. ALLEN,  
ORRIN DODGE,

*Ministers.*

H. G. WESTON,  
THOMAS WINTER,  
S. B. PAGE,  
E. G. ROBINSON,  
ELISHA TUCKER,  
MARVIN ALLEN,

*Ministers.*

D. B. CHENEY,  
HEMAN LINCOLN.

*Laymen.*

THOMAS WATSON,  
JOHN P. CROZER.

Letters accounting for absence from the meeting, were received and read, from Rev. F. Wayland, D. D., Rev. J. S. Eaton, Rev. J. N. Granger, Rev. R. Turnbull, D. D., Rev. W. R. Williams, D. D., Rev. Levi Tucker, D. D., and George James, Esq.



A season of prayer was then observed, seeking the presence of Holy Spirit during our meetings, and God's blessing upon the Union the Board, and the Missions. Rev. R. C. Mills, of Mass., Rev. S. Bailey, D. D., of Ohio, and Rev. G. J. Johnson, of Iowa, led in devotional exercises.

The Chairman then addressed the Board.

The times of meeting were fixed at 9, A. M., and 2½ and 7½, P. M. and of adjournment at 12, M., and 5, P. M.

Rev. Messrs. S. Williams, J. R. Downer, A. D. Gillette, S. Peck, D. D., and E. Bright, Jr., were appointed a committee to make arrangements for devotional exercises and public missionary meetings to be held during the week.

The Treasurer, R. E. Eddy, Esq., read his annual report, showing expenditure, during the year ending March 31, 1852, of \$102,958. and the receipt, during the same period, of \$102,611.94, exclusive of grants made by the United States Government and coördinate Societies.

The report of the Auditing Committee, Messrs. Charles D. Gould and Joshua Loring, was read.

The reports were laid on the table.

A part of the Annual Report of the Executive Committee was read by Rev. E. Bright, Jr., Corresponding Secretary for the Home Department.

Adjourned till 2½ o'clock, P. M. Prayer by Rev. E. Galusha, N. Y.

#### TUESDAY AFTERNOON, 2½ o'clock

The Board met. Prayer by Rev. W. Shadrach, of Pa.

The reading of the Annual Report was resumed by Rev. S. Peck, D. D., Corresponding Secretary for the Foreign Department.

The Annual Report, with that of the Treasurer and Auditing Committee, was referred to the following committees.

*On Obituaries.*—S. F. Smith, O. Dodge, J. T. Seeley, L. Churton, J. M. Courtney.

*On Finances.*—A. M. Beebee, J. M. Linnard, J. P. Crozer, S. C. Gate, J. R. Osgood.

*On Publications.*—J. Stevens, M. Allen, J. Estep, J. C. Foster, D. Chollar.

*On Agencies.*—L. B. Allen, C. W. Houghton, W. V. Wilson, J. Tolman, P. C. Dayfoot.

*On Burman and Karen Missions.*—S. Bailey, A. D. Gillette, S. Osgood, A. P. Mason, E. T. Hiscox.

*On Siam and China Missions.*—E. Lathrop, S. B. Page, R. Mills, H. C. Fish, G. J. Johnson.



*On Assam and Teloo goo Missions.*—M. B. Anderson, W. Shadrach, A. K. Bell, J. D. Cole, L. G. Leonard.

*On European Missions.*—S. S. Cutting, D. B. Cheney, E. Galusha, G. W. Samson, J. F. Wilcox.

*On Bassa Mission.*—C. P. Sheldon, T. G. Lamb, J. C. Stockbridge, H. Eastman, D. Barrel.

*On Indian Missions.*—T. Winter, S. W. Adams, H. Miller, S. Tucker, J. Girdwood.

Rev. S. Peck, D. D., Foreign Secretary, read a paper from the Executive Committee, on "The principles on which the Executive Committee conduct the European Missions," which was referred to the Committee on European Missions.

A paper on the "Reöpening of Burmah" was also read by the Foreign Secretary, and was referred to the Committee on Burman and Karen Missions.

Rev. E. Bright, Jr., Home Secretary, read a paper on the "Expenditures for 1852-3," which was referred to a special committee.

E. G. Robinson, T. Wattson, S. D. Phelps, E. Dodge, and S. R. Kelley, were appointed the committee.

The Committee on Arrangements for meetings during the session, reported in part, recommending that the services this evening consist of a statement connected with missions, by the Foreign Secretary, and addresses by Rev. S. Bailey, D. D., of Ohio, Rev. L. Lafleur, of the Grand Ligne Mission, Canada East, Rev. H. G. Weston, of Ill., and Prof. M. B. Anderson, of N. Y.

Adjourned till 7½ o'clock, P. M. Prayer by Rev. J. Girdwood, of Mass.

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TUESDAY EVENING, 7½ o'clock.

The Board met. The exercises of the evening were conducted in accordance with the report of the Committee of Arrangements, made this afternoon.

The meeting was opened with singing, and prayer by Rev. J. Ballard, of N. Y.

The Foreign Secretary made a brief statement of the missions, and read some interesting extracts from letters of missionaries.

Addresses were also made by Rev. S. Bailey, D. D., of Ohio; Rev. L. Lafleur, of Grand Ligne, C. E.; and Prof. M. B. Anderson, of N. Y.

The Committee of Arrangements reported further, that a prayer meeting would be held to-morrow morning at 8 o'clock, and that in the evening addresses would be made by returned missionaries.

Adjourned till 9 o'clock to-morrow morning. Doxology, and benediction by the Chairman.



WEDNESDAY MORNING, *May 19.*

The Board met at 9 o'clock, A. M., and the meeting was opened with prayer by Rev. J. N. Brown, of Pa.

The minutes of yesterday's proceedings were read and approved.

The committees not being prepared to report, a short season was spent in devotional services. Rev. J. B. Jeter, D. D., of Mo., and Rev. D. B. Cheney, of O., led in prayer.

The Committee on Publications reported through Rev. J. Stevens, chairman.

The report was adopted, and ordered to be printed.

## REPORT.

The committee on publications beg leave to submit the following as their report :

Fill the mind, and keep it filled, with that which is adapted to enlist the sympathies of the heart, and you move the whole man. Let, at the same time, the subject be one which commends itself to the sublimest reason, and involves the highest interests,—one which, simple and grand, is adapted at the first apprehension, to fill the soul, and at the same time, as it is contemplated and pursued, swells in magnitude and is continually unfolding itself in new aspects, and presenting new scenes,—one which is the direct out-flow of infinite wisdom and infinite love, securing the highest possible good of every human soul throughout the whole range of its being, and at the same time links indissolubly with all the truly valuable interests of time, irrespective of God and eternity, and it will not only move the whole man, but will become a permanently controlling element of his being. Such is the cause of Foreign Missions—Missions to the heathen. The Infinite One, who knows what is in man, and who gave his life in order to secure the salvation of men, for the purpose at once of accomplishing the great object, and of enlisting his followers in the work, gave the brief and summary command, Preach the gospel to every creature—proclaim the good news of salvation to all to whom it is news—who have never heard it—the heathen. Plainly the work of Foreign Missions is the work to the prosecution of which the Saviour has specifically and emphatically called his followers, till it shall be fully accomplished. The command thus given, and, connected with it, these two simple truths, that without the gospel men are lost, while, with it, those who believe shall be saved, form the basis of the whole proceeding. The soul of the susceptible and obedient disciple is at once filled with the grandeur of the work, and fired with ardor for its accomplishment. So it was with the apostles; so it has been with the pioneers in every great missionary movement from their day to the present. But while the fundamental principles to which we have referred, are enough to fill the mind at the outset and rouse to action, yet such is our nature, that activity and energy in the prosecution of the great enterprise cannot be sustained, and new votaries and helpers enlisted, unless these principles are continually kept in view, their various aspects and relations unfolded, and the accompaniments and results of their practical application exhibited. Hence the utility—the necessity even—of essays, arguments, appeals in behalf of the Missionary Cause, and of intelligence, in every form and variety, in regard to the aspects and relations and progress of the missionary work.

The committee cannot but regard our missionary literature, both the product and the nourisher of our Union, and of other kindred institutions in America and Europe, rich, various, interesting and instructive as it is, as one of the most valuable attainments to which we have already reached in the conduct of modern missions. We have our Biographies, Travels, Voyages, Researches, Histories; our Essays, Dis-



courses, Tracts. Every successive year is adding to the treasure. All and each of these issues of the press might furnish suitable topics of remark. Especially, in this connection, might we speak of the periodical religious press generally, and of the weekly religious press particularly, as an instrumentality, to which the cause of Foreign Missions has been and must continue to be very largely indebted. Without its favor, and efficient and emphatic advocacy, the current of missionary feeling and action cannot be expected to move on with that strong and steady flow which is necessary to eminent success. But we need something more specific and single in its aim; we turn, therefore, to speak with special emphasis of the importance of the monthly periodicals of our Union—the *MISSIONARY MAGAZINE* and the *MACE-  
DONIAN*. How can these periodicals be made the instruments of the greatest good? In briefly answering this inquiry we venture to say:—

Let the Executive Committee employ a sufficient amount of the best talent to prepare and arrange the matter of these publications, so that they shall be adapted to impart the clearest views of the missionary work, as to its design, its nature, intrinsic and relative, its claims, and its progress, and adapted also to make the strongest impression. Let suitable arrangements be made for their prompt and regular delivery and transmission from the publishing office to the various points of destination. Then let the District Agents make it a primary and essential part of their work, by direct effort, by securing the coöperation of pastors, Sabbath school superintendents, and all the active friends of missions, and in every practicable mode, to ensure the widest possible distribution. But they must be read as well as printed and circulated, otherwise they are a dead letter. How shall this end be secured? Let our brethren the conductors of the weekly religious press, all, as many of them are accustomed to do, be respectfully and earnestly and urgently invoked to adopt the practice, and to persevere in it when adopted, of giving such a notice or brief sketch of each monthly issue as will stimulate the desire of their perusal. Let every one receiving these periodicals, at once imbue his own mind and heart with the contents of each successive number as it comes to hand; especially, let every one who is in a position to influence others, laymen as well as pastors, make himself so familiar with the entire contents of each successive issue, that he can awaken the desire of the same familiarity in others.

These periodicals when rightly used are the life of the monthly concert. The reading of long passages is not recommended, but, when previously read and digested, they furnish themes and matter for interesting remark; and thus they can be made to awaken joy, to stir sympathy, to kindle zeal, to strengthen purpose, to animate the song, and to give direction and earnestness to the supplication. Let the missionary map be used to throw clearer light upon the printed page; and again let the printed narrative or description transform the map into a scenic representation of all the various countries of the world, teeming with the millions who are groping in darkness.

In fine, let any and all, who would replenish the missionary treasury, instead of making direct naked appeals for money, thereby encountering avarice, exciting prejudice, and inspiring the very general desire to be let alone; let all, we say, who labor in this cause, in the capacity of agents or otherwise, direct their efforts largely to this one point,—to fill the minds of all throughout the entire membership of our churches and congregations, from earliest childhood to advanced age, with the facts and truths and sentiments which lie at the basis of the missionary cause, and which sustain and illustrate the missionary enterprise. Then the pecuniary contribution will come, often spontaneously, always with cheerfulness. In this way, may we hope to approach the consummation, so devoutly to be desired, of a contribution of a quarter or a half of a dollar, or even a dollar, annually, from *every one*, and from the *wealthy* according to the measure of their wealth and the just demands of the cause. In



this way, preëminently, may we hope to make progress towards that condition in which the entire heart of the church shall throb in unison with the heart of Christ, fixed as it is on the sublime purpose of giving the gospel to the world; when all shall stand in their lot, ready to perform their part in the great work, whether to go far away among the heathen, or, remaining at home, to contribute of their means for sustaining those who go.

The committee suggest the inquiry whether the interests of the cause do not call for an additional periodical, especially and exclusively adapted to children and youth. The children of this generation will be the men and women of the next. The sentiments earliest imbibed become the controlling sentiments of mature age.

In regard to the memoir of Dr. Judson, the committee suggest the desirableness that arrangements be made to give it the widest possible circulation.

The Committee on Agencies reported through Rev. L. B. Allen, chairman.

The report was recommitted.

The Committee on Obituaries reported through Rev. S. F. Smith, chairman.

The report was adopted, and ordered to be printed.

#### REPORT.

The committee on obituaries ask leave to report:

God urges us onward in our work by arguments drawn from every source. Life and death press us to our duty. Vacant places in our missionary stations on earth, and places gloriously filled in heaven, speak to us alike, with an eloquence too strong for human language. God speaks, and man is silent.

A brief notice is due to our departed brethren and sisters. As a testimony to the worth of those whom God has early honored, we deem it a privilege to place such a memorial of them among the standing records of the Board.

The Arracan Mission has suffered a double bereavement. Mrs. E. R. KEYES KNAPP died of disease of the heart on the 23d of May last, after a brief illness of only two days. She arrived in March, 1850, and had been in connection with the mission only a little more than a year. The last messenger came unexpectedly, but was welcomed by her with gladness. She was soon ripe for glory, soon gathered. And, having done a little work for the divine Master, it was accepted of her that it was in her heart to build the temple of Jehovah. The mission has lost in her a promising laborer.

Rev. H. M. CAMPBELL, of the same mission, died of cholera on the 22d of February last, after an illness of thirty-six hours. Though connected with the mission but a short time, he had acquired a good knowledge of the Burman, and had entered zealously into the great work which was his chosen employment—the work of preaching the gospel. His early labors encouraged the most cheering hopes. He rests on his sheaves at noon,—a fresh testimony that God is not dependent on human instruments,—and leaves us to trust in Him, who, amid seeming adversity, sits above the clouds, and does all things well.

Mrs. LUCRETIA BROWNSON STILSON, of the Maulmain Burman Mission, died, after a lingering illness, Aug. 14. She had been connected with the Burman Missions since 1838,—a period of thirteen years. She was a faithful assistant in the great work, laboring in the unpretending spheres in which woman is adapted to sow the seeds of Christian influence. Her works praise her.

Rev. WILLIAM T. BIDDLE, appointed to join the Maulmain Karen Mission, died Sept. 16, on the eve of his embarkation. It was a most painful dispensation to a



mission seriously demanding more evangelical labor, and disheartened by so dark a providence. But the event was not without the notice of Him who observes every sparrow that falls to the ground. The bereavement is inscrutable to man; but, beyond a doubt, it is a part of the method by which God, in a manner unknowable to us, is *promoting* the cause of missions. If God had other and higher service for this young laborer, in a brighter world, he is able to provide a substitute for him, to labor among the heathen.

The Siam Mission has been specially bereaved. On the 13th of Sept., 1851, Rev. JOHN TAYLOR JONES, D. D., the founder and chief human stay of the mission, died after a few days' illness. He had been in the service of the missionary Board for twenty years, eighteen of which he had spent in Siam. He had acquired rare skill in the idiomatic forms of the language. Portions of his works are cited with delight by high officials of the nation, as specimens of elegant and finished composition in that tongue. He had translated the whole New Testament, and revised it for a third edition, and commenced the translation of the Old. It was to be hoped that his life might have been spared to complete the work so auspiciously begun, and which no other man living is so well qualified to do. But in that hope we have been disappointed.

Brother Jones was born in Ashby, Mass., graduated at Amherst College, and was baptized, while a theological student at Andover, by Rev. Dr. Malcom. He was a man of singular modesty; but a strong and decided laborer for Jesus Christ. Calm, firm and conscientious, when convinced of truth, nothing could turn him from it. Yet was he mild, urbane and charitable. Though subjected to singular discouragements, he toiled on, often in feebleness and obscurity, with a weak body, but an unconquerable soul. He had won to himself the respect of the whole nation, and laid the disciples there under lasting obligation. Never, probably, will a tried Christian in Siam be comforted by the divine promises, or a dying Christian feel the stay of God's consolations as he passes through the valley of the shadow of death, but he will associate those consolations with the name and the works of brother Jones.

Years ago, Dr. Judson said, "I beg of those who doubt the propriety of missionary undertakings to give us bread and let us alone, and after twenty years they may hear from us again." Those who witnessed the departure of brother Jones from Boston in the year 1831, *have* heard from him again after twenty years. We have heard that the Master has witnessed his work with approbation, and has said to him — "Come up higher."

The voice, which has summoned these brethren and sisters to heaven, summons us to larger efforts, and to strong confidence in himself. The hand that waved over these departing missionaries, inviting them to the crowns of the glorified, waves over us, and points us to the fields, still waiting for the sickle of the reaper.

Adjourned till 2½, P. M. Prayer by Rev. W. Shadrach, of Pa.

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WEDNESDAY AFTERNOON, 2½ o'clock.

The Board met. Prayer by Rev. A. P. Mason, of Mass.

The Committee on Finances reported through A. M. Beebee, Esq., chairman.

The report was recommitted.

The Committee on European Missions reported through Rev. S. S. Cutting, chairman.



The report was adopted, and with the special report on this subject, was ordered to be printed.

#### REPORT.

The committee to whom was referred that part of the annual report which relates to European missions beg leave to report :

That they find the information concerning those missions unusually full, the natural and beneficial result of the more intimate acquaintance with them which was accomplished by the Foreign Secretary's late visit to Europe. They are gratified to find that amid such discouragements as are always incident to the promulgation of the gospel in this sinful world, and amid the special discouragements which spring from the education and habits, and the institutions political and religious, of the people among whom our missionary labors are carried forward, the fruits are such as to vindicate those labors and to call for thanksgiving to God. It is not necessary to repeat in detail the accounts which are furnished in the report ; it is to be hoped and expected that the friends and patrons of this body will carefully peruse that document itself.

The work of evangelization in France, advances slowly, perhaps; but, as it would seem, steadily and surely, and so long as missionary labors are permitted there, it would seem to be our duty to go forward with the work which God has permitted us to begin. The report refers to the importance of strengthening the northern department by associating another missionary with Mr. Willard, and in this suggestion your committee concur. It is never safe or wise to leave a mission in such a state that the sickness or death of a missionary will be likely to put in peril the results of years of arduous toil; and such your committee understand to be the case with regard to the northern department of the French mission, where Mr. Willard already feels the weight of burdens too heavy, and too long borne. Your committee observe with regret that the danger of persecution impends over our mission churches in France, the President having by his decrees revived the laws against meetings of all kinds, attended by over twenty persons, without license from the government. Indeed acts of persecution have already commenced. Commending themselves and their cause to the divine care, your missionaries and their brethren await with solicitude the issue of events.

The portion of the report which refers to Greece is but another confirmation of the justness of their views, who for years have felt that the seed of the word faithfully sown, cannot fail in due time to spring up, and ripen into fruitfulness. The interest which the educated young men of Greece feel in our missionaries,—the deep hold which right views of the spiritual truth of the word God of are gaining over the minds of the people, as manifested during the late trial of Dr. King, — give pledges of a great harvest yet to be reaped. The number and character of the young men who have been already converted and baptized, are God's own gathered first-fruits, giving token of what sheaves shall be brought home, if his people have only faith to labor till the harvest ripens. The late prosecution of Dr. King is understood to threaten our own missionaries likewise, and your committee are happy to know from unofficial sources, that measures have been taken, by private individuals, to secure for the missionaries, from our own government, that just protection which our citizens are permitted to claim in every land.

From Germany come tidings of mingled interest,—tidings that the good work which our missionaries have been permitted to perform these many years, is still blessed with large and happy fruits,—and tidings likewise that the civil authorities, specially in the kingdom of Prussia, have set themselves in opposition against our brethren. It is difficult for us where freedom in religion is absolute and unquestioned, and where this freedom is productive of the best results, to conjecture how it can be,



that intelligent rulers, such as are the king and court of Prussia, can deem it necessary to place obstacles in the way of such labors as are those of Mr. Oncken and his coadjutors. It is impossible to attribute this policy to the love of oppression on the part of those rulers. It is to be accounted for in part by the circumstances of the time, and in part by misapprehensions concerning the character of the Baptists. When the late revolutions swept over Europe, democracy was allied to irreligion. Blasphemy sought to wed itself to liberty. The cause of constitutional governments had fallen into the worst possible hands, and especially in Germany. Under such circumstances it was easy and natural for the king of Prussia, who had manifested every disposition to favor freedom, to see, or think he saw, the necessity of falling back upon reaction as the only pledge of social safety. His judgment was the judgment of a large portion of the people, who, while they desired the growth of freedom, feared anarchy, and fell back upon absolutism as a remedy against riot and disorder. The church, linked with the state, fell even more naturally into the same policy. Its best men were most shocked by the irreligion of democracy, and were filled with the most serious fears of whatever tended in that way.

And at this point precisely the Baptists of Germany have been misapprehended by the civil and ecclesiastical authorities. Their church-government is popular and therefore suspected as tending to evil; their ideas of voluntariness in religion are in direct issue with the claims of a state religion as such, and besides this they have historically, but most unjustly, a bad name. The Anabaptists have been the horror of Europe for three centuries; and of the fanatics who gave rise to this feeling there can be no defence. But the Baptists of our time are by no means the descendants of the fanatics of the Reformation. That period of intense mental activity and freedom gave rise to excesses in many directions, and there is not a branch of Protestantism to which some stain does not attach with equal justice. The only historical connection of the Baptists of our time with the Reformation, is with those martyrs who, receiving with Luther the doctrine of justification by faith and of the supremacy of the word of God, differed from the great Reformer only in affirming that as faith was a personal act, so the profession of it must be, and that the churches of Christ, therefore, like the churches of apostolic times, should be voluntary associations of regenerated persons only. Their lives were pure, and their loyalty to civil authority unquestionable. But persecution was indiscriminating. Under the generic name of Anabaptists, they were put to death by tens of thousands, illustrating, under every form of trial and suffering, martyrdom as intelligent and serene as can be found in the history of the Christian faith. Of precisely such persons are the German Baptists of this day composed. Impurity of life is not tolerated within their communion; they are peaceable subjects, loyal to their king. None were more startled than they by the irreligion of democracy during the late revolutions, or had less sympathy with it. The freedom which they desire is that only which will enable them to worship God according to their interpretation of his word;—the lives they lead are peaceable ones in all godliness and honesty. The growth of their principles is the pledge of social quietness and order.

Your committee regard it as greatly important that measures should be taken to correct the misapprehensions which unquestionably prevail in Europe as to the character and designs of the Baptists. And under this view, they recommend that the Executive Committee be instructed to carry into effect the intimation which they have given, of an address to the king of Prussia. Such an address, fortified so far as practicable by the sanction of our own government, and presented through our national representative at the Prussian court,—a gentleman of the highest intellectual and moral accomplishments, and held in such estimation by the government to which he is accredited,—can hardly fail to gain consideration, and secure some amelioration of the condition of our brethren. Your committee earnestly



desire that this subject may have immediate and very ample attention, and that the prayers of this body may accompany the measure thus recommended.

Your committee will only add in conclusion an expression of their gratification at the appearance of the special paper on the principles on which our European missions are conducted. They recommend that it be published with the proceedings, and they ask for it the consideration of the friends and patrons of the Missionary Union.

#### PRINCIPLES ON WHICH THE EXECUTIVE COMMITTEE CONDUCT THE EUROPEAN MISSIONS.

The attention of the Committee having been specially drawn the past year to the state and claims of the German and French Missions, leading also to a more extended presentation of the same in their annual report, it has appeared to them reasonable and perhaps necessary to announce, briefly, the principles on which in their opinion the missions in Europe are to be conducted.

And 1. The work of the Missionary Union in Europe, is confessedly and by its necessary conditions an *auxiliary* service. We are not principals, but helpers. Our object is to aid Christian men in nominally Christian lands to do their own home work; in familiar phrase, *to help our European brethren to help themselves*. At some points and under certain combinations of circumstances it may be advisable, perhaps indispensable for a time, to bear a more prominent part; but the principle itself, of auxiliary coöperation, the Committee believe ought never to be lost sight of.

2. The form of our auxiliary service will mainly be pecuniary contributions. Europe can furnish its own laborers; but it needs the sinews of labor. Most of the members of evangelical churches—we mean of those in connection with the missions—are the poor of this world. They have but little which they can appropriate to public religious uses,—mere shreds of a severe frugality,—frugality the like of which in this country is hardly known. With this extreme poverty they have the additional burthen imposed by state religions; and are subject also, in many instances, to fines, imprisonment, banishment, and confiscation of goods.

3. The extent of our pecuniary aid is to be regulated by two classes of considerations. The first relates directly to those who are assisted—the influence on themselves, as also on the general field. Other things being equal, those are first to be aided who most willingly, if in their power, would have dispensed with our aid. Regard must also be had to the scope for future enlargement, and to the prospect held out by the churches of eventual self-support and of becoming agents of God's beneficence to others. This principle, which the Committee deem of highest importance in graduating the amount of their appropriations in Europe, is involved in the first-mentioned elemental idea of auxiliary service, and is moreover commended to careful observance by moral evils induced by long-standing abuses. The Committee are impressed with the conviction that, while both in France and Germany there are most honorable and praiseworthy exceptions, the people generally are laboring under a disability in regard to the support of religious institutions and the spread of the gospel, arising from immemorial usage, more deadening in its influence and more difficult to be overcome than even the physical weakness arising from poverty. The people have been trained to inaction. The church is supported by the state. The state builds its houses of worship and salaries its ministers. The people pay, nor is the exaction the less onerous because of its circuitous course in reaching its destination; but it is in the form of civil assessments, and as a part of the ordinary ministrations of government. Churches *as such* and individuals have not been accustomed in regard to these interests to act independently and for themselves, but to be acted upon; not to do the work, but have it done for them. Religious voluntarism, as well as civil, is little known. With many, (we speak of



be masses,) the idea is yet to be formed; with more, to be embodied in purpose and act.

A discriminating and economical appropriating of funds to European missions is further enforced by the priority of our obligations to the heathen. The primary object in forming our missionary organization was to evangelize heathen nations, and it is primary still. Every missionary qualified and willing, is to be sent to the heathen; and he is so to be supplied with helps to labor, that he go not in vain. This limits the amount of our pecuniary supply for evangelization in Europe, at least in principle, and in the order of supply. It might be no limitation in fact, were we to fill up the measure of our ability. Our temporal wealth exceeds our spiritual; we have more money than men. At least, there is no necessity to limit money by men.

The Committee dispensing as accountable stewards, on the principles above stated, the means entrusted to their charge, take pleasure in announcing as a fourth principle,

4. With respect to the interior direction of the missions and the adjustment of details, a generous confidence is to be reposed in our native missionary brethren. There are men among them not only of Christian integrity, but of high intelligence and practical tact, and of a noble, self-forgetting benevolence. And they are men favorably situated to know the conditions and necessities of their work, and one another their fellow workers. They live among their own people, are under their own governments, are subject to their own laws. In Germany, more especially, where our brethren have been left by divine providence without the presence of an American missionary, the workmen are tried men, and the work in their hands has prospered abundantly. The principles of our organization, as at home, so abroad are to be religiously maintained, and foreign equally with home laborers are to be held to a strict accountability; but subject to this accountability and under the control of these principles, foreign laborers, no less than home, are entitled to such a measure of Christian confidence as shall allow them to fulfil their service without needless interference and to the largest effect.

This freedom in action, conceded to our European brethren, does not preclude the proffer of our aid in counsel; on the contrary, it calls for it. In their incipient efforts, it is not arrogant to suppose, they may gather instruction from our experience. Our principles and maxims have been tested, our forms of organization and of benevolent activity are results of experiment. For substance of faith and practice they will abide by their own convictions, as we do by ours, derived from the word of God. But in subordinate matters, whether relating to church building or to outward relations, it is well that they note the springs and channels of our prosperity;—"which they are forward to do."

5. Dispensing to the missions in Europe according to their need and the ability which God may give to us and with a generous confidence, we shall still owe to our brethren there, in no ordinary measure, our sympathies and our prayers. The social, civil and political state of continental Europe, and not less the religious, has made slow advances during the last three centuries; in some respects it has retrograded. Principles familiarized to us from our earliest years, and usages which are universally regarded among us as natural rights, are there unknown, or known only to be contemned and trodden down. Union of church and state is held to be an essential good. Dissent is a crime. The rights of conscience, asserted by a few, are with the many virtually null and void. The period of their full realization, we fear, is distant, and the years that intervene may be to these our brethren in Christ years of bitter trial and suffering.

6. It is ever to be borne in mind that the aid we aim and labor to impart to our brethren in Europe is evangelical and spiritual. It is to help in the promulgation of the gospel of Christ. *And it is nothing but this.* Ours is not an earthly enter-



prise. It has nothing to do, of its own direct bearing, with things civil or political. It is not revolutionary. Christ's kingdom is not of this world; and its progress and prosperity may have their largest measure, if such be His will, even though existing forms of earthly dominion continue to the end of time.

The Committee on Burman and Karen Missions reported through Rev. S. Bailey, D. D., chairman.

The report was adopted, and referred, with the special paper on the Reopening of Burmah, to the consideration of the Union.

The Committee on the Siam and China Missions reported through Rev. E. Lathrop, chairman.

The report was adopted, and directed to be read to the Union, and printed.

#### REPORT.

The committee to whom were referred those portions of the Annual Report which relate to the missions in Siam and China, would respectfully submit the following:

The deepest feelings of grief and joy, of apprehension and hope, are intermingled in the review of the providential dealings which have marked the history of those missions during the past year. At our last annual gathering the intelligence of the destruction of the buildings and other property of the Siam Mission, by fire, produced the most painful forebodings in many minds as to the further progress of missionary operations in that direction; and some, it may be, were disposed to yield to the despondency which, naturally, so overwhelming a disaster begets. That calamity, however, was not irreparable, and already the marks of physical improvement are obliterating the melancholy vestiges of the conflagration which in 1851 laid the mission premises in ashes. But in the event which has removed from the Siam Mission its founder and long tried friend we recognize a calamity which money cannot repair, — a want which God alone can supply. In the death of the lamented Jones — a man singularly qualified by every natural and every gracious endowment for the position which he occupied — the mission has sustained a loss not easily computed. If other disasters have seemed strange, *this* surely is a mystery which it were little short of presumption to attempt to unravel. It is one of those trials of faith, we doubt not, which is needful to the working of that "patience" which produces "experience," and which leads, in the end, to a hope that "maketh not ashamed." Though cast down, we are not in despair. The Lord God omnipotent reigneth; and we may safely trust the wisdom which, now, we cannot comprehend. Your committee, however, are deeply impressed, by this event, with the great desirableness and indeed the necessity of so reinforcing the missions already established as not to impose upon any *one man* such an amount of labor and responsibility as must inevitably and prematurely sink him to the grave, while he leaves none behind him to carry forward the well-begun work to which years of unremitting solicitude and toil have been devoted. Who, now, will complete the task which Jones had so successfully commenced?

While, however, we grieve for the past, we rejoice and are hopeful in view of the budding prospects which greet us as to the future of Siam. The governmental obstacles which but a year ago hindered the gospel, and which for many years had hindered it, are in a great measure removed; and of that kingdom, as of Burmah, it may be said, in a sense not hitherto justifiable, that it is open to evangelical effort. The field is already white; — laborers alone are wanted.

With regard to the Chinese Missions your committee would unite in expressions of devout gratitude for the tokens of spiritual prosperity which are beginning to



ward the laborers in that interesting but difficult field. The mission at Hong Kong, specially, has enjoyed evident manifestations of the presence and power of the *Living Spirit*—an earnest, we trust, of the plentiful harvest which is yet, and surely, to be gathered.

Your committee notice with regret that Mr. and Mrs. Lord have been compelled, as consequence of the declining health of the latter, to withdraw, temporarily, from the mission at Ningpo. We cannot but express the hope and breathe the prayer that those beloved missionaries may soon be permitted, with invigorated strength, to return to their chosen labors in China, and that they may be spared yet many years to preach Christ to those who now know him not.

Your committee would respectfully, but earnestly, recommend that continued and increased attention be given to the missions in Siam and in China.

The Committee on the Bassa Mission reported through Rev. C. P. Sheldon, chairman.

The report was adopted, and ordered to be read to the Union, and printed.

#### REPORT.

The committee on the Bassa Mission would respectfully report as follows:

In the work of missions in Africa, Christians of this land cannot but have a painful yet earnest and solemn interest. If any people in the world have a claim upon our sympathies, prayers, and efforts for their evangelization, most truly have the African race. While avarice, both among our own countrymen and others, has been robbing Africa of her children, it is most fitting and appropriate that Christians should return seek to send her the gospel and the missionary of the cross. Discouraging as in some respects is the field, and great as are the obstacles in the way of missionary effort in it, yet labor there has not been in vain—the seed has been sown, schools have been gathered—souls have been converted—and fruit is being borne, to the glory of God. Though during another long year the native brethren have been compelled to labor on uncheered by the presence of the missionary, yet we rejoice to hear that “under the care of the native assistants this mission holds on its way, and though feeble, is carrying forward the work entrusted to it.” It affords our committee great pleasure also to learn, that one of the missionaries under appointment has been willing to devote himself to this mission, and has been designated to this field, and that a strong hope is cherished that before another year shall close, that he and a colleague shall have entered upon their labors in it. While your committee believe that to a great extent the work of evangelization in Africa must be carried on by native Africans or those of African descent, and have great hope for her spiritual welfare from the planting of colonies from this country with their civil and religious institutions, on her shores, and that thus under God her robbery and her wrong shall be turned into her great good; yet we doubt not that this Board should sustain and strengthen, as far as is consistent with other claims, the mission already planted there, and that missionaries from this country ought, and should be encouraged, to go and labor there even unto death, for the salvation of the benighted and the perishing. We therefore heartily approve and earnestly commend to the sympathies and prayers of the churches, the efforts of the Executive Committee to sustain and increase the efficiency of this mission.

The Committee on the Assam and Telooogo Missions reported through Prof. M. B. Anderson, chairman.

The report was adopted and ordered to be printed.



## REPORT.

The committee to whom was referred so much of the report of the Executive Committee as refers to the missions among the Assamese and the Teloogeois, have given attention to those subjects and ask leave to report.

These missions are peculiar as being the only points in which American Baptists have made the attempt to assist in the evangelization of the tribes connected by language and race with the population of Hindostan. Though your committee as a general principle would discourage the scattering of our evangelical forces, they cannot but feel that the providential indications that led to the establishment of these missions were clear and decided. There is one circumstance which seems to impose upon Christendom a special duty in reference to Hindostan. The system of Brahminism has received repeated shocks from the advancement of Western science, from the prevalence of Mohammedanism and from the preaching of Protestant Christianity. These causes, which (especially in the minds of the more intelligent) have broken the unquestioning faith of the people, will, unless counteracted by the adoption of a pure Christianity, leave the population to grow up in that universal scepticism to which the Hindoo metaphysics so directly tend. It is not to be disguised that a large portion of the most cultivated and powerful intellect of Hindostan is already prepared to pass into a state similar to that which so extensively prevails in Germany and France. All the methods and conclusions of the so-called spiritual or transcendental schools of modern philosophy, which have so undermined faith and diffused an undeveloped sceptical tendency over Christendom; which by its insensible influence has perverted the methods of theological investigation and destroyed to a great extent the positiveness, simplicity and directness of Protestant preaching; have been anticipated in the repositories of Hindoo thought, and pervade and modify the entire range of Hindoo literature. It is well known that this literature has been extensively translated into the languages of Modern Europe and is at this moment studied with a diligence worthy of a better theme. The cold and glittering scepticism of a well-known class of New England writers has borrowed some of its most subtle errors and brilliant illustrations from the Eastern mind. When the positive system of faith and doctrines in which he has been educated, passes away from the intelligent Hindoo, he has nothing to replace it unless he is met at once by the "life and immortality" brought to light in the gospel. Unless we meet them in this transition state with the doctrines of Christ, the whole of the better classes of population will inevitably be set afloat upon a sea of doubt without bottom or a shore.

Besides, the Hindoos are the philosophers of the East. Their culture and ideas will always influence powerfully the whole Eastern mind. They are now to some extent, and are destined prospectively in a still higher degree to be, to the East, what the Greeks and the Germans are and have been to Europe and America. The ultimate conversion of the Eastern nations is closely connected with the tone and character of the next two generations of Hindoo population. We all know that the baldest scepticism can be as fanatical and as cruel as the grossest superstition. The great problem now before Christendom is not how to break down superstition in India, but how to save India from infidelity. From the position and relations of India this must be an object in which every mission in South Eastern Asia has a common interest. It is fit and proper, then, that as Baptists we should bear our part in this work.

Your committee have made these remarks simply to indicate their sense of the general importance of these missions and the position which they hold. They have not thought proper to recapitulate the statistics and statements showing the actual and most encouraging state of these missions, which are so compactly and clearly set forth in the papers already submitted to the Board. In common with others, they have listened with deep interest to the accounts of the labors and success of



he missionaries, and all their inquiries have led them to the conclusion that these labors have been conducted with wisdom, vigor and efficiency, and that no change is demanded in the policy of the Board or in the plans adopted by the missionaries. They believe that the character of the Teloofoo and Assamese people, the state of the Hindoo mind and its power in forming and directing opinion in the East, and the imminent danger that infidelity will occupy those intellectual mansions from which the devil of superstition has been cast out, all conspire to make it clearly our duty to sustain and encourage these missions, so far as is consistent with the just claims of other fields of labor; and especially to reinforce the mission among the Teloofoos as soon as the requisite men and funds can be commanded.

The Committee on Finances returned their report amended.

The report and resolution were adopted and ordered to be printed.

#### REPORT.

The committee appointed on the subject of finance beg leave to report, that it is matter of devout thanksgiving to God, that the amount proposed to be raised during the last financial year—namely, \$125,000, was realized within a very small sum, and the liabilities incurred by the Executive Committee have been fully met and cancelled; and especially are we called upon to render thanks for God's merciful interposition, and for happy relief in an hour of uncommon anxiety, consequent on the great delay of contributions and remittances from the churches.

For several years past, this procrastination has occasioned much solicitude as to the final result of the fiscal year, and whether a very serious and humiliating debt would not be reported by the treasurer; but the apprehensions in regard to the issue of that just closed were of the most painful character, even to the last day of the year. Could this embarrassment be removed, as your committee confidently believe it might, by a more seasonable and early attention on the part of the churches in making and transmitting their contributions, the Executive Board would not only be saved a very severe and unnecessary state of suspense, but the friends of missions generally, also, who share in all the anxieties of the Rooms, and our beloved missionaries, perhaps, more than any others.

Therefore, in view of the embarrassments heretofore existing, and in order to guard in future against similar difficulties, your committee offer the following resolution:—

*Resolved*, That it be recommended to the pastors of churches, and all others interested in the success of our missions, to give the subject special attention, and to exert themselves in securing collections and remittances in the early part of the fiscal year.

The Committee on Agencies returned their report amended.

The report was adopted and ordered to be printed.

#### REPORT.

The committee on agencies ask leave to report that they entirely concur with the Executive Committee in the belief that a well-organized system of agencies, for the collection of funds, is indispensable to the highest efficiency of the home work of the Union.

They are also deeply impressed with the conviction that no such system can exclude the necessity of cordial and active coöperation on the part of pastors, life members, and other friends of missions.

With these views, the committee have simply to recommend that the agents of the Union make it one prominent object of their labors, to induce all the churches included within their several districts, to make stated and liberal contributions to the treasury, whether visited by them or not.



The Committee on Indian Missions reported through Rev. T. Winter, chairman.

The report and resolution were adopted and ordered to be read to the Union, to give an opportunity to Rev. Evan Jones, missionary to the Cherokees, with Oganaya and Lewis Downing, two native brethren, to address the body.

#### REPORT.

The committee on Indian missions, in reporting on the subject committed to them, ask leave to say :

That the missionary exertions of this and of kindred associations to evangelize the untutored aborigines of our common country, happily express two important truths:—the first is our duty to labor for the spiritual and eternal good of this interesting portion of our race;—and the second is the practicability, with the blessing of God, of securing those great results. As to the first, there can be but one opinion among those who entertain just views of that great Commission of our ascended Lord to his Church, to preach the gospel to every creature. But beside the universal obligation which this gracious commission lays on the Church, it were easy to show, did necessity require or the occasion admit it, that toward the aboriginal inhabitants of this land a peculiar obligation rests on its Christian population. This obligation results less from their proximity to us, than from facts connected with the past and the present in our civil and political relations to them. With some important benefits growing out of these relations, the Indian tribes have suffered many and grievous wrongs at the hands of the white man; on which, however, your committee have no disposition to expatiate. These wrongs admit of no adequate atonement. But this the friends of God and of the red man can do—and in a measure are doing—we can act on the sacred obligation which we are under to impart to these hapless tribes, to the utmost practicable extent, the unsearchable riches of the glorious gospel of Christ; and these received and enjoyed by them will prove an inheritance of unspeakably more value than any temporal inheritance, whose sequestration in times past may have filled their hearts with resentment and reasonable sorrow.

And as to the second truth indicated by our exertions for the Indian tribes—the practicability, with the blessing of God on our labors, of bringing them to the feet of Christ—the results of these labors, as given from year to year, afford conclusive and highly encouraging proof. Thousands of these tribes, who once roamed through the forests in quest of a precarious subsistence, have been reduced and won over to habits of sober and regular industry; cultivating the soil with the skill of Christian civilization, and depending on its products for a more sure support. And, what is of infinitely greater account, many of them have been brought to know, to love, and to obey the Saviour, and to enjoy the hope of the regenerate child of God.

Your committee have heard with great pleasure the report of the Executive Committee on this subject, as presented at our present meeting. It is true, as might have been expected, some few facts presented are adapted to excite regret and awaken our Christian solicitude, as to the condition of one or two of the stations. But in most of the missions under your care, there is much to occasion hearty thanksgiving to the God of Missions, and from which great encouragement may be reasonably drawn to give more and to labor more for the moral and social elevation, and the spiritual and everlasting good, of our Indian tribes.

In particular, your committee are highly gratified by the efforts made at the several mission stations to benefit the younger portion of the tribes by schools and bible-classes,—and by the interest taken in these efforts by those for whom they are especially intended. We regard this as a very important feature in the system of



labor adopted by our missionary brethren, and one entitled to continued and prayerful support.

Your committee have heard that part of the report relating to the Cherokee Mission, with great and unmingled delight. And there is one fact in particular to which we may be allowed in an especial manner to advert, because it prominently evidences the spread and triumph of correct views and principles through the ministry of the gospel, and the susceptibility of the Indian's heart to such triumphs. The fact to which we advert, is the entire extinction of the evil and guilt of slavery in the churches of that Mission;—a reform which our missionary brother Jones justly deems worthy of devout thanksgiving to God.

Your committee are not aware of anything further connected with the Indian Missions, which calls for an extension of their report; but, in conclusion, offer the following resolution for adoption by the Board.

*Resolved*, That in view of the manifest approbation of God on the labors of the Missionary Union among our Indian tribes, as apparent in the great and continued good resulting, we are furnished with sufficient incentives to continue and increase these labors.

*Resolved*, That the Board recommend to the Union to appropriate the evening of Thursday to the preaching of the annual sermon, by Rev. V. R. Hotchkiss, of N. Y.

The Committee on "Expenditures of 1852-3" reported through Rev. E. G. Robinson, chairman.

The report and resolution were adopted and referred to the Union, with the special paper on that subject.

On motion of Rev. E. Lathrop, a committee was appointed on grants from coördinate societies, and other sources.

Rev. Messrs. E. Lathrop, M. B. Anderson and G. W. Samson, were appointed the committee.

*Resolved*, That the Treasurer and Corresponding Secretaries be directed to present abstracts of their reports to the Union.

*Resolved*, That the Chairman and Recording Secretary be instructed to report to the Union the proceedings of the Board.

Adjourned till 7½ o'clock, P. M. Prayer by Rev. D. Robinson, of Ia.

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WEDNESDAY EVENING, 7½ o'clock.

The Board met. The services were commenced with singing by the choir, and prayer by Rev. E. Dodge, of N. H.

Rev. J. M. Haswell, missionary from Burmah, addressed the meeting.

The Committee on grants from coördinate societies and other sources, reported through Rev. G. W. Samson.

The report was referred to the new Board.

A collection was taken, amounting to \$84.00, in behalf of the Missionary Union.

Adjourned. Prayer by Rev. Dr. Herron, Senior Pastor of the First Presbyterian Church of Pittsburgh.

M. J. RHEES,  
Recording Secretary.



## PROCEEDINGS OF THE MISSIONARY UNION.

PITTSBURGH, May 20, 1851.

The American Baptist Missionary Union convened this day at 10 o'clock, A. M., in the meeting house of the First Presbyterian Church, in Pittsburgh, Pa., to hold its thirty-eighth annual meeting.

The President being absent, Rev. Elisha Tucker, D. D., one of the Vice Presidents, took the chair, and called the meeting to order.

Prayer was offered by Rev. Silas Tucker, of Ill.

The Recording Secretary being absent, Rev. M. J. Rheen was appointed Secretary *pro tem*.

The President made a few appropriate remarks.

Rev. Messrs. S. Haskell, of Mich., N. P. Foster, of N. H., G. P. Nice, of N. J., L. Ransted, of O., J. F. Brown, of Pa., and Messrs. R. J. Larcombe, of N. Y., and M. W. Pond, of Mass., were appointed a committee to ascertain the names of the members present; and subsequently reported as follows:

The whole number enrolled is 174, of whom 126 are ministers. From Maine there are three members; New Hampshire, two; Vermont, three; Massachusetts, nineteen; Rhode Island, one; Connecticut, three; New York, thirty-eight; New Jersey, five; Pennsylvania, twenty-eight; Ohio, fifty; Illinois, six; Indiana, three; Michigan, six; Wisconsin, one; Iowa, one; Indian Territory, three; Burmah, one; China, one.

### MAINE.

Lorenzo B. Allen,	J. Gillpatrick,	Mylon Merriam.
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### NEW HAMPSHIRE.

Ebenezer Dodge,	N. Parker Foster.
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### VERMONT.

Moses H. Bisby,	Joseph C. Foster,	Rufus Smith.
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### MASSACHUSETTS.

Edward Bright, Jr.,	Alanson P. Mason,	Horace Seaver,
B. P. Byram,	Robert C. Mills,	S. F. Smith,
Lewis R. Caswell,	Solomon Peck,	Lucius E. Smith,
James W. Converse,	George W. Patch,	John C. Stockbridge,
S. S. Cutting,	Moses W. Pond,	Andrew Ward.
Richard B. Eddy,	Thomas Richardson,	
John Girdwood,	G. W. Samson,	

### RHODE ISLAND.

Nathan Mason.
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### CONNECTICUT.

Edward T. Haccox,	Harvey Miller,	S. Dryden Phelps.
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NEW 1882.

Anderson,  
Babcock,  
Ballard,  
Barrell,  
Jarrell,  
Beebe,  
n B. Bunnell,  
Burbank,  
Burlingham,  
s J. Cole,  
Colgate,  
s D. Chollar,  
rob,

Orrin Dodge,  
Hilar R. Dakin,  
Charles A. Fox,  
Elon Galusha,  
Salem T. Griswold,  
V. R. Hotchkiss,  
Charles Hibbard,  
C. W. Houghton,  
Daniel Harrington,  
Heman H. Haff,  
Silas Illsley,  
John B. Jones,  
M. A. Kingsbury,

S. R. Kelley,  
Edward Lathrop,  
Richard J. Larcombe,  
James S. Ladd,  
Sewall M. Osgood,  
R. F. Parshall,  
E. F. Platt,  
M. J. Rhee,  
J. L. Richmond,  
J. T. Seeley,  
C. P. Sheldon,  
William Winterton.

NEW JERSEY.

Fish,  
Nico,

Daniel C. Whitman,  
James F. Wilcox,

William V. Wilson.

PENNSYLVANIA.

Sell,  
ton Brown,  
F. Brown,  
Crozer,  
Downer,  
d H. Eaton,  
p,  
m D. Gillette,  
Herron,  
C. Howell,

William B. Jacobs,  
Abner G. Kirk,  
Heman Lincoln,  
Richard Lewis,  
James M. Linnard,  
Jacob Morris,  
William John Pettigrew,  
Jesse M. Purinton,  
Daniel B. Purinton,  
Henry B. Sherman,

William Shadreck,  
Thomas E. Thomas,  
Jesse Thomas,  
Mark R. Watkinson,  
Thomas Watson,  
S. Williams,  
Thomas Winter,  
G. W. Young.

OHIO.

D. Abbott,  
ar W. Adams,  
Clay Armstrong,  
Ashmore,  
ailey,  
L. Batchelder,  
brown,  
Brown,  
Carpenter,  
m Chambers,  
Cheney,  
s A. Clark,  
rwin,  
V. Courtney,  
Coombs,  
Thapman,  
Dayfoot,

Charles A. Dean,  
Edwin Eaton,  
Henry Eastman,  
Thomas W. Ewart,  
Frederick R. Freeman,  
George W. Fuller,  
Samuel Gorman,  
Jeremiah Hall,  
O. A. Holmes,  
Thomas G. Inman,  
Philo P. Kennedy,  
L. G. Leonard,  
Thomas G. Lamb,  
N. Martin,  
Stephen B. Page,  
Charles Platt,  
David J. Phillips,

H. M. Richardson,  
J. T. Roberts,  
J. D. Riley,  
L. Ransted,  
Ezekiel G. Robinson,  
John Seaman,  
B. Y. Siegfried,  
O. B. Stone,  
J. Stevens,  
Benjamin Thomas,  
David E. Thomas,  
J. W. B. Tisdale,  
Lyman Whitney,  
Lyman Wilder,  
Francis Wood,  
E. C. H. Willoughby.

ILLINOIS.

J. Cole,  
I. Tolman,

Elisha Tucker,  
Silas Tucker,

T. C. Tinsdale,  
H. G. Weston.

INDIANA.

R. Osgood,

Demas Robinson,

N. V. Steadman.

MICHIGAN.

Allen,  
L. Brownson,

Supply Chase,  
Samuel Haskell,

Elisha H. Hamlin,  
Evan J. Thomas.



## WISCONSIN.

William H. Byron.

## IOWA.

G. J. Johnson.

## INDIAN TERRITORY.

Lewis Downing,

Evan Jones,

Oganaya.

## BURMAH.

J. M. Haswell.

## CHINA.

E. C. Lord.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body, which was accepted.

## REPORT.

To the American Baptist Missionary Union the Board of Managers respectfully report :

That at the meeting of the Board, immediately after the last session of the Union, the following resolution was adopted, and is now, in accordance with the provisions of the constitution, submitted to the Union.

*Resolved*, That the Board recommend to the Union, at its next session, the following alterations to the 3d Article of the Constitution :

To add in the first line after "*Life Members*," the words "*and Annual Members*."

To add at the end of the Article the following, "*or Annual Members by the payment at one time of not less than fifty dollars.*"

The Board assembled, under the directions of the Constitution, on Tuesday, May 18, 1852, at Pittsburgh, Pa. The reports of the Treasurer and Executive Committee were presented to the Board, and submitted to a careful investigation through special committees appointed by the Board. These Reports are submitted to the Union, and will be published with the proceedings of our meetings. An abstract will be presented to the Union.

The following items are presented as calling for the consideration and action of the Union.

That the annual sermon be preached by Rev. V. R. Hotchkiss, on Thursday evening, May 20th, at 7 1-2 o'clock, in the meeting-house of the First Presbyterian Church in Pittsburgh.

The report of the Committee on the Burman and Karen Missions, with a special paper on the "Reöpening of Burmah," being of great interest, they are referred to the Union for consideration and action.

The report of the Committee on the Siam and China Missions was in like manner directed to be read to the Union, and that an opportunity be presented to Rev. E. C. Lord, returned missionary from China, to address the Union in reference to that mission.

The report of the Committee on the Bassa Mission was directed to be read to the Union.

The Rev. Evan Jones with two native Cherokees being present, the Board take pleasure in introducing them to the Union; and that an opportunity may be given to them to address the body, the Board refer the report on that mission.

A paper on the "Expenditures of 1852-3," with the report of the Committee on that paper, is also submitted to the Union, with the request that this subject be made the special business for Friday morning.



The meetings of the Board have been characterized by a kind, fraternal spirit, and we trust a fresh impulse has been given to the missionary zeal of all who have been attending the session. It is the earnest prayer of the Board that the influence of the Holy Spirit may be experienced in large measure by the Union during all its meetings, and that liberal things may be devised and executed for the enlargement of our efforts to give the gospel of Christ to all the nations of the earth.

ELISHA TUCKER, *Chairman.*

M. J. RHEES, *Rec. Secretary.*

Rev. Messrs. H. G. Weston, of Ill., E. Lathrop, of N. Y., H. Lincoln, of Pa., H. C. Fish, of N. J., H. Miller, of Ct., J. C. Foster, of Vt., E. Dodge, of N. H., L. B. Allen, of Me., D. B. Cheney, of O., M. Allen, of Mich., G. J. Johnson, of Iowa, and Messrs. J. W. Converse, of Mass., N. Mason, of R. I. J. R. Osgood, of Ia., and W. H. Byron, of Wis., were appointed a committee to nominate twenty-five persons to be elected as members of the Board of Managers.

*Resolved*, That the election take place at 4 o'clock this afternoon, and that the committee be instructed to report by printed ballots as early as practicable.

The times of meeting were fixed at 9 o'clock, A. M., and 2½ and 7½ o'clock, P. M., and of adjournment, at 12, M., and 5, P. M.

The Treasurer, R. E. Eddy, Esq., presented an abstract of his Annual Report to the Board of Managers, which was accepted.

The Corresponding Secretary for the Foreign Department read an Abstract of the Report of the Executive Committee to the Board of Managers, which was accepted.

Rev. Messrs. S. Illsley, of N. Y., L. E. Caswell, of Mass., D. Robinson, of Ia., S. W. Adams, of O., S. Tucker, of Ill., W. B. Jacobs, of Pa., and S. D. Phelps, of Ct., were appointed a committee to designate the place for the next annual meeting; also to nominate some person to preach the annual sermon.

The recommendation of the Board, that the annual sermon be preached by Rev. V. R. Hotchkiss, of N. Y., this evening at 7½ o'clock, was approved.

*Resolved*, That the pastors of churches contributing to the funds of the Missionary Union, although not members of the same, be invited to a seat with us, and to participate in our discussions and deliberations.

The Foreign Secretary read the special paper on the "Reopening of Burmah," and the Report on Burman and Karen missions was presented, in accordance with the directions of the Board.

#### REOPENING OF BURMAH.

The Executive Committee, accustomed to report to the Board not only their own doings and plans but the general progress of the work committed to them, and whatever is supposed to concern materially its advancement, feel called upon especially to advert to events in divine providence which by their great moment and near relevancy seem in an unusual degree to affect the claims of the enterprise and the measure of our responsibility. Such an event has occurred, or is now in course of



development, with respect to the reopening of Burmah Proper to missionary labor. War exists between Burmah and the British East India Company;—and judging from past history, its sure issue will be the subjugation of Burmah to British influence if not to British rule. Already, if not formally yet substantially, Burmah is open. The missionary, advancing as strife ceases, may soon go every where, preaching the word; and every where the Karen and Burman will be alike free to worship the Eternal God with “none to make afraid.” How adorable is the grace of Almighty God, and “his mercy on them that fear him, from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree.” On behalf of the persecuted and oppressed but now disenthralled Karen, on behalf of our missionary brethren so long held back from this most inviting and first chosen of our missionary fields—“the beginning of our strength,”—on behalf of the benighted millions whom, we trust, the dayspring from on high is now about to visit, the Executive Committee invite the Board of Managers to unite with them in devout thanksgivings.

*Burmah is open.* It is an event long sought, long waited for, and now suddenly by the hand of God's providence, while we are yet speaking, brought to pass. Are we ready to meet it? What responsibilities does it lay upon us? What does it call upon us, God helping, to endeavor to do?

In contemplating what answer God would have us give to these inquiries, the Executive Committee are pressed and straitened. It is not simply the broad extent and attractiveness and promise of the opening field, so familiar to all of us; not its singleness of assignment to our culture; not the more than a generation of years that have elapsed since its first occupancy; not the preparations accumulated for effective labor—the bands of experienced missionaries, the auxiliary churches, the schools, the press; it is not, with these, the concurrent fresh awakening of missionary interest abroad and at home, the spontaneous, generous eagerness breaking forth on every side, to enter in and possess that “exceeding good land.” The Committee are oppressed, rather, in view of the magnitude of the enterprise if worthily prosecuted, and of the demands which, so prosecuted, it will inevitably make, year after year, on the liberality, the self-denial, the constancy, of the American churches.

The Board have no occasion for a lengthened exposition of what in the judgment of the Executive Committee would be a worthy effort to evangelize Burmah. On this point, as is abundantly known, the Board and the Committee are of one mind, and the sentiments they hold in common are on the records of many of our annual meetings. “Our aim and effort should be not penuriousness, but exuberance of supply; our measure not what we may safely withhold, but what effectively bestow; our object not tolerance, but conquest.”—Paper of Committee, 1850. And say the Board in 1851, “If we do not give our strength, yea, our chief strength, to Burmah, we are recreant to our high vocation.” The only question that burdens and weighs down the minds of the Committee is, Has the Missionary Union, have the churches, have we of the Baptist communion in this country, the moral power not to undertake only, but to achieve this work, and to achieve it, on a just grade of operations, in its due time?

The Committee assume two things; 1st, that the Board and Union design to carry forward the existing missions, divine providence so guiding; 2d, that existing stations among Burmans and Karens are not to be abandoned and broken up for the mere object of founding new stations. They have been adopted and established after long deliberation, under the guidance of God's providence, with much cost of life and property and travail; they have accomplished, and have multiplied their means and facilities to accomplish, great and increasing good.

Admitting the justness of these premises, and that existing missions and stations



are to be continued and properly sustained, receiving from the Union a just measure of increase answering to their growth and growing claims, the question submitted to us by the reëopening of Burmah, distinctly stated, is, Have we the moral power to occupy it, on a just scale of operations, in addition to our present missions and stations with their present and prospective expenditures? In other words, Can the Committee safely rely on receiving year by year such an increased supply of men and means as shall be indispensable, while adequately sustaining our present system of operations, to meet the *additional* demand for the evangelizing of Burmah? Our present annual income and annual increase, with a correspondent annual addition to the number of laborers, have been found by experiment to be the lowest adequate amount for the successful prosecution of the missions as they now are. It would be a moderate apportionment for Burmah reëopened, to allot to it *either* five men with an *additional* annual increase of \$5000 expenditure (the increase sometimes rising to \$10,000.) Can this *additional* supply of missionaries, and of funds to sustain them, with this *enlarged* ratio of aggregate annual increase, be *confidently anticipated*? Is it a *safe basis* for the Executive Committee on which to lay out their operations for the reëoccupancy and evangelization of Burmah?

The Committee refrain from enlarging, in this paper, on the deeply momentous considerations which this topic suggests. Their simple object has been to bring the great event of the year—the reëopening of Burmah—directly to the notice of the Board of Managers, and in view of the obligations which it imposes and of “the *post*” either of fulfilling or neglecting them, to obtain the light of their counsel and receive their instructions.

#### REPORT.

The Committee on the Burman and Karen Missions beg leave to report.

Whenever God's people are in the way of duty, he usually gives them some token of his approbation. This has been often verified in the history of modern missions. They were commenced with no other encouragement than that which is wont to come to the mind by the exercise of a vigorous faith. And, though he has sometimes severely tried, yet, sooner or later, he has abundantly honored this implicit confidence in his word. This is emphatically true of the missions of this Board in Burmah. Scenes of thrilling interest have, for many years past, been transpiring in that land of darkness. And prospects, rich beyond the anticipations of the most enthusiastic, have, from time to time, opened before the laborers in that great harvest field.

The schools connected with the mission are in a prosperous condition. Upon some of them, during the past year, the Holy Spirit has descended, and some who were dead have been made alive and the lost have been found. In the opinion of your committee, these institutions of learning should receive all the encouragement which it is possible to give them without diverting the attention of missionaries too much from their appropriate work. We learn with regret that there is any necessity for a suspension of the Karen Theological Seminary at Maulmain. At a time when the demand for well-trained native preachers is rapidly increasing, this institution should be kept in vigorous operation. Instead of returning the young men to their homes, or scattering them among the churches even, provision should be made whereby they may complete the prescribed course of study. Also a special effort should be made to gather in others, who give promise of future usefulness. No work, save the direct preaching of the gospel, is more important to the permanence and prosperity of these missions, than that which is done by the theological and normal schools.

From want of time and space, your committee are obliged to pass over, in silence, many points of interest in the present condition and prospects of the missions



referred to them. They would, however, call the special attention of the Board to the paper on the "Reöpening of Burmah."

The train of events affecting the prospects of the mission to Burmah Proper, are of the most instructive and extraordinary character. The king and the subordinate officers have for years set themselves up against the Lord and against his anointed. It has been with difficulty that the churches could maintain their existence. They have been utterly unable to use some of the most powerful instrumentalities for the extension of the kingdom of Christ. Shut up within their mountains, or keeping hold of a precarious existence in the towns and cities, they have cried unto God for deliverance. Having themselves no influence at court, and unable to exert any through others, prayer has been their last and only resort; and He that sitteth on the circle of the earth, holding the hearts of princes in his hands, has heard their prayer and come to their relief. "He will cast the horse and his rider into a deep sleep, and none of the men of might will be able to find their hands."

It is remarkable, that, amidst all the hindrances and opposition which they have been called to encounter, their confidence in God has not forsaken them. The intrepid missionary, standing on the borders of Burmah and hesitating whether he should advance or retreat, has witnessed their zeal and confidence in God and taken courage. "I feel ashamed," writes Mr. Kincaid, "when I look on this people so full of faith and steadfastness — so certain that the day of deliverance is at hand, and that the empire of darkness will be overturned. The seal of God is upon this people." In all our plans and efforts for their evangelization, we must not lose sight of this important fact. We must evince to them that we are partakers of the like precious faith, and we must, as they have done, show our faith by our works.

But we are not confined to the mere exercise of faith, either in ourselves or in others, for encouragement in prosecuting this work. This is only one of the ways in which God has favored it. Though enough of itself to justify us in laying out our plan of operations on the most liberal scale, yet we have other considerations of great weight.

He has wonderfully blessed all we have done, or attempted to do, throughout this empire. Standing where we do this day, and looking back over the way in which he has led us these forty years, who can lay his hand on a single adverse act of his providence, touching our labors in this great empire? Who can find a single event which he, now, would have other than it is? There has been war once and again, and, for the time being, there has been a suspension<sup>1</sup> of missionary labor and a breaking up of churches and a dispersion of native Christians, and yet, when the conflict terminated and the smoke of battle lifted itself up, we found a great enlargement of the field, and new and increased facilities for its cultivation. The lives of the missionaries have often been in most imminent danger. The moment of their death has often been fixed by powers over which neither we nor they could have any control. Only an hour, apparently, lay between them and death, sometimes only an instant, and yet God has interposed and said "Touch not mine anointed, and do my prophets no harm." And if any have fallen, as we have thought, prematurely, we have afterwards learned that they slew more in their death than in their lives.

Again, during the years that Burmah Proper has been closed against our efforts, the work has been advancing in all the provinces lying upon its borders. The languages spoken within, have been studied and mastered. Tracts have been written and the bible translated and printed. Living, earnest men, men full of the Holy Ghost, stand ready and panting to go up and proclaim the gospel to all the people as soon as the walls shall fall and the Lord prepare the way.

But they are too few. What are they among so many? If Burmah is thrown open, as it undoubtedly will be, and perhaps is already, there will be laid upon the Baptist denomination in America a responsibility which they have never borne.



Are we thankful, that such a momentous crisis has arrived? Are we prepared to meet it like men, like the true and faithful servants of the Great King?

In conclusion, we dare not recommend timid action or stinted appropriations of men or money to this great and rich field of Christian effort. Here lie the remains of the noblest laborers who have ever shared the hardships of this great moral conflict. Here the holiest affections of our entire denomination have been concentrating their augmenting strength for forty years. Around and over this empire have gathered the fervent believing prayers of an entire generation, now ascended to mansions above. Here God has wrought mightily and wonderfully with his people; and shall we now falter? Shall we let the rich harvest now waving before us, fall to the ground, and content ourselves with gathering here and there a sheaf? It is too late to retire from this contest. It would cover us with shame and fill us with confusion, should we attempt it. We would recommend to the Executive Committee to devise liberal things, and pledge our personal and individual efforts to secure the requisite amount of funds and number of men.

During the discussion on these papers the Union adjourned till 2½ o'clock, P. M. Prayer by Rev. J. D. Cole, of Ill.

THURSDAY AFTERNOON, 2½ o'clock.

The Union assembled. Prayer by Rev. J. Gillpatrick, of Me.

The subject under discussion at the adjournment, was laid on the table till to-morrow morning.

The report on the Siam and China Missions, directed to be read to the Union, was read by the Recording Secretary, and accepted.

Rev. E. C. Lord, returned missionary from China, was introduced to the Union, and briefly addressed the body in reference to that mission.

The report on Indian Missions, referred by the Board, was read and accepted.

Rev. Evan Jones, missionary to the Cherokees, and Oganaya and Lewis Downing, two native assistants from the mission, were presented to the Union, and addressed the meeting.

The hour assigned for the election of the officers of the Union having arrived, Rev. Messrs. B. P. Byram, of Mass., R. Smith, of Vt., A. G. Kirk, of Pa., C. A. Clark, of O., I. K. Brownson, of Mich., and Messrs. S. R. Kelley, of N. Y., and D. C. Whitman, of N. J., were appointed tellers for this election; who subsequently reported that the following were elected officers for the ensuing year:

Hon. GEORGE N. BRIGGS, LL. D., *President.*

REV. B. T. WELCH, D. D.,  
REV. ELISHA TUCKER, D. D., } *Vice-Presidents.*

REV. WILLIAM H. SHAILER, *Recording Secretary.*

The Committee to nominate twenty-five persons as Managers for the next three years, reported a list, which was accepted and laid on the table.

The Union then proceeded to the election of twenty-five Managers for three years. Rev. Messrs. A. H. Burlingham, of N. Y., D. B. Purkin-



ten, of Pa., S. Gorman, of O., N. V. Steadman, of Ia., G. W. Patch, of Mass., J. Gillpatrick, of Me., and W. V. Wilson, of N. J., were appointed tellers, who reported the election as follows :

*Ministers.*

BENJAMIN F. SHAW, China, Me.	THOMAS R. TAYLOR, Camden, N. J.
JOSEPH C. FOSTER, Brattleboro', Vt.	J. LANSING BURROWS, Philadelphia, Pa.
GEORGE W. SAMSON, Jamaica Plain, Ma.	LOOMIS G. LEONARD, Zanesville, O.
ALANSON P. MASON, Fall River, Ma.	DEMAS ROBINSON, Logansport, Ind.
JAMES N. GRANGER, Providence, R. I.	JOHN N. TOLMAN, Upper Alton, Ill.
E. DRYDEN PHILIPS, New Haven, Ct.	GEORGE W. HARRIS, Detroit, Mich.
SPENCER H. CONE, New York.	ELIAS L. MAGOON, New York.
VELONA R. HOTCHKISS, Buffalo, N. Y.	CHARLES W. FLANDERS, Concord, N. H.

*Laymen.*

ANTHONY COLBY, New London, N. H.	P. P. RUKYON, New Brunswick, N. J.
CHARLES THURBER, Worcester, Ma.	J. M. LINNARD, Philadelphia, Pa.
JAMES BOYCE, Providence, R. I.	T. W. EWART, Marietta, Ohio.
OREN SAGE, Rochester, N. Y.	LEVI D. BOON, Chicago, Ill.
SAMUEL COLGATE, New York.	

The report of the Committee on the Expenditures of 1852-3, with the special paper on that subject, was made the order of the day for to-morrow morning at 9 o'clock.

The Report of the Committee on the Bassa Mission was read to the Union by direction of the Board, and accepted.

The recommendation of the Board to alter the 3d Article of the Constitution, was taken into consideration, and on motion, the question being taken without debate, the recommendation was negatived, 56 voting in the affirmative, 64 in the negative.

The Committee to recommend the place for the next meeting, and to nominate a preacher, reported, recommending that the next meeting be held with the North Pearl Street Baptist Church, Albany, N. Y., and that Rev. R. Turnbull, D. D., of Ct., preach the annual sermon, and Rev. S. Bailey, D. D., of O., be his alternate.

After singing a hymn by the native Cherokees, the Board adjourned till 7½ o'clock, P. M.

Prayer by Rev. G. W. Samson, of Mass.

THURSDAY EVENING, 7½ o'clock.

The Union met. Prayer by Rev. J. F. Wilcox, of N. J.

The annual sermon was preached by Rev. V. R. Hotchkiss, of N. Y., from 2 Thessalonians, 3 : 1. "Finally, brethren, pray for us, that the



word of the Lord may have free course and be glorified, even as it is with you."

A collection was taken, amounting to \$66.

Adjourned till 9 o'clock to-morrow morning. Prayer by Rev. V. R. Hotchkiss, of N. Y.

FRIDAY, 9 o'clock, A. M.

The Union met. Prayer by the Rev. O. Dodge, of N. Y.

The minutes of yesterday's proceedings were read and approved.

*Resolved*, That this Union tenders its thanks to those families of our own and other denominations in Pittsburgh and the adjoining towns, whose generous hospitalities its members have enjoyed; and to the steamboat and railroad companies by whose courtesy the attendance of members has been facilitated.

*Resolved*, That the thanks of this Union be presented to the Pastors and Trustees of the First Presbyterian Church of Pittsburgh, by whose fraternal invitation their church edifice has been opened for its services; and that the Recording Secretary be instructed to transmit this resolution to the Pastors and Trustees.

*Resolved*, That the thanks of this Union are hereby presented to the Rev. Mr. Hotchkiss for his discourse delivered last evening, and that he be requested to furnish a copy for publication in the Missionary Magazine under direction of the Executive Committee.

*Resolved*, that \$100 of the collections taken in this place on the two preceding evenings be appropriated to constitute Rev. Francis Herron, D. D., Senior Pastor of the First Presbyterian Church of Pittsburgh, Pa., a Life Member of the American Baptist Missionary Union.

The Union proceeded to the order of the day, being the consideration of the papers on the "Reopening of Burmah," and on the "Expenditures of 1852-3," referred to the Union by the Board.

In the discussions upon these papers it was

*Resolved*, That the speakers be limited to five minutes each.

After addresses on the subject from about twenty of the brethren, both ministers and laymen, it was

*Resolved*, That the papers be adopted and printed,\* and that the Board be encouraged to instruct the Executive Committee to make \$135,000 the basis of their appropriations and expenditures for 1852-3.

#### THE EXPENDITURES OF 1852-3.

The Executive Committee have made inquiry as to the amount needed to meet the expenditures of the year ending with March, 1853, and they take this method to inform the Board of Managers that \$135,000 will be required to cover the expenditures of the year, if the existing home and foreign operations of the Missionary Union

\* See pages 213-217.



are to be sustained. The Board have the power to diminish the number or to curtail the work of missions; but if neither of these measures be admissible, it is not known how operations deemed indispensable to the broadest prosperity of the missionary work, can be provided for at less than the amount which has been named. The new financial year has been entered upon with the same number of missions and appliances abroad, and the same agencies at home, as existed at the close of the last year; and their expenses, necessarily liable to fluctuations in the detail, are not likely to be less in the aggregate this year than they were the last. These expenses in that year were somewhat less than \$125,000. They were brought within this sum, however, by saving, for objects not foreseen when the schedule was prepared, all that had been appropriated for missionary reinforcements,—a way of diminishing expense which God, in the greatness of his mercy, is fast closing against us the present year. There is reason for hope that the missions of Asia and Africa may have not less than twenty additional laborers, missionaries and female assistant missionaries, sent to them the current year. Appointments already made include nearly this number, and others have requested appointment. But the sending forth of so many new laborers will occasion the expenditure of at least ten thousand dollars more the current year than was expended in the last. Nor is this all; it will swell the expenditure of every other year while these missionaries live. Their personal wants must be supplied from year to year, and, what is more, the demands created by the prosperity wherewith God may crown their work must be supplied. To determine that the missions now existing shall be sustained and strengthened with so large a reinforcement, is, therefore, to determine that \$135,000 shall be expended this year, and yet more in every subsequent year until the missions become self-sustaining.

But when \$135,000 are named as the amount needed to conduct the missionary work of the current year, it is of the first importance that the scope of the expenditure be apprehended and appreciated. It is not for any one object, such as ordinarily commands the undivided care of distinct organizations at home, that this expenditure is proposed. Missions, in heathen lands, are agencies so comprehensive as to include within themselves all the means of evangelization and Christian civilization in the fields which they occupy. They are doing, and must necessarily do, for degraded millions, the same manifold service that is done by *all* the great charities which are seeking to confer the priceless blessings of a pure Christianity or a Christian civilization on the destitute population of Christian lands. Missions, then, do more than to preach the gospel to the heathen. If books are to be made and printed and distributed, the missions must do it. If schools, common, academical or theological, are to be established and sustained, the missions must also do this. Among the means employed by our own missions, the first rank, in theory and in fact, is always assigned to the preaching of the word. But other means are as essential to the stability and growth of Christian influence in heathen lands as in our own; and, with the exception of direct remittances made by the American and Foreign Bible Society, for its own operations in Germany and in France, the treasury of the Missionary Union is the medium through which the Baptist churches of these northern States give nearly all they do give, directly, for every object pertaining to the work of evangelization,—for preaching the gospel, for schools of every grade, and for printing books of every kind,—in Asia and Africa, on the continent of Europe, and among five of our own Indian tribes.

With this view of the necessities and the comprehensiveness of the work to be performed, the Committee inquire, Can the proposed expenditure be authorized without going beyond the ability of the churches, or contravening the claims of other benevolent enterprises? The expenditures of the last financial year were \$124,558.09; but of the amount required to meet them, \$24,397.25 were received from coördinate societies, the United States Government, and the income of real estate



and invested funds;—leaving about one hundred thousand dollars as the sum received in donations and legacies. But the Committee have no reason to believe that the first class of receipts, those from coördinate societies and corresponding sources, will be as much the current year as in the last, and there is little ground for hope that an equal amount will be made available from legacies. If, therefore, the expenditure be increased to \$135,000, it will almost certainly make necessary an advance of *fifteen thousand dollars* in the voluntary contributions of the living friends of missions;—an advance more than three times larger than was made in any one of the past six years on the collections of the year immediately preceding. Is the pecuniary ability of the churches equal to such an advance the present year?

The one hundred thousand dollars, received into the Treasury the last year, from original sources, were an average of about thirty-three cents to every Baptist communicant within our home field. But had every communicant given *no less than* thirty-three cents, the receipts of the year would have been \$250,000. That is, assigning thirty-three cents to every one of the 300,000 members of our churches, and adding to the footing the excess received from members who gave more than the average of thirty-three cents to each, and, also, all that was received from legacies, from Sabbath Schools, from other States and countries, and from philanthropic individuals not connected with our churches, the aggregate will show, as before stated, that had every communicant given *no less than* thirty-three cents the last year, the receipts would have been at least two hundred and fifty thousand dollars;—more by some thousands of dollars than the combined expenditures of all our general denominational societies drawing support from the whole of the same field at home.

Assuming, then, that these statements are a close approximation to facts, the Committee can see no reason for supposing that the expenditure of \$135,000 would either exceed the pecuniary ability of contributors, or contravene the claims of other benevolent enterprises. It could be little less than madness, indeed, for this organization to attempt to exceed the first, or to contravene the last. An enlargement forced beyond the limits of available resources might bring disastrous reaction; and an enlargement forced at the expense of kindred and coördinate institutions, engaged in the great work of home evangelization, would be to close our eyes on the clearest manifestations of God's will, as well as to impair the real strength of all. It is not, therefore, that our own operations may be made larger and others less; but that our own and all others may be increased according to the increase of the work to which God has called and appointed us and them; and it is the conviction of the Committee that such increase would not overtask the beneficence of our people.

But how is the beneficence of the people so to be developed, in behalf of the work of foreign missions, that it shall be "according to their ability?" It would be out of place for the Committee to attempt, in this paper, to enumerate all the different instrumentalities by which this work is to be accomplished. It has been shown and reiterated in past reports, and from month to month in the periodicals of the Missionary Union, that a system embracing a monthly missionary sermon by every pastor, a missionary periodical in every family, a stated contribution from every Christian, a penny-a-week collection in every Sabbath School, and the missionary concert of prayer in every church, needs only to be universally adopted to secure to the missions all the means necessary to supply every want. The system, thus briefly sketched, is simple, economical, practicable. It has been tried, and every faithful trial has been an additional proof of its complete adaptation to meet the necessities of our cause. But such systems of beneficence do not spring up spontaneously in our churches, nor are they self-perpetuating. It is not enough, therefore, to give an individual Christian or a Christian church a system whereby the home work of foreign missions may be well done from year to year. Both the



Christian and the church need something lying deeper and reaching further than the best devised plan of doing a good work. That must be provided which will constrain them to *grasp* and to *hold to* the plan of doing which they believe to be equal to the necessities of the world's evangelization.

What, then, is that one thing, reaching so deep and so far, and which is so essential to a more complete and permanent development of Christian beneficence in the work of foreign missions? The Committee state their own convictions when they say, that the one thing now needed more than any other to give scope and power to Christian beneficence, in its relations to the missionary enterprise, is a *juster appreciation of the import, the authority and the comprehensiveness, of the great commission as given by Jesus Christ to his first disciples, and as illustrated in their teachings and example.* Invaluable essays have been written to illumine and confirm both the words of the commission, and the momentous lessons embraced in the history of the men who first gave it their obedience. But the world has never seen, nor can it ever see, a commentary capable of imparting such conceptions of the sublime command as does the New Testament itself. It is there that we have the words of the command, as they were spoken by our ascending Lord, and a divine manifestation of its principles and spirit, as they animated and controlled the first laborers in the service of evangelizing the nations.

But the commission, as thus written and illustrated, needs to be so studied and enforced that every Christian shall again be brought to feel that his Redeemer and Lord has constituted him a laborer for life, in the work of giving the gospel to every creature in *all* the world. The need of this is preëminent at the present time. The day is come in which the work of evangelization may be prosecuted on a scale hitherto unknown,—when obligations made imperative and glorious by divine command and promise, by the broadest opportunities and the sublimest results, impel Christian men to seize the present hour to spread the knowledge of Christianity throughout the earth. On the continent of Europe, indeed, the reaction in favor of civil and spiritual despotism is so complete, that kings make haste to set themselves, and rulers to take counsel together, against the Lord and against his anointed, saying, “Let us break their bands asunder and cast away their cords from us.” But while kingdoms nominally Christian are thus resisting the messengers and the message of God, nations avowedly heathen, with a population to be numbered by hundreds of millions, are almost every where, and to an unprecedented degree, accessible to both the messenger and his message; and in places where it was said “Ye are not my people,” there are they called “the children of God.” Such opportunities, involving responsibilities so vast and encouragements so great, call for corresponding conceptions of the commission which is at once the word of command and of hope, the pledge of safety and of triumph.

Such conceptions do not yet prevail. It is well known to those who have taken the needful care to learn the facts, that in the oldest sections of our home field, in New England and the Middle States, nearly one half of the churches contribute absolutely nothing, directly and from year to year, to the cause of foreign missions. It is also known, that in the contributing churches of these States, non-contributing members outnumber their brethren who make a yearly offering to that cause. In the north-western States the proportion of non-contributing churches and members is, of course, much larger than in States whose churches are older and have more wealth. But it may well be doubted whether there is a single church or member in any section of our home field, so weak or so poor as not to be able to make the smallest contribution to the missionary cause from year to year. Nor is there a church or member within the same field so strong or so rich as to be able to afford to live from year to year and give nothing to spread the knowledge of Jesus Christ throughout the world. Why is it, then, that so many of the strong and the weak, the rich and the poor, fail to make the needed expressions of their interest in this



the sublimest of enterprises? Several causes may contribute to this result. But the one cause, operating on a wider scale and with greater power than all other causes, is believed to be the want of a just appreciation of the authority, import and comprehensiveness, of the parting command of Christ our Lord. No man having such an appreciation can withhold his aid from the work which that command sets before him.

But it is not alone in the fact that so many contribute nothing, from year to year, for the support of the missions, that we have the evidence of imperfect conceptions of the great commission. It is said, that the enterprise of foreign missions already receives too large a proportion of the contributions of the people. It would, indeed, be difficult to conceive of stronger reasons, than those which invite and impel the Christian citizens of this land to impart to the work of home evangelization all the means that its necessities claim. But let it be remembered, that great as is our country in its territory and in its present and prospective population, other countries lying beyond it, embracing yet wider territories and larger population, are included within the field described in the commission of our Lord. His command is not that we wait until the world comes to us, seeking or needing his salvation; but that we "go into all the world, preaching the gospel to every creature." This is our appointed work and field, and neither the work nor the field can be diminished or curtailed. But to do this our work, in so much of this our field as embraces sixteen twentieths of its whole population, we have sent forth and now sustain fifty-one ordained missionaries, and have expended the past year an average of thirty-five cents to every member of our churches. Can this be doing too much for the world's evangelization?

In the Burmese Empire, including Burmah Proper and the ceded provinces, with an estimated population of 7,000,000, we have now twenty-two missionaries, or one about every 320,000 souls; and no more than one gospel laborer to every 50,000 souls, including all the missionaries and all the native assistants of every grade, both Burman and Karen. Throughout all this territory there are no evangelical churches or ministers other than our own. Its ministry must, therefore, be increased fifty fold before the countries once included in the empire of Burmah, can be as well supplied with Christian laborers, as is our own land at the present time. But Burmah, as stated in another paper, is almost certainly an open field, inviting and urging us to occupy it according to the measures of its necessities and promise. Thus to occupy it, however, will call, from year to year, for yet additional outlays of men and of means in the service of foreign evangelization; and these additional outlays must necessarily be increased more and more as God gives increasing prosperity to missions planted in Burmah and other heathen nations. After having heard the great command of Jesus Christ, and earnestly entreating him to give us the opportunity and the means of obeying it, can we so far disregard all, as to refrain from doing our utmost to bless the millions of this generation of heathen with the light of heavenly truth?

Just views of the commission will constrain to such action as the world needs and our relations to Christ demand. But how are such views of the commission to be given to the 300,000 members of our churches? Much may be done, in behalf of this object, by the religious press, and the agencies controlled by the Missionary Union; but it is conceived to be the appropriate, the indispensable service of the preachers of the gospel, the spiritual guides of the churches, to so illustrate and enforce the commission of their Lord, that just conceptions of it shall prevail. No other men can do so much to cause such conceptions to prevail, and the enterprise of Christian missions needs nothing so urgently as the influence of such conception.



## REPORT.

The committee to whom was referred the paper on "The Expenditures 1852-3," would submit the following report:

It is estimated that the expenditures of the current year cannot, with safety, be set down at a less sum than \$135,000. To cover these expenditures will require an advance of at least \$10,000, on the income of last year. And as it is anticipated that the receipts this year, from other sources than the direct contributions of the churches, will be less by \$5,000, than they were last year, there will need to be a net increase in the gifts of the churches, of some \$15,000; an increase three times larger, and more, than has been made in any one of the last six years.

Shall we authorize the Executive Committee to adopt, in their expenditures, the scale they have proposed? Your committee are unanimously and firmly of the opinion that no smaller amount should be designated. It is God who makes the demand, and we dare not refuse. The condition of those missions which it is proposed to reinforce, the distinct and emphatic calls of Providence to enlarge our borders in heathen lands, and the manifest answer of God to our prayers for laborers who would gird themselves for missionary toils, all shut us up to a necessity from which it would be recreancy to attempt to escape.

But is the ability of the churches equal to the demand? Your committee believe that it is, and more than equal. God never requires of his people more than he can enable them to fulfil; and that he requires of us the estimated amount, as our annual offering for the present year, seems to be unquestionable. And still more your committee believe that the great body of our churches have fallen very short of contributing "according to their ability." Indeed, there is reason to fear that the most liberal have yet to make a large advance in the "measure of the liberality," before they reach either the standard set up in the New Testament, or the degree which, in the order of Him who hath said that "the liberal soul shall be made fat," is requisite to their largest prosperity.

Your committee are not unaware of the increasing demands that are made on the churches by other benevolent societies. It is with devout gratitude to God that we hear of their growing wants. They are wants that proclaim an enlarging usefulness and abounding blessings. But the expanding ability of our churches is ever keeping pace with their expanding obligations. Indeed their growth in good works has no where followed the ratio of their increase in the riches of this world. The full strength has never yet been called into exercise.

But how shall this increase in the contributions of the churches be secured? This is an inquiry which, more than all others, requires our most serious attention. Of the right answer of this, more than of all others, we apprehend, will depend our success or our failure in raising the necessary amount.

The ordinary appliances of agents, of periodicals, of missionary works, and treatises on the advantages of "systematic benevolence," have all been in use, and efficiently, during the last year. Faithful agents have cultivated their fields with assiduity; our periodicals have been issued with regularity, and have carried to the churches intelligence more encouraging than in former years; and the words "systematic benevolence" have become as familiar in our Christian families as household terms. Our agents and the press have both wrought as they were able. And they have accomplished as much in the last year as we can reasonably expect of them in the year on which we have entered. They are means without which the work of missions cannot be successfully prosecuted; but they are not means, any multiplication of which will warrant the proposed enlargement in our operations. The obstructions in the streams of benevolence from our churches are not such as agents and the issues of the press can remove. They are the ramified roots of selfishness which can be torn away only by the hand of the faithful, patient and painstaking



pastor. We can dispense with the services of our agents and the press not even for a day; but the widening and the deepening of the channels of benevolence in the heart of the church, is, preëminently, the work of those to whom the cultivation of that heart has been specially committed,—the appointed keepers of the vineyard of the Lord.

We say, then, that to insure the needed income for the expenditures of the present year, we must as pastors drink more deeply, than we have done, of the missionary spirit. The spirit of missions is contagious. If it imbue the pastor, it will imbue his people. “Like priest like people,” has no finer illustration than in this spirit of missions. It is not merely by an occasional set discourse, or by procuring subscribers to the *Missionary Magazine* and *Macedonian*, or by regular observance of the monthly concert of prayer; it is not by all these combined, indispensable as they are, that the churches can be induced to contribute, each their quota, to the missionary treasury. The pastor must himself be a missionary at heart.

Your committee, in view of the importance of the paper on which they have been called to report, would recommend the passage of the following resolution:

*Resolved*, That the paper on the “expenditures for 1852–3” be referred to the Union as a subject for general conference in Committee of the Whole.

*Resolved*, That the Executive Committee be requested to report such plan or plans, as in their judgment may seem best adapted to secure from each member of our churches an annual contribution to the funds of the Missionary Union.

Adjourned till 2½, P. M. Prayer by Rev. E. Lathrop, of N. Y.

FRIDAY AFTERNOON, 2½ o'clock.

The Union met. Prayer by Rev. Dr. Swift, of the Presbyterian Church, Alleghany City, Pa.

Rev. Dr. Herron acknowledged the action of the Union this morning, by which he was constituted a Life Member, in a few appropriate remarks.

*Resolved*, That all our ministering brethren, and especially those present at this anniversary, be earnestly requested to press upon the consideration of their people the duty of united and importunate prayer to God for the outpouring of his Spirit upon the churches of Christ, that they may be inspired with stronger faith in the God of Missions, with more of a fraternal feeling toward each other, and more general and efficient coöperation in the great work of human salvation;—that the teachers and students in all our schools, colleges and theological seminaries, may be imbued with the spirit of Christ richly, that the impenitent in these institutions may be converted, and that a host of the messengers of God be raised in their midst to preach the everlasting gospel throughout the world.

The chief service of the afternoon was an informal farewell missionary meeting, which was of a deeply interesting and solemn character.



Brn. J. S. Goodman and H. B. Shermer, expecting to go to the African Mission; A. Taylor Rose, Thomas Allen, J. L. Douglass, D. Whitaker, J. R. Nisbet, Charles Hibbard, and M. H. Bixby, under appointment to the Asiatic Missions; and Rev. J. M. Haswell, about to return to Burmah, each briefly addressed the meeting, and were addressed in behalf of the Union by the President; and prayer was offered by Rev. S. F. Smith, of Mass.

Adjourned to meet with the North Pearl Street Baptist Church in Albany, N. Y., on the third Thursday in May, 1853.

M. J. RHEES, *Rec. Secr'y, pro tem.*



## MEETING OF THE BOARD FOR 1852-3.

PITTSBURGH, FRIDAY, MAY 21, 1852.

IN accordance with the requirements of the Constitution of the American Baptist Missionary Union, the Board of Managers met after the adjournment of the Union, at 7½ o'clock, P. M.

The Chairman of the Board not being present, Hon. James M. Linnard, of Pa., was appointed Chairman *pro tem*.

The meeting was opened with prayer by Rev. T. Winter, of Pa.

The roll was called, and the following members were found to be in attendance.

<i>Ministers.</i>	<i>Ministers.</i>	<i>Ministers.</i>
EDWARD LATHROP,	T. WINTER,	S. D. PHELPS,
M. J. RHEES,	S. B. PAGE,	L. G. LEONARD.
A. D. GILLETTE,	D. B. CHENEY,	
L. B. ALLEN,	J. N. TOLMAN,	<i>Laymen.</i>
D. ROBINSON,	H. G. WESTON,	J. M. LINNARD,
V. R. HOTCHKISS,	G. W. SAMSON,	SAMUEL COLGATE,
O. DODGE,	A. P. MASON,	T. W. EWART.

Rev. Messrs. A. P. Mason, A. D. Gillette, V. R. Hotchkiss, L. B. Allen, T. Winter, G. W. Samson, and Mr. S. Colgate, were appointed a committee to nominate an Executive Committee, two Corresponding Secretaries, a Treasurer, and an Auditing Committee.

Rev. Messrs. E. Lathrop and D. B. Cheney were appointed tellers to conduct the election of Chairman and Recording Secretary of the Board.

The tellers reported the election of

HON. IRA HARRIS, LL. D., of N. Y., *Chairman*;  
MORGAN J. RHEES, of N. Y., *Recording Secretary*.

The Committee to nominate an Executive Committee and officers, reported.

The report was accepted, and the Board proceeded to ballot therefor. Rev. Messrs O. Dodge and H. G. Weston were appointed tellers.



The tellers to conduct the election of an Executive Committee, &c. ~~\_\_\_\_\_~~ reported the election of the following:

*Ministers.*

BARON STOW, D.D.,  
JOSEPH W. PARKER,  
WILLIAM H. SHAILER,  
ROLLIN H. NEALE, D. D.,  
HENRY J. RIPLEY, D. D.

*Laymen.*

HEMAN LINCOLN,  
SIMON G. SHIPLEY,  
JAMES W. CONVERSE,  
BENJAMIN SMITH.

SOLOMON PECK, D. D., *Corresponding Secretary for Foreign Department.*

EDWARD BRIGHT, JR., *Corresponding Secretary for Home Department.*

RICHARD E. EDDY, *Treasurer.*

CHARLES D. GOULD, } *Auditors.*  
JOSHUA LORING, }

*Resolved,* That the salaries of the Corresponding Secretaries and Treasurer be \$1,500 each for the current year.

The report of the Committee on grants from coordinate societies, &c. — referred by the last Board, was read and considered, and laid on the table.

The resolution of the Union in reference to Expenditures of 1852-3 — was taken up, and on motion it was

*Resolved,* That the Executive Committee be instructed to arrange their missionary appropriations and expenditures for 1852-3 on the scale of \$135,000 income.

*Resolved,* That the proceedings of the Board and of the Union be published under direction of the Executive Committee.

*Resolved,* That when we adjourn, we adjourn to meet in the North Pearl Street Baptist Church, Albany, N. Y., on the Tuesday before the third Thursday in May, 1853.

Adjourned. Prayer by Rev. Evan Jones, of the Cherokee Mission.

M. J. RHEES, *Rec. Secretary.*



## THIRTY-EIGHTH ANNUAL REPORT.

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### CHAIRMAN :

with an unaffected sense of obligation to God for past blessings, dependence on him for future mercies, that the Executive Committee present their thirty-eighth Annual Report to the Board of Managers.

The year embraced in this Report, has been attended by such manifestations of the divine faithfulness, in both the home and foreign branches of our Union, as call for grateful praise. Death has done its work, indeed, as in other years. We mourn to-day that Rev. JOHN R. JONES, D. D., of the Siam Mission, Rev. HARVEY M. CAMPBELL and Mrs. E. R. KEYES KNAPP, of the Arracan Mission, Mrs. ESTHER BROWNSON STILSON, of the Maulmain Burman Mission, and WILLIAM T. BIDDLE, appointed to the Maulmain Karen Mission, are no longer our missionaries to the heathen. Their appointed service has been completed; but the results live, and will live, to the praise of Him who called them worthy to serve and to suffer in his name. The loss of missionary laborers in a single year, is no common bereavement, it speaks impressively, not only because the number is large. A missionary ready to depart for his field, a missionary having just acquired fluency of the language of the people to whom he had been sent, a missionary of mature attainments and varied experience, the founder of a mission and translator of the Scriptures, — three men representing three stages of missionary life, — have fallen in one year; and with them two faithful laborers, engaged in like service and looking forward to the same recompense of reward.

### MISSIONARY ROOMS.

The Committee have held their usual meetings within the missionary rooms, and their deliberations have been uniformly attended by a fraternal spirit and followed by unanimous decisions.

Immediately after the close of the last annual meeting of the Board, communication was received from Rev. J. G. Oncken, urging the Committee to send a deputation from this country to the approaching General Convention of the Baptists of Germany. In view of the facts set forth in this communication, and the influence of such a deputation on European missions and on home deliberations, the Committee were impressed with the importance of the proposed measure; and, therefore, on account of his superior fitness for the service and the state of his health, requested the Foreign Secretary to attend the Convention and visit the missionary stations in Germany and France. Provision has been made for the temporary care of his department without additional expense to the treasury, Dr. Peck sailed for Europe early in October and returned early in November. The whole cost of the deputation



tion to the treasury was a little less than \$450, and the Committee have ample proof that the results of the visit have been much more than an equivalent for the time and money used in making it.

The Treasurer's department has lately been deprived of the services of Mr. Robert Cogswell by death, after he had faithfully performed his duties almost thirteen years. The health of Mr. Thomas Shaw, also, became so impaired as to make it necessary for him to be several months absent from his post. In the meantime the work of purchasing and forwarding goods has been committed to the Treasurer.

#### RECEIPTS AND EXPENDITURES.

The expenditures of the year ending with March, 1852, have been,

For purposes described in the Treasurer's Report, .....	\$102,958 09
Civilization of the Ojibwa, Ottawa, Shawanoe, and Delaware tribes of North American Indians, .....	4,000 00
Translating, printing and distributing Scriptures, in Burmese, Karen, Assamese, Telogoo, Siamese, Chinese, German, and French, ..	11,500 00
Tracts in Burmese, Karen, Assamese, Telogoo, Siamese, Chinese, German, French, and Greek, .....	4,000 00
Balance* of salaries of Secretaries and Treasurer, .....	2,100 00
Making the expenditures .....	\$124,558 09

The receipts of the year have been, from

Donations, including \$1,000 of the Karen Mission Fund, received from Rhode Island, .....	\$90,439 44
Legacies, .....	9,375 25
Proceeds of real estate, Rockford, Ill., .....	200 00
Interest of fund for native preachers, .....	3 62
Income of fund for support of officers, .....	2,100 00
Balance of interest, .....	2,593 63
Grants of United States Government, .....	4,000 00
" " American and Foreign Bible Society, .....	11,500 00
" " " Tract Society, .....	4,000 00
Making the receipts from all sources, .....	\$124,211 94
And leaving a balance of .....	346 15—\$124,558.09

with which the debt of April 1, 1851, has been increased to \$19,894.47.

In a year of so great pecuniary embarrassment in many sections of the country, and when other institutions have been making extraordinary demands upon the beneficence of the churches, such a result is occasion for grateful and joyous praise to Him who knows the structure and the work of our organization, and has again given to both the seal of his approbation.

The receipts from all sources have been more by \$3,885.89, in the last than the preceding year, and the whole expenditure for current operations has been more by \$5,684.51. The income from donations and legacies, also, has exceeded that of the preceding year, by \$4,038.34, while the legacies have been less by \$1,410.32;—showing an increase of \$5,448.66 in the gifts of living contributors in the last over those of the preceding year. In no year except that of 1845-6, when nearly \$30,000 were contributed towards the liquidation of the debt of \$40,000, were the donations and legacies so large as in the

\* See Report of Treasurer.



; and even then, the amount received from these sources was not 10 above the corresponding receipts of that year.

The following table shows the amount received in donations and legation from the respective states in the home field of the Missionary on, during each of the past six years, with the average annual contributions from each state and each member of the churches the first years, and the average from each member the last year.

STATES.	No. Ministers, 1850.	No. Churches.	No. Members.	CONTRIBUTIONS.					Total Average.	Average per Member	No. Members, 1851.*	Contributions, 1851-52.	Average per Member, 1851-52.
				1845-47.	1847-48.	1848-49.	1849-50.	1850-51.					
Maine, .....	300	203	13,782	\$4,676.82	\$5,333.28	\$6,052.33	\$4,506.87	\$6,072.49	\$5,139.24	.26	19,730	\$5,899.82	.30
New Hampshire, ..	71	96	3,244	2,387.50	2,527.67	2,210.89	1,856.32	1,933.92	2,163.20	.26	8,083	1,971.56	.23
Vermont, .....	79	104	7,000	1,988.96	2,610.53	1,974.73	1,452.36	2,098.46	2,012.01	.30	7,156	1,488.01	.21
Massachusetts, ..	203	245	31,344	21,383.94	20,393.42	22,483.47	24,316.48	28,383.35	24,239.13	.78	31,328	28,644.77	.90
Rhode Island, ..	85	49	7,273	5,185.13	4,512.25	6,444.69	4,671.19	6,632.95	5,309.44	.72	7,519	5,823.44	.71
Connecticut, .....	86	113	16,033	6,236.61	4,243.45	5,089.74	5,602.06	6,393.48	5,502.67	.84	16,263	4,854.04	.30
New York, .....	739	803	85,658	20,191.46	22,708.16	24,707.14	23,306.04	26,674.71	24,087.90	.23	84,337	22,824.03	.26
New Jersey, .....	96	97	12,331	2,181.05	2,625.77	3,229.82	2,236.11	3,715.90	2,907.73	.23	12,531	3,560.02	.28
Pennsylvania, .....	217	327	28,776	11,352.67	6,147.83	4,808.56	6,340.13	6,190.29	6,767.51	.23	30,435	4,024.57	.23
Delaware, .....	1	1	381	300.00	300.00	300.00	300.13	142.00	256.43	.87	330	150.00	.47
Ohio, .....	335	457	33,122	2,807.31	6,429.31	6,635.85	5,740.52	4,127.47	5,108.19	.22	23,122	5,792.00	.25
Indiana, .....	277	302	26,942	102.00	354.50	832.01	830.53	459.41	613.69	.02	26,242	682.64	.03
Illinois, .....	210	320	13,441	830.89	696.49	693.19	1,032.54	1,490.29	897.29	.07	13,441	1,684.20	.14
Michigan, .....	106	184	9,321	969.55	791.03	904.42	679.96	1,225.61	892.07	.10	10,041	1,121.21	.11
Wisconsin, .....	33	64	3,136	73.04	146.75	5.00	...	269.63	93.28	.03	4,011	342.24	.09
Iowa, .....	23	37	1,142	93.34	16.49	43.33	70.35	62.05	53.03	.05	1,790	102.35	.06
California, .....	4	3	53	...	...	...	...	6.55	1.11	.10	53	...	...
Home Field, .....	2,733	2,735	232,393	\$30,894.23	\$32,928.08	\$37,459.41	\$35,733.69	\$32,332.77	\$35,993.02	.29	235,473	\$35,911.03	.32
Miscellaneous, .....	...	...	...	4,116.01	2,071.39	1,406.59	1,009.32	2,303.53	2,491.18	...	...	2,903.63	...
				\$35,009.24	\$35,004.42	\$38,865.99	\$36,743.00	\$34,636.25	\$38,484.20			\$38,814.66	

COMPARATIVE ANNUAL CONTRIBUTIONS.



It will be seen that from five states—Massachusetts, New York, Illinois, Wisconsin, and Iowa,—more has been received in the last than in any other of the six years; that in six other states—Maine, Rhode Island, New Jersey, Ohio, Indiana, and Michigan,—the contributions of the last year have exceeded the average of the preceding five years; and that adding Delaware and excepting New Jersey and Michigan, the whole number of states from which more has been received the last year than in that immediately preceding it, is ten. The states which have fallen below the average for the first five years and below their contributions in the last of the five years, are Vermont, New Hampshire, Connecticut, Pennsylvania and California,—five in all; and leaving California out of the account because not yet included within either of the agency districts, the falling off in the other four states is a little more than \$3,000, or nearly 18½ per cent. from their average in the first five years; and it is worthy of note that these four states belong to the agency districts which have been the longest without the labor of agents during the year.

It will also be seen from the table, that while the contributions of the past year are an average of no more than thirty-three cents to every communicant in the entire home field, that average has been *reached* in four states only,—Massachusetts, Rhode Island, New York and Delaware.

Of the contributions paid into the treasury none have been received with more pleasure than those of Sabbath schools and other juvenile societies. These offerings have been chiefly applied, agreeably to the wishes of the donors, to the support of the mission schools, and in the past year they have reached the sum of \$4,247.52,—\$562.28 above those of the preceding year.

The Board have been informed, in previous reports, of the conditions on which the estate of the late Mrs. Farwell came into their possession, and of the measures taken to effect its sale. The property was originally valued at \$16,000, but after securing the necessary permission to sell, and availing themselves of the most favorable opportunities for so doing, the Committee have found it impracticable to obtain more than \$11,600 for the whole estate. Of this sum, \$6,666.66 have been paid, according to the provisions of the will, to the Massachusetts Missionary Convention,—leaving \$4,933.34, which have been paid into the treasury of the Missionary Union.

It has been stated, that the actual expenditures of the past year for all objects, have been \$124,558.09. Of this amount, including the salary of the Purchasing and Forwarding Agent, \$108,092.06 have been remitted to the missions or expended for their use in this country. The balance has been expended for what is termed home expenses, including for District Agencies, \$7,254.78; Publications, \$1,020.21; Secretaries' Departments, including clerk hire, \$3,500; Treasurer's Department, with clerk hire, \$2,100; and Miscellaneous Expenses, such as rent, care of rooms, postage, &c., \$2,224.89. These sums combined, amounting to \$16,119.88, are more by \$1,196.13 than were expended for the same objects in the preceding year, while the excess in one of the items, that of Agencies, is \$1,597.65,—an additional expenditure deemed indispensable to adequately sustaining the several district agencies. But if the whole amount of home expenses in the last year, be



averaged on the whole sum received and expended, the cost of doing the work, at the Missionary Rooms and by the District Agencies, will appear to be no more than thirteen per cent. Or, if the home expenses be classified under the heads of the Expenses of Collection and the Expenses of Disbursement, and the whole expense of collection be averaged on the whole amount of receipts, after deducting the grants of the United States Government and of coördinate societies and the income of invested funds, and the whole expense of disbursement be averaged on all the expenditures, it will be found, according to the closest practicable estimate, that the expense of collection has been a fraction more than  $9\frac{1}{4}$  per cent. on all money received into the treasury from *original sources*; and that the expense of disbursement has been a fraction more than five per cent. on all money paid out of the treasury.

It has been the unremitting endeavor of the home executives, to lay no heavier burden, in home expenses, on the free-will offerings of the churches and individuals than the interests of the cause have demanded; and they do not know of any institution, on whom rests the responsibility of collecting and disbursing funds over so wide a field and in so many forms, that does its work at less cost than the Missionary Union.

The Board may inquire, How is it that the actual expenditures of the year have reached nearly \$125,000, while the estimated expenditures were no more than that amount after including the large sum supposed to be needed in reinforcing the missions with additional laborers? The answer is, that while the original schedule of appropriations has been the basis of the ordinary remittances to the missions throughout the year, the rates of exchange have been so much higher than was anticipated, and, including a considerable balance due to the African mission on previous years, the necessity of *special* appropriations to meet demands created by circumstances which could not be foreseen, have been so clearly made out by missions in Asia and in Europe, that the Committee have felt constrained to use nearly the whole of what might otherwise have been saved from the failure of sending forth the needful reinforcements. Had these reinforcements been sent, the expenditures of the year could not have been less than \$133,000 without withholding from some of the missions means which seemed to have been made essential by the unexpected afflictions or blessings of God.

The Committee have heretofore requested the Board to consider the increasing tendency, on the part of churches and individuals, to defer the payment of their contributions into the treasury until the last month of the financial year. Efforts have been made the past two years by those employed in the home work, to induce a change in this respect, so far as it could be done with safety to the annual income of the treasury. But while some churches have altered the time of their annual collections and have remitted the fruits of them in better season, the tendency to delay has so far increased in the aggregate, that nearly *one half* of the whole amount of donations and legacies received the past year, came to the Treasurer in the last month, and more than four fifths of this half in the last week, of the year. It came when needed, and in such measure as reassured all hearts and filled them with gratitude both to God and to the people whom he had inclined to give such proof of the "riches of their liberality." But can it be profitable or safe, for contributors to continue to delay *so long* these proofs of their love?



It has been the practice of the Committee, at the beginning of every year, to make out a schedule of the appropriations believed to be needed by the missions in all the year. This schedule is uniformly prepared with the utmost care in view of all available facts; and when prepared, copies of it are sent to the missions, and placed in the hands of the Treasurer. To the missions it is the basis of expenditure, and to the Treasurer of remittance, for the year. They lay all their plans with reference to its provisions, seeking so to remit and so to expend, as neither to go beyond nor to fall short of them; and so closely has the schedule been followed the last year, that while no one specific appropriation has been exceeded, the whole expenditure of the year has fallen no more than \$433.17 below the whole of the appropriations.

The plan of making and abiding by such a schedule is essential to the right doing of the work of Foreign Missions, scattered as these missions are over the world, with several months lying between most of them and the Missionary Rooms. But an inevitable result of thus abiding is, that *a twelfth part of the remittances of the year must be made to the missions every month, whether the money is in the treasury or not.* Bills drawn upon the bankers of the Missionary Union in London, must be paid at maturity, or the institution is proclaimed bankrupt; and the ruinous results would fall first and heaviest upon the missions, for their life under God is the unfailing integrity of the institution to which they look for support. Hence, if the Treasurer receives less than \$5,000 and must pay out more than \$10,000 a month, in the first eleven months of the year, he is compelled to become a borrower of money to an amount which it is sometimes difficult to reach; and if reached, it is at the price of interest which is no inconsiderable draft on the receipts of the year. The interest thus paid the past year was little less than one thousand dollars, a sum which seasonable contributions would have saved.

But the habit of delaying the contributions wears a more serious aspect, even, than the expense of interest on money borrowed. It involves the risk of falling short of the amount needed so far as to bring disaster. This might be the result of some commercial calamity sweeping suddenly over certain cities or sections of the country, when it would be impossible, both on account of the extent of the deficiency and the shortness of the time, to retrieve the loss. The closing up of the year would then show a portentous debt, the gloomiest of all items to be included in the schedule of the following or succeeding years. Such might be the result of a sudden revulsion in monetary affairs. But it is, perhaps, more likely to be the bitter fruit of an impression, already prevalent, that the month of March, or some hidden resource connected with it, is sure to make up all deficiencies. The tendency of this impression is to excuse from or paralyze individual effort; and it has been no slight task to counteract its influence the past year. These causes may be long in bringing about a disastrous closing up of the financial year. But it is the deliberate opinion of the Committee that it would be unsafe again to enter March with nearly one-half of the income of the year to be provided in a single month.

Many churches have doubtless deferred the time of making their collections the past year, on account of the severe pecuniary pressure which so generally prevailed; and also on account of the number and urgency of other claims upon their beneficence. There are causes, not



occasional, but operating from year to year to induce delay. Some of these are to be found in the arrangement which assigns the months of January, February and March to the interests of the missionary enterprise; in the desire of many churches, contributing large sums, to have their donations acknowledged at one time in the Magazine; and in the wish of every church, which has the hope of making up \$100 within the year, to avail itself of the right of membership in the Union. But with these statements the Committee submit the subject to the Board for such consideration and action as they may deem suitable.

The estimate of expenditures of the current year, will be brought before the Board in a special paper.

#### PUBLICATIONS.

Including 2,000 copies of the thirty-seventh Annual Report, 500 copies of the anniversary sermon, 1,000 copies of the Retrospect of the Missionary Union and its Missions, and the monthly issue of 5,400 copies of the Missionary Magazine and 33,500 copies of the Macedonian, the whole number of pamphlets and papers published and issued by the Missionary Union, in the year ending with Dec., 1851, was 470,300,—equal to 12,525,400 large octavo pages. In addition to these, occasional circulars have been issued, and 5,000 copies of the tracts on Beneficence, published by the American Tract Society, have been distributed. Thus, at comparatively small expense to the treasury, an agency has been sustained throughout the year, which has given to almost every pastor and church in our home field a complete history of the operations of the Missionary Union, and kept them advised of the progress and necessities of its work at home and abroad, besides pressing upon their hearts and consciences the claims of that work, and opening to them ways in which its wants might be satisfied. No agency, under the control of the Board, can have such scope and power as its publications, and no amount of care seems too great in imparting to them the highest degree of richness and effectiveness.

The monthly circulation of the Magazine was larger by 150, and of the Macedonian by 3,500 copies in 1851 than in 1850, and both periodicals have had a larger monthly circulation thus far in 1852 than in either of the two previous years.

The income of both publications for 1851 was, from their

Subscription lists, including the balance of the account for 1850,.....\$6,430.85

The expenses for the same year were, for

Paper and printing,.....	\$4,823.94
Clerk hire,.....	677.37
Original contributions and engravings, including the likenesses of Rev. A. Bennett,.....	304.24
Express charges on packages forwarded,.....	375.41
Incidental expenses, including wrapping paper and twine, ...	72.88
Showing the expenses to be.....	\$6,253.70
And leaving a balance in favor of the periodicals, Dec. 31, 1851, of.....	177.15—\$6,430.85



It will be seen that more was received and expended on these periodicals in 1851 than in 1850. The difference is accounted for in the increase of their circulation, and the additional sum paid for engravings and contributions. Both publications were sent the past year, at their own expense, to twenty-eight distributing agencies in thirteen different States, and so long as the existing rates of newspaper postage are continued, there can be little doubt of the importance of increasing these agencies as fast as the income of the periodicals will allow.

Of the Magazine 800 volumes have been charged to the treasury at a low price, that being the number needed for gratuitous circulation, chiefly foreign, and to preserve for the future use of the Missionary Rooms. Of the Macedonian about 2,000 copies have been sent gratuitously to as many pastors, and 1,000 of them have been charged to the treasury at less than one-half their cost in single envelopes.

The engraving in the Magazine for January, 1852, proved to be so acceptable to its subscribers, and so manifestly for the interest of the publication, that measures have been taken to procure other likenesses for it, to be in all respects equal to that of Mr. Bennett.

The Committee informed the Board in their last annual report, that they proposed to select a biographer of the late Dr. Judson agreeably to the wishes of Mrs. Judson, and to make such arrangements for the publication of the memoir as would secure to the family the largest practicable share of the profits of the work. The Committee, therefore, in October last, on Mrs. Judson's nomination and in accordance with their own convictions, cordially requested Rev. FRANCIS WAYLAND, D. D., to write the biography. He consented to perform the service, and Mrs. Judson has spent the last four months in Providence, to render him such aid as might be necessary. No measures have yet been taken to provide for the publication of the memoir, and it is not deemed advisable to do so until the work of the biographer has so far progressed as to determine the probable size of the volume, and the time at which it will be ready for the press. These arrangements will be seasonably made, however, both in this country and in England.

#### DISTRICT AGENCIES.

It was stated in the last annual Report that arrangements were in progress which contemplated the division of the home field of the Missionary Union into nine districts, and the appointment of as many men to occupy them. It was also stated that, in making these appointments, the Committee were seeking the best men within their reach, with the expectation of paying them sufficient salaries to live in central towns in their districts, and of allowing them a reasonable part of every year in which to remain at home for relaxation, correspondence and study. The Board so fully concurred in the proposed measures that they instructed the Committee to carry them out as early in the year as practicable. The field has been divided accordingly into nine districts, the limits of which, and the agents now occupying eight of them, are given in the following table :



## DISTRICTS.

## AGENTS.

*Eastern New England.*

The State of Maine,.....Rev. Nathaniel Butler, Paris, Me.

*Northern New England.*

New Hampshire, Vermont and Western  
Massachusetts, including the Stur-  
bridge and Wendell Associations.....

*Southern New England.*

The residue of Massachusetts, Rhode  
Island, and Connecticut,.....Rev. Edward Savage, Fitchburg, Mass.

*Eastern New York.*

Including the Franklin, Worcester, Sar-  
atoga, Lake George, and Essex and  
Champlain Associations,.....Rev. Orrin Dodge, Ballston Spa, N. Y.

*Central New York.*

From the Eastern District to the west-  
ern limits of the Broome and Tioga,  
Cortland, and Cayuga Associations,....Rev. Henry A. Smith, Middlefield, N. Y.

*Western New York.*

All west of the Central District,.....Rev. Sewall M. Osgood, Wyoming, N. Y.

*South Eastern.*

Pennsylvania, N. Jersey and Delaware,...Rev. James F. Wilcox, Burlington, N. J.

Ohio and Indiana,.....Rev. John Stevens, Cincinnati, O.

*North Western.*

Illinois, Michigan, Wisconsin, and Iowa,...Rev. Jirah D. Cole, Chicago, Ill.

The number of square miles included within the respective districts is necessarily unequal, but considering the number of churches and communicants in each, and their present and prospective ability to contribute to the interests of the missionary cause, the districts are believed to be as nearly equal as they can be made. No district has less than 260 of our own churches within its limits, and from none has less than \$3,450 been received into the treasury the past year. It will thus be seen that every district has many more churches than the agent can address in any one year, and that no agent occupies a district which produces less than four times his salary. So small a proportion as even this, comes only from one district, where the agent is in fact a home missionary, doing work in comparatively new and destitute states, preparatory alike to their own spiritual growth and a future harvest for the world.

The care which has been taken in defining the limits of the districts, and in selecting the men to fill them, and in meeting their reasonable expectations in the work, has been the result of an abiding conviction, growing stronger by the experience of each successive year, that men to occupy separate districts as agents, are *essential* to such a prosecution of the home work of missions as shall meet the growth of their



work abroad. The venerable man who stood for so many years as the senior agent of this organization, and whose praise is and ever will be in the churches of our Lord, once said ; " In all my acquaintance with pastors, churches, and their collections with and without an agent, for almost eighteen years, I am convinced that travelling agents are indispensable to success, if much is expected to be gathered. There are pastors who do not need assistance and would do well if no agent was in the field, some of whom, however, are always glad to have an agent call on them. There are good people also, who would live religion faithfully, if there were no ministers to preach the gospel, who are very glad to enjoy the ministrations of the Word, because it strengthens them. I deliberately think that agents are about as necessary to success in benevolent enterprises, as preachers are in church building. *But they must be good men.* An indifferent man will do more hurt than good." This testimony was the fruit of the widest observation and the maturest experience of one of the best of agents and of men. His judgment declared and his history proved that a good agent is a necessary good, — blessing alike the institution which he serves, and the churches whose coöperation he seeks.

The Board was informed in the last annual report, that the Committee had requested the agents, then in the employ of the Union, to come together at the Missionary Rooms, four days before the thirty-seventh annual meeting, for mutual conference on the work committed to them. This conference, attended by seven of the agents, was continued six days before and after the last anniversary, and the home work of foreign missions was deliberated upon in its various aspects and bearings. Reports, drawn up by members of the conference, were submitted on the relations of the cause of foreign missions to other evangelical enterprises, on the work of agents, on the missionary periodicals, on missionary statistics, on system in making collections, on increasing the number of missionary candidates, on the coöperation of Sabbath schools, and on the influence of the work of an agent on his personal piety. The reports submitted and the discussions which followed, were of a thoroughly practical character, having no other object than, by careful comparison of the results of each man's observation and experience, to subserve the highest good of the home work of the missionary cause. It was an occasion of unusual interest and importance, and its influence has been felt in the service of the past year, and will continue to be felt from year to year. The Committee are convinced by what they saw of the conference at the time, and by facts which have since come to their knowledge, that similar meetings, to be held after suitable intervals, would be productive of worthy results.

The District Agents who have served the Union throughout the year, are Messrs. Osgood, Wilcox, Stevens, Cole, Butler and Smith. Messrs. Dodge and Savage have been appointed within the year, and the service of each has been five and a half months. Rev. Thomas Swaim again entered the pastoral office immediately after the close of the year ending with March, 1851, and Rev. Joseph Wilson resigned his agency in January last. The service rendered by the District Agents and such occasional helpers as were found to be necessary, is nearly equivalent to that of eight men for a year.



Five of the North Western State Conventions were attended and addressed the last autumn by Rev. J. M. Haswell, and other returned missionaries have addressed churches, associations and conventions as circumstances have allowed.

The whole number of churches, associations, conventions and Sabbath schools, personally addressed within the year by the District Agents and other individuals in the employ of the Missionary Union, is about the same as in other years.

The letters and reports of the agents show that while some formidable obstacles have stood between them and their work, there is much to encourage the hope that these obstacles are becoming fewer and smaller in nearly every section. Many pastors and churches seem slow, practically, to admit that nothing less than the *world* is the field of Christian effort; yet the amount contributed the past year, the number of missionary periodicals circulated, the system of living agencies employed, and the generous coöperation of a growing number of intelligent pastors and laymen, with the spiritual blessings which God is conferring upon churches at home and missions abroad, constrain the Committee to believe that the Missionary Union has entered upon no year with stronger reasons for gratitude and hope than the present.

The Northern New England District, made vacant by the resignation of Mr. Wilson, will probably soon be filled, and the Committee hope to embody in their next annual report more complete statistics from the *five districts*.

#### MISSIONARIES APPOINTED.

At the last annual meeting of the Board their attention was invited to the prospect of supplying the missions with missionaries. There was then what appeared to be the strongest necessity of sending to the missions a reinforcement of at least eleven missionaries, but one only received appointment, the lamented William T. Biddle, so suddenly summoned to the service and blessedness of another world before the time had come for his sailing to Asia. Thus no additional missionary has been given to the missions in all the past year. But the facts presented at the last annual meeting, with the discussion which followed, and communications subsequently received from missionaries, especially those of Burmah, have been so blessed of Heaven that the Committee are now permitted to inform the Board that appointments have been given within the past year to Rev. Messrs. Moses H. Bixby, late pastor of the Baptist church at Johnson, Vt., and John L. Douglass, late pastor of the Baptist church at Fort Ann, N. Y., with their wives, and to Messrs. Charles Hibbard, Daniel Whitaker, John R. Nisbet, and Henry B. Shermer, of the senior class of Rochester Theological Seminary, and to Messrs. Thomas Allen and A. Taylor Rose, of the senior theological class of Madison University. Of these brethren, Mr. Shermer has been designated to the Bassa mission, West Africa, and the others to the Asiatic missions. The Committee have hope that one or two additional appointments will be given, and that, including the ladies expected to accompany them, the missions of Asia and Africa will receive a reinforcement of eighteen or twenty laborers within the current year.



## MEMBERSHIP OF THE UNION.

The Missionary Union has now 3,625 members, constituted by the payment of one hundred dollars each. Of the whole number, as nearly as can be ascertained,\* 219 reside in 96 towns and cities in the State of Maine; 112 in 52 towns and cities in New Hampshire; 69 in 43 towns in Vermont; 712 in 148 towns and cities in Massachusetts; 182 in 19 towns and cities in Rhode Island; 184 in 45 towns and cities in Connecticut; 1,054 in 341 towns and cities in New York; 141 in 65 towns and cities in New Jersey; 264 in 37 towns and cities in Pennsylvania; 16 in 2 towns in Delaware; 196 in 80 towns and cities in Ohio; 20 in 18 towns and cities in Indiana; 79 in 50 towns and cities in Illinois; 41 in 29 towns and cities in Michigan; 10 in 10 towns and cities in Wisconsin; 8 in 7 towns and cities in Iowa; 4 in California, and 814 in other States and foreign countries. Of the whole number of members, 1,364 are ministers, 1,783 laymen, and 477 ladies; and of all the members, full three-fourths were made so by the votes of churches or other religious bodies. The membership of the Union, embracing as it does 3,311 individuals residing in 1,042 different towns and cities of the seventeen States included within our home field, may be regarded as an agency in the home work of missions. It is an agency permanent in its character, widely diffused, and constituted to a large extent by the votes of churches or other religious bodies. The influence which such an agency might wield in favor of a great cause, makes it of the first importance that the individuals composing it know their responsibilities and act according to them.

## ASIATIC MISSIONS.

## MAULMAIN BURMAN MISSION.

**MAULMAIN.**—Six outstations. —Rev. Messrs. J. WADE, T. SIMONS and E. A. STEVENS, Mr. T. S. RANNEY, printer,† and their wives. —Seven native assistants.

**ANKHUST.**—Two native assistants.

In this country, Rev. Messrs. H. HOWARD and J. M. HASWELL and their wives and Mrs. E. C. JUDSON; on his way from Burmah, Rev. L. STILSON.

Two stations and six outstations; seven missionaries, one a printer, and seven female assistants; nine native assistants.

The afflictive dispensations which have befallen this mission the past year, have still further reduced its numbers and strength, already unequal to the labors imposed on it, and claim for it our sympathy and aid. Mrs. Stilson, connected with Maulmain station the last five years, died of a lingering illness Aug. 14. She had been an assistant in the Burman Missions since 1838, alike assiduous and unpretending in service; and is worthy to be held in honored remembrance. Mr. Stilson, whose health had become greatly impaired, as noted in our last report, has also, in pursu-

\* This statement is based on the residences of members as published in the Annual Report of 1861, and of new members as given in the list appended to the Report of the present year.

† Mr. Simons and Miss L. Lillybridge were united in marriage at Maulmain, May 12, 1861.



ance of the advice of his physician and of his associates in the mission, retired from missionary labor. His loss to the mission, which cannot well be supplied, is deeply regretted both by his fellow laborers and the Executive Committee. He left Maulmain for this country Dec. 28. Mrs. Judson and family, whose departure was announced in our last report, arrived at Boston Oct. 1.

*Preaching and Itinerary.* — These services have been performed by the three resident preachers aided by the native assistants, the principal change from the arrangements of the last year being the transfer of the pastorate of the Burman church from Mr. Stevens to Mr. Wade. This change enables Mr. Stevens to devote himself more uninterruptedly to the completing of the Burmese dictionary, and was also in itself suitable as devolving on the present pastor relations and duties becoming to his seniority of age and standing in the Burman Mission. Preaching has been maintained every Sabbath in the Burmese and English chapels, and in various parts of the city. Six stations\* are also occupied for daily preaching by the native assistants. During the travelling season the assistants itinerate among the villages up and down the river and on Balu island. Amherst station is supplied throughout the year with native preaching, receiving three or four visits annually from Mr. Stevens, who officiates as pastor.

*Churches, baptisms, &c.* — Owing to various untoward influences and partly the unsettled pastoral relations of the Burmese church for a series of years, its condition was found at the opening of the year under review to demand careful investigation and a more rigorous enforcing of church discipline. These salutary measures, though painful, were adopted, and in the course of the year have resulted in the exclusion of eight persons. There are others of whom the pastor stands in doubt, but as a body the church is sound and exemplary, and contains many excellent members. The ordinary church arrangements are well sustained. Besides attendance on Sabbath services, which is general and steady, and on Wednesday evenings when there is preaching by a native assistant, prayer meetings are held by the male members Monday and Saturday evenings, and a female prayer meeting on Wednesday. The monthly concert is regularly attended. Connected with the church is a large and interesting Sabbath school; also two bible classes, one for young men conducted by Mr. Stevens on Friday evenings, and another at the house of the pastor on Sunday afternoons for females by Mrs. Wade. Two have been added to the church by baptism, and five have died; one a deacon of the church, whose life and death alike attested the genuineness and power of the faith which he professed. Present number, 130. Besides the two baptized, a third was advised to unite with a church in Calcutta, whither he was about to remove, and a fourth was waiting for baptism at the date of the report. Others have applied for the rite, who have been rejected. "Were the doctrine of baptismal regeneration true," says the mission report, "we could easily multiply the number of regenerated ones to almost any extent and with little trouble. But our views of Christianity will by no means allow us to do

\* Brick sayat, North sayat, East sayat, Dabingongala, Tavoyana, Moung Ngan's, and Mapoon, the last four being school stations.



this. We act on the principle that evidence of the regenerating influences of the Holy Spirit is an essential prerequisite to baptism."

The English church now numbers but twenty-three. There are two applicants for baptism, and others appear to be seriously disposed. Five have been dismissed to join the church at Madras. The church has never been strong in numbers for any long continuous period, the male members generally having employment in some department of government, and removing from time to time to other parts of India. The whole number enrolled on the church records since 1880, is 270, including 57 females. Seventy were Eurasians, and a few were natives from Madras, exclusive of a large number baptized by Mr. Kincaid in H. M.'s 45th regiment. A Sabbath school is connected with the church, numbering about 80 pupils.

The church at Amherst is composed mostly of Christians baptized elsewhere, who have removed thither. A few residents, however, have been converted in past years, and their families being thus brought under Christian influence, some of the children also have been added to the church on profession of faith in Christ. Of late years there has been an evident decline, owing in part to the want of a resident missionary. The native Christians have become in some degree discouraged; some have removed to other places more favored, and others are with difficulty restrained from following them. Meanwhile the Roman Catholics are gaining in strength, and have recently purchased an eligible site to enlarge their operations. The station demands success. "Sufficient success has been vouchsafed to the evangelical efforts bestowed, to call forth devout gratitude and to encourage to perseverance." Light has also been diffused by the preaching of the word through the surrounding region. Of the Karen church in this vicinity, twelve members were set off from Amherst church. The present number of its members is 80.

With respect to the heathen population embraced within the Maulmain Burman Mission, especially at Maulmain, the encouragements for preaching the gospel are said by the native assistants to be altogether greater now than a few years since. Dispute and violence, formerly encountered, have latterly ceased. The power of the priests and of religious customs over the people has been greatly weakened. Opportunities continue abundant to sound forth the gospel both in town and country. The reports of the assistants give 20,000 as the number to whom they have personally addressed the gospel, and 500 "inquirers."\* Full half of the 20,000 are said to have been from Burmah Proper, and a still larger proportion of the inquirers. In this manner the gospel has been conveyed to other thousands. And not in vain. "Individuals from Shway Kyen, who had heard the gospel in Maulmain, on their return home communicated the things they had heard to others; and about thirty individuals, it is reported, believe the gospel and meet together (though secretly, for fear of the rulers,) to worship the eternal God. At Shway Young there are said to be twenty who do the same. From Yanan-gyoung a similar account has been received in regard to eight or ten individuals."

\* By the term "inquirers," as above used, are meant those "who listened with apparent desire to know the truth, and not those who through conviction of the truth were seeking personal salvation."



*Schools.* — The Burmese boarding and day school has been reduced in numbers and efficiency by causes already alluded to, especially the removal of Mr. and Mrs. Stilson who had had it in charge, and the marriage of the superintendent of the female department. At the date of the mission report the number of pupils was 118, of whom 38 were boarders. More recently it has become substantially a day school, the few remaining boarders having removed to the house of Mr. and Mrs. Simons, who superintend the school temporarily till a principal shall be appointed.

There are six other day schools in Maulmain, five superintended by Mr. and Mrs. Simons, and one by Mrs. Ranney. They are all conducted on strictly Christian principles and at comparatively small expense. Every child is taught the catechism, the ten commandments, hymns, &c.; and what they learn at school they carry home. A day school at Amherst is similarly conducted by a Eurasian teacher. The Maulmain teachers are natives, twelve in number, including those in the boarding and day school, and all members of the church except one, who is wife of a Christian teacher. Aggregate number of pupils in the six day schools 210, and in Amherst school 45: total in all the schools 255.

*Contributions.* — The Burmese church, with the aid of the missionaries, have supported two of the preaching assistants during the past year. The contributions of the church alone have supported one, besides defraying the expense of lighting the chapel four or five evenings each week, keeping it in order, and supporting in whole or part several poor members. Average contribution of each member about one rupee four annas, or seventy-five cents.\* "It is part of the general policy of the mission, in its several departments, to train the natives to do for themselves all they are capable of, in the way of contributions and personal labors, that as far as possible they may stand alone and independent of foreign aid."

*Publications.* — The principal work in this department has been the Burmese and English dictionary; the execution of which has been so far completed that the printing has been commenced. Various considerations have urged the expediency of expediting the task, aside from the compiler's reluctance to protract it unnecessarily. The manuscripts left by Dr. Judson were not only exposed to ordinary accidents, to fire, theft, &c., but being written in pencil (not cipher) they were liable to become illegible in the damp climate of Burmah by mould. "The removal of the mould would almost unavoidably be the removal of the manuscripts, as the pencil marks would be removed with it." The time that had already elapsed since the work was begun, interrupted by absence and sickness and death, was also a motive against further delay. Other works in progress have been a Concordance to the Burmese bible, designed specially for the benefit of theological students; a History, a Geography with Atlas, a Burmese Reader, Scripture Stories for Sabbath schools, and the monthly Religious Herald. Of the Geography, compiled by Mr. Stilson, about eighty pages had been printed, when

\*The poverty of some of the members is extreme, where the generous will is not wanting. One aged man bequeathed to the mission at his death his whole property, "the staff which for years had supported his trembling limbs," requesting that it might be sold for the benefit of the mission. The bequest was accepted, and the avails, four annas, (nearly 12½ cents,) were added to the mission funds.



the work was suspended in consequence of the failure of his health. The following is a statement of the printing done at the Maulmain press from Jan. 1, to Oct. 1, 1851,\* making the aggregate of books and tracts printed 13,425, and of pages 1,103,900. Total, from the beginning, pp. 98,004,537.

PRINTING AT THE MAULMAIN PRESS.—JAN.—OCT. 1, 1851.

TITLE OF BOOKS.	Edition.	Form.	Language.	No. of Books.	No. of Pages.	Whole No. of Pages.	AUTHOR OR TRANSLATOR.
Child's Catechism, . . .	2d,	18mo,	Pwo Karen,	1,000	40	40,000	
Todd's Lectures, . . .	1st,	12mo,	Burmese, . .	1,000	168	168,000	Translated by Mrs. L. B. Sclen.
Associational Minutes, . .	8th,	8vo,	Burmese, . .	150	12	1,800	Edited by Rev. E. A. Stevens.
Associational Minutes, . .	8vo,	8vo,	Sgau Karen,	175	12	2,100	Edited by Rev. N. Harris.
Religious Herald, Vol. . .	9th,	8vo,	Burmese, . .	500	12	72,000	Edited by Rev. E. A. Stevens.
The Instructor, . . .	1st,	8vo,	Pwo Karen,	300	8	82,800	Edited by Rev. W. Moore.
Aids to Church Discip., . .	1st,	12mo,	Burmese, . .	500	82	41,000	Compiled by Rev. J. Wade.
The Atonement, . . .	3d,	8vo,	Burmese, . .	5,000	28	140,000	
Doctrinal Catechism, . .	1st,	12mo,	Pwo Karen,	1,000	42	42,000	Trans. by Rev. H. L. Van Meter.
The First Book, . . .	2d,	8vo,	Pwo Karen,	1,000	44	44,000	
One Honest Effort, . .	1st,	32mo,	Pwo Karen,	500	82	15,000	Translated by Pah Poo.
Colburn's Arithmetic, . .	1st,	12mo,	Sgau Karen,	800	204	163,200	Translated by Miss M. Vinton.
Burmese Hymn Book, . .	6th,	16mo,	Burmese, . .	1,500	228	342,000	Edited by Rev. E. A. Stevens.
Total, . . . . .	...	...	...	13,425	912	1,103,900	

There were also in press at the date of the report, Draper's Bible Stories, in Sgau Karen, 16mo, 200 pp. printed, and a Pwo Karen Hymn Book, 2d ed., 16mo, 300 pp. printed; with several smaller works. An important change has been made in the Pwo Karen character, assimilating it to the Sgau, which necessarily has led to the making of many new punches and matrices, and the casting of two new fonts entire, for that language.

The issues from the depository have exceeded those of former years, a fact of gratifying interest in view of the supply on hand and as indicating an increased demand. The call for bound volumes especially, has at times nearly outstripped the means of supply, notwithstanding the large force employed in the bindery department. Among these were more than 2,600 bound vols. of the Old and the New Testaments in Burmese, Peguan, and Sgau Karen, about 600 bound volumes of Burmese tracts, and nearly 1000 copies of the Sgau Karen Hymn Book. The following is a table of the aggregate issues to the several stations; making an aggregate of books and tracts, of 37,800, and of pp. 3,288-729.

The report adds, "We have now a call for books from Burmah Proper, and in the report of 1852, we hope, the column of issues at Rangoon will show a large distribution in that benighted region of country."

\* Exclusive of job work.



## ISSUES FROM THE MAULMAIN DEPOSITORY.—JAN.—OCT. 1, 1861.

Issues.	MAULMAIN.		TAYOT.		MENGUL.		AKTAP.	
	Books.	No. of Pages.	Books.	No. of Pages.	Books.	No. of Pages.	Books.	No. of Pages.
res, .....	884	562,066	328	194,296	80	87,040	2	4,800
' Scripture, ..	4,879	199,672	1,904	89,812	50	20,260	80	1,880
nd Tracts, .....	14,878	809,525	4,387	128,487	611	4,418	630	10,160
Books, .....	2,496	199,028	569	42,494	204	16,210	84	10,880
Total, .....	23,937	1,270,291	7,178	456,089	795	77,918	796	28,680

Issues.	KYOUE PHYGO.		SANDOWAY.		Whole	No. of	Whole
	Books.	No. of Pages.	Books.	No. of Pages.	No. of Books.	Pages in each.	No. of Pages.
res, .....	81	80,700	1,333	750,086	2,608	5,294	1,580,988
' Scripture, .....	823	38,548	75	30,875	7,438	2,134	391,981
nd Tracts, .....	1,636	38,560	1,684	462,972	22,780	1,975	958,789
Books, .....	282	28,945	508	70,074	3,895	5,983	231,871
Total, .....	2,774	181,648	3,800	1,313,467	37,800	15,789	3,268,729

*Active Assistants.*—The assistants in the mission are such as have appointed by the whole body on careful examination, the examination being often repeated in after years. Those at Maulmain are also under the constant supervision of the pastor of the Burmese church; to which they make semiweekly reports of their labors, stating where and how they have preached during each preceding period of three months; while their general deportment is open to the observation of all. At the close of every year the conduct and character of each individual assistant again comes under review of the whole mission, when support for a definite number of assistants is about to be called for; and then annually, (as also at any other time during the year,) an opportunity is afforded for any one to bring forward objections, if he has any, to the continued employing of any assistant, and also to make suggestions in respect to the general management of all. The assistants are led to understand "that their support is derived from benevolent contributions of Christians in America, who are anxious that the gospel should be preached every where, and who are waiting with interest to hear of the success of their individual labors." The missionaries have "endeavored to make them feel their responsibility to God." None are denominated "assistants," who are not employed either in the preaching or translating departments.



The regulations adopted in regard to the assistants, the mission remark, "work well." At the same time they are "deeply convinced that neither those nor any other system of rules can effect the object most to be desired in native assistants — a hearty and unreserved self-consecration to the great work of winning souls and building up the kingdom of Christ. The Holy Spirit working in them, and that only, is a power adequate to this end; and for this gracious gift to be bestowed upon the assistants and on themselves also, the mission earnestly solicits the fervent supplications of all their brethren."

#### MAULMAIN KAREN MISSION.

MAULMAIN (*Newton*); thirteen outstations.—Rev. Messrs. J. H. VINTON, N. HARRIS and W. MOORE, their wives, and Miss M. VINTON. On her way to this country, Miss H. E. T. WRIGHT. Three native preachers and fifteen other native assistants.

RANGOON.—One native preacher and fifteen other assistants.

Two stations, thirteen outstations; \* three missionaries and five female assistants; thirty-four native assistants.

The Rev. Wm. T. Biddle, whose missionary appointment was stated in our last report, and who subsequently was designated to this mission, had nearly completed his preparations to embark with his wife when he was arrested by disease, and after a short illness died, Sept. 16. The announcement of his sudden death was a painful shock, especially to our missionary brethren, who in their reduced numbers and multiplying cares were eagerly looking for his promised arrival. "The death of br. Biddle," writes Mr. Vinton, "is one of the darkest providences with which the mission has ever been visited; it was so unlooked for. It occurs too at a time when there is more work to be done and fewer men to do it than at any previous period." The mission has been also afflicted in the protracted illness and consequent withdrawal of Miss Wright, who in 1850 was associated with Miss Vinton in the charge of the normal school. She had given most gratifying proofs of her ability and faithfulness, but her strength was unequal to the service in that climate, and she has been compelled to seek a restoration of health in her native land. The Executive Committee are deeply impressed with the necessities of this part of the missionary field, especially in connection with the re-opening of Burmah Proper, and are taking measures for its more adequate occupancy. Several of the lately appointed missionaries are destined, with leave of Providence, to join the Karen missions; and the Committee are not without hope of re-engaging for a limited period, if the health of his family permit, the services of Mr. Binney.

*Schools.*—The theological school, as stated in our last report, was left under the care of Mr. Harris; who continued to instruct it till the close of its eleventh semiannual term in January; when the oldest class, numbering six, were finally dismissed, four to preach the gospel in Burmah Proper, and one in Maulmain province, and the sixth to become an assistant teacher in the seminary. The twelfth term commenced April 15th and closed in October; number of pupils 84, under the

\* Be it those connected with Rangoon.



immediate charge of Mr. Vinton. One of this company, a youth of great promise and among the best scholars of his class, has died in the triumph of faith, exhorting his associates that "as the ministers of Christ they prove themselves faithful." "This school," says the report of the present teacher, "has accomplished for the cause, during the six or seven years of its continuance, all and more than its most ardent friends had ventured to anticipate." The Committee are abundantly assured of its past usefulness and of the desirableness of its being effectively maintained. It is with deep regret they have received intimations that a necessity may occur for its suspension, even though temporary. "We rely mostly on our native assistants to preach the gospel to their countrymen. The missionaries love to travel in the jungle as much as practicable, but the work (of general evangelization) they can hardly begin." On the other hand, missionary supervision over the preaching assistants and the churches is no less indispensable. The churches have of late greatly suffered for want of it; and the evil may be less to close the school for a season, than to allow the churches to deteriorate by further neglect, from whom the pupils come.

The normal school numbered at the date of its last report (Dec.) fifty pupils, thirty boys and twenty girls, showing a gradual increase. The course of instruction is also being enlarged, as the progress of the pupils demands; and the labor of teaching is proportionably enhanced. The mission suggest that the time is drawing near when the school will require the services of a well-educated male teacher, who shall be exclusively devoted to its management. No department of the mission promises more ultimate good, if rightly conducted. The proficiency of the pupils has exceeded the most sanguine expectations of the missionaries, and "their conduct in future years, it is believed, will continue to gladden the hearts of their friends and patrons."

The Sgan Karen boarding school, in charge of Mr. and Mrs. Harris, commenced April 15th, and closed the last of September. Average number of pupils ninety-four. A part of the period Mrs. Harris was separated from the school by sickness. A most gratifying feature of the term was the admission of seventeen of the pupils to church membership on profession of faith in Christ by baptism.

The Pwo Karen boarding school, Mr. and Mrs. Moore teachers, assisted by Kone Louk, closed October 1, after a session of five months. Whole number of pupils enrolled, forty-two, twenty-six males and sixteen females. Of the former, fifteen were young men or of middle age, the rest of from ten to fifteen years. The pupils all made satisfactory progress, some excelled. One of the older members, who for years had been reflecting whether it was not his duty to preach the gospel, had been constrained to commence study with the ministry in view. "He is a man of good parts, and since the day he was baptized has been an exemplary and growing Christian." Three or four of the younger men, it is hoped, will also enter the theological seminary in due time and make efficient preachers. Four of this department also were baptized near the close of the session.

*Churches.* — For the reason (in part) already alluded to, the want of adequate supervision, the churches in general are reported by the mission as reduced to a "low state." Some of them have been scattered by



cholera, and, it is feared, may not be gathered again. Others are at discord among themselves. The influences of the Holy Spirit are greatly needed. To the general declension there are happy exceptions; Toonaw, Bootah and Dong Yan are indicated. To Bootah church seven have been added by baptism, and one to the church near Amherst. The church at Dong Yan appears to be in a good state. "I was cheered and encouraged," Mr. Moore writes, "to find there so much love and good feeling among the disciples. Their light is shining; last year it was an obscure light. Several of the members testified that they had buried their old difficulties, humbled themselves before God, and found much joy in serving him and in endeavoring to do good to their fellow men. Three were added to their number by baptism, in December, three others were applicants, the community had become thoughtful and accessible, and there were some signs of a refreshing, a cloud at least, 'as big as a man's hand.'" The number of baptisms reported in connection with the mission during the year under review, exclusive of Rangoon district, in ten churches, is fifty-five. Two were received by letter; fourteen were excluded and twenty-eight suspended; the number of deaths not reported. Present number, 747. In the Rangoon district the number of baptisms reported is eighty-six; received by letter sixty, excluded six, suspended forty-four; present number, 982; total in both districts, 1,729. In Rangoon district the report comes from the native preacher Apaw, whose death was erroneously rumored last year. The number of villages in that district, as reported by him, where evening worship is regularly held, is thirty-four.

Later and more extended information has been communicated from Rangoon district by Messrs. Kincaid and Dawson. They had been visited while resident at Rangoon, by Oung Bau, an ordained Karee preacher, and the only one in Burmah Proper on the east side of the Irrawadi river. Within his district are thirty churches, with more than 1,000 members. Associated with him are ten unordained native preachers. He reported the churches as generally in a prosperous state. There had been no instances of apostasy, and but few cases of serious discipline. Fifty Karens had been baptized within the last few weeks.

The number of churches on the western side of the river, as reported to Mr. Kincaid, is forty-six, and the same number of preachers. "There is no church with less than 150 members, and several exceed 300. One church numbered nearly 400 members. The chapel is forty cubits square, well built, and surrounded by a clean, neatly kept plot of ground. Near it stands a school-house, twenty-six by twenty-eight cubits square." Persecution had in some measure abated. In one district, lying between Bassein and Danabo, in consequence of representations of its governor to the court at Ava, "that the Karens could not be induced to give up their 'white books' and forsake their religion, and that oppression induced them to leave the country, by which the revenue was endangered," the king had forbidden their being molested and had exempted their preachers from all taxes.

The annual meeting of the Maulmain Association was held in January at Keyen, attended, besides the missionaries, by Burmans, Peguans, Pwos, and Sgaws.



The session *this* year was at Maulmain (Newton), but the particulars have not been received.

*Itineracies.*— Beside the ordinary visits to the churches in the dry season, an exploring tour was made in January, 1851, as intimated in our last report, by Mr. Harris and Mr. Brayton, of Mergui, to Karens in Siam. Passing by Bootah, they proceeded about 100 miles in a southeasterly direction from Maulmain to Prat-thoo-wan, the central point of the Karen district, and residence of the governor or headman. It is situated on a small plain, or table land, surrounded by mountains, and in times of political commotions, being naturally a strong position, may have had a numerous population. At present the people live scattered in different directions at the distance of some six or eight days' journey, leaving only a few houses around the governor's. The few villages seen on the way were also of small extent, inhabited generally by Pwos, a few by Sgaus. Little encouragement was given to the annunciation of the gospel; at Prat-thoo-wan the missionaries were not permitted to remain over the Sabbath. Again, at other places, both Sgaus and Pwos listened attentively, some for the first time, "to the words of mercy from Calvary." On the whole, the results of the exploration are unfavorable to the establishing of a station in that direction, while other positions are more accessible and of richer promise; but native laborers may be sent thither as opportunity offers.

#### TAVOY (KAREN) MISSION.

**TAVOY.**—Rev. Messrs. F. MASON, C. BENNETT, E. B. CROSS, and B. C. THOMAS, and their wives.

Two Burmese assistants, ten (?) Karen assistants.

**MERGUL.**—Rev. Messrs. D. L. BRAYTON and J. BENJAMIN, and their wives. Eight or ten Karen assistants.

Two stations and seventeen (?) outstations; six missionaries, and six female assistants; about twenty native assistants.

Mr. Mason resumed his place at Tavoy in March, 1851, and Mr. and Mrs. Thomas arrived in May. Mrs. Bennett, on account of her health and by invitation of the Executive Committee, left Tavoy in September with the design of revisiting this country.

Soon after the annual meeting of the Karen Association, which was held last year at Mata in January, the customary visitation was made to the principal churches composing it, to Pyeeekhya, Patsauoo and Palouk by Mr. Cross, and at a still later period to Mata; also by Mr. Benjamin to Kabin, Themboun, Katay and Ulah, &c. Their condition is on the whole reported favorably, particularly as to the churches of Patsauoo and Katay. The former had received eight members by baptism; to the Katay church five had been added. The whole number of baptisms reported, including two at Kabin, four in the neighborhood of Mata, three at Tavoy added to the Burman church, and two baptized at Mergui, is twenty-four. The churches at Palouk and Themboun were in a less encouraging state.

In most of these outstations, the recommendations adopted at the associational meeting with regard to family worship and Sabbath schools,



were being carried into effect. The Sabbath schools generally were large and interesting. Many day schools are well sustained. It is a most encouraging feature here, as in other sections of the missionary field, that temperance, virtue and industry have their reward. Godliness is profitable for the life that now is, as well as for that which is to come. One of the missionaries speaks of a "marked distinction between Christian and heathen neighborhoods" in "the almost swarms of young children growing up in the society of the churches." The coming generation will in all probability be far more numerous in the Kama districts than the preceding, and it will be a generation "serving the Lord." The churches are also giving attention, though less promptly, to the improvements proposed as to their outward condition, rebuilding their houses and gathering around their places of worship. The "city of Mata" so called, once nearly depopulated, is beginning to "look like itself again."

Our last report from the churches was dated Sept. 21. Mr. Cross then writes: "The churches in and around Tavoy are in an encouraging state, compared with other years. We have good news also from up the Tavoy river. The members appear to be regular in their attendance on public worship, and have gathered around their chapels better than we anticipated. The Pwo village in the neighborhood of Mata is doing nobly. The pastors from Mata have baptized there four individuals, three of them heads of families, and others are asking for baptism. The school is quite large. A good spirit seems to prevail. In Mata twenty-two families have returned from their dispersion, and rebuilt near the chapel." A favorable change is also anticipated in this respect at Pyekhya.

The Tavoy Burmese church, besides the addition of three converts, has enjoyed a reviving of spiritual graces in its members generally. One excluded member has been restored. A new *sayat* has been built, 15 by 20 ft., for preaching and tract distribution, in a very eligible part of the city, which was opened and dedicated in April. The native assistant stationed in it has been greatly encouraged in his labors. All violent opposition and angry discussion had ceased, and the people were coming almost daily to inquire about the religion of Jesus. The demand for books and tracts was unprecedented. Preaching in Burmese on the Sabbath by Mr. Bennett. A service in English has also been conducted on the Sabbath by Mr. Thomas.

Among the Burmese of Mergui are indications of an awakening interest.

*Schools.*—Of the schools at Tavoy, during the rains of 1851, no detailed report has reached us. The school conducted by Mr. Cross was "doing well," and had suffered no interruption from sickness. Mr. Brayton on his return from Prat-thoo-wan, collected at Mergui a class of Pwo assistants, whom he taught six and a half months. A second class was formed of fifteen young men, after a short intermission, to be continued two months. A class of six females and four select lads was being taught by Mrs. Brayton. Of the young men two were those baptized within the year, and four gave great promise as inquirers, who are also of good capacities for usefulness. No school has been gathered from among the Salongs, and owing to various hindrances Mr. Benjamin has gained as yet but little acquaintance with the people.



**Printing Department.**—As stated in our last report, the translation of the Karen Scriptures in Sgau or in Pwo had been completed, but neither the Old Testament in Sgau nor the Pwo New Testament had been revised. The revision occupies necessarily much time. The translator is desirous to make it as thorough as possible, so as to preclude occasion, as far as he may, for future emendations; an object the importance of which is fully appreciated by the Executive Committee, as also by the brethren associated in the Karen Missions. "I have commenced the work," Mr. Mason writes in August, "with the intention to revise every page carefully and deliberately before it goes to press; and I do not print a single paragraph till I have perfected the translation to the utmost of my ability."

The first form of the Karen bible was put to press June 1. The design was to print an edition of 2,000 copies, besides one of 500 copies of the Pentateuch and perhaps of other portions of the Old Testament. Some modifications of this plan may be found expedient in the course of publication. Much depends on the uncertain state of the translator's health. The progress of the work has been retarded by his severe and repeated illnesses. Genesis had been printed, and most of Exodus, at the date of the last report, and the invigorated health of Mr. Mason encouraged the hope of a more rapid advancement. The Pwo New Testament is also in press. The Committee repose entire confidence in the ability and faithfulness of the translator, and for obvious reasons are solicitous that a work so well begun and brought so near to its completion, should be finished by one and the same hand.

Besides the Karen bible, in press, Mr. Bennett reports the publication of an edition of Matthew in Pwo, 150 copies, and of "Notes on Hebrews," prepared by Mr. Abbott for Karen assistants, 1000 copies. We subjoin a table of the printing executed at Tavoy in 1851, showing an aggregate of 18,600 copies and 2,468,400 pages.

WORKS PRINTED AT THE TAVOY MISSION PRESS IN 1851.

NAME OF BOOK.	Edition.	Size.	Pages.	No. of Copies.	Total Pages.
Morning Star, (monthly,) Xth Volume, . . . . .		8vo,	182	400	72,800
Key to Astronomy, . . . . .	1	12mo,	182	500	91,000
Tavoy Association Minutes, . . . . .	1	12mo,	24	500	12,000
Abbott's Catechism, . . . . .	8	83mo,	96	8,000	288,000
Abbott's Notes on Hebrews, . . . . .	1	12mo,	240	1,000	240,000
Ecclesiastical History, Volume I, . . . . .	1	12mo,	468	1,800	468,000
Historical Sketch of Jerusalem, . . . . .	1	12mo,	24	2,000	48,000
Matthew in Pwo, and Preface, . . . . .	1	12mo,	100	150	15,000
Mrs. Wade's Catechism, . . . . .	4	83mo,	224	8,000	672,000
Calendar for 1852, . . . . .	1	12mo,	96	1,000	96,000
Sabbath School Catechism, . . . . .	2	12mo,	120	2,000	240,000
Catalogue of Plants, (a job,) . . . . .	1	12mo,	182	550	72,900
Sgau Karen Bible,* . . . . .	1	8vo,	80	2,000	160,000
Sgau Pentateuch, . . . . .	1	8vo,	60	500	60,000
Pwo New Testament,† . . . . .	1	12mo,	84	1,000	84,000
			2,102	18,600	2,468,400

\* Only ten signatures printed.

† Only seven signatures printed.



The issues from the depository during the same year were, of books, 21,255, and of pages 2,317,786.

*Native Assistants and Contributions.* — The assistants connected with the mission, embracing pastors and other preachers, colporteurs, and assistants in translation, (school teachers are not included under this designation,) are well reported of in general; some are incidentally alluded to in terms of high commendation. "Our native assistants," says one of the missionaries, "are improving, becoming almost if not quite equal to a foreign missionary; and under judicious direction, unless untoward circumstances prevent, will soon be more valuable. We are now seeing the effects of the theological school." Another speaks of one of the pastors as a "good man in whom his people repose unbounded confidence"—"they fear they can do nothing without him." The pastors and "the travelling preachers," the number not stated, are mostly supported by the churches, by whom also with the aid of the missionaries they are appointed. They have their own committees for appointing and supervision. Only one Karen preaching assistant in Tavoy Province is supported *entirely* by funds of the Missionary Union; to others occasional aid is given, to one a rupee, to another two or three rupees; to others none. The contributions to the funds of the Union from the churches, besides the indirect aid as above rendered, are not large; and it is presumed also are reported but in part. Patsauoo church contributed eight rupees, eight annas; and Pyekhya church nearly thirty rupees.

#### ARRACAN MISSION.

AKYAB.—Rev. Messrs. L. INGALLS and C. C. MOORE, and their wives.

*Kemee Department.*—Rev. H. E. KNAPP. Three native assistants.

*Cruda*,—outstation.

KYOUK PHYOO.—Rev. H. M. CAMPBELL\* and wife. One native assistant.

*Ramree*,—outstation. One native assistant.

Two stations, two outstations; three missionaries, and three female assistants; five native assistants.

The death of Mrs. Knapp, which occurred on the 23d of May of disease of the heart after an illness of but two days, was a bereavement as painful as sudden, although the event was welcomed by her with an almost impatient gladness. She had been in connection with the mission a little more than a year, having arrived in March, 1850. Mr. Ingalls, accompanied by Mrs. I., resumed his labors at Akyab Dec. 13.

The mission report exhibits a diligent prosecution of labors, though with few marked indications of progress. "Akyab has been a scene of continual conflict." Thousands have heard the word of life, and some have become so far enlightened as to despise and oppose idolatry. Several villages have been visited by Mr. Moore, accompanied by an assistant, where the word preached and distributed was well received. At Kyouk Phyoo, where a zayat has been built, and Mr. Campbell preaches also from house to house, there have been several inquirers. Preaching has been maintained at Ramree by native assistants, and to some extent on Cheduba island. Both these islands were also visited by Mr. Campbell in No-

\* Deceased.



venember and December. On Cheduba many were ready to listen to the gospel and anxious to obtain books. Large and interested audiences were easily gathered on successive evenings. At Ramree less eagerness was manifested by the people, but no unwillingness to hear, although some of the principal men endeavored to divert the attention of the populace by feasts and shows. A few converts reside at Queday, who maintain religious worship. Five have been baptized during the year; and there are two or three applicants for the ordinance. Two have been excluded, one a former assistant; and one other assistant has been suspended. Present number of members of the church, but resident at widely separated towns and villages, about 50.

“With no special encouragement to labor, but God’s promise to bless his preached word,” say the mission, “we have nothing special to discourage. The field is large, and full of thorns and briars and underwood. But the jungle is not impervious, and the soil that has been broken, is found susceptible of culture.”

Mr. Ingalls, writing a few weeks after his return to the station, at a later date than the preceding, gives the following representation: “The church has been reduced much, and afflicted with dissensions, but things wear a more favorable aspect. One inquirer appears hopeful, awakened by the instrumentality of one of our assistants: two others stand well, one of them awakened by a tract. The three are now asking for baptism. Several others afford us encouragement.”

*Schools.* — School instruction at Akyab has been mostly confined to the children of native converts and two Kemee lads, under the superintendence of Mr. Knapp. He has also taught an interesting bible class in Burmese, and at the earnest solicitation of some Burmese young men, had consented for a time to give instruction in surveying, hoping to secure an opportunity to preach the gospel to them. A good beginning has been made at Kyouk Phyoo, and a school gathered, numbering 20 pupils.

*Kemee Department.* — At our last dates Mr. Knapp was about to renew his visit to the Kemee country, accompanied by the Kemee youths under his charge. Having recovered a good measure of health, his hope was also revived that with the divine blessing he should give the gospel to the Kemee people. A new discouragement has arisen in the diversity of dialects, dividing the people into two nearly equal classes, and leaving only 2,000 or 3,000 speaking the dialect which Mr. Knapp has been desirous to learn. Meanwhile he has been making good progress in Burmese, preparatory to the acquisition of Kemee, and will be able to prosecute missionary labors in the Burmese department if the other should be eventually discontinued.

Since the preparation of the above notices we have received the very painful intelligence of the death of Mr. Campbell by cholera on the 22d of February. He was attacked by this fearful scourge while returning from Akyab, and, notwithstanding the best medical attention on his arrival at Kyouk Phyoo, fell its victim after an illness of about thirty-six hours. His removal is a loss to the mission difficult to repair. Although connected with it but a short period, he had acquired a good knowledge of Burman, and had already entered zealously into his chosen employ-



ment, *preaching the word*. This he regarded as his *great work*, and none of his associates gave better promise, as one of their number remarks, of being a *thorough-going, whole-hearted missionary*.

We learn from the same letter that Mrs. Ingalls had been attacked by the epidemic, which was making wide havoc among the native population, but by great efforts and the special favor of Providence she had been partially restored.

#### SANDOWAY MISSION.

SANDOWAY.—REV. MESSRS. E. L. ABBOTT, J. S. BEECHER, and H. L. VAN METER; MRS. BEECHER, MRS. VAN METER. Two Burmese assistants.

One station and forty-four outstations; three missionaries and two female assistants; forty-nine native assistants, (forty-four Sgau and five Pwo.)

Of the outstations, eight are in Arracan, and the rest in Burmah Proper. Six of the assistants, including one Pwo, are ordained preachers.

In consequence of Mr. Abbott's removal to Tenasserim the charge of the station, assistants, &c., has devolved during the year on Messrs. Beecher and Van Meter. The health of Mr. Abbott, the Committee are pained to learn, continues in a precarious state, and his labors in preaching and teaching have been almost entirely suspended. He has devoted some attention, however, as his strength has permitted, to the preparation of Notes on Hebrews and Acts for the benefit of native assistants.

Our last annual report brought the history of this mission down to the close of the annual meeting held at Ongkyoung in December, 1850. There were reported at that meeting forty-four churches and forty-eight native preachers or pastors. A complete list has more recently been forwarded of the names and localities of the churches and pastors. The number of members respectively connected with them is not stated, and can only be approximated by careful estimate. Karens are accustomed to frequent removals, and the pastors are not practised in returning statistics. The whole number of members being once ascertained by the mission, which is done by special messengers as the census is taken with us, the *aggregate* changes only are noted in subsequent years, when baptisms, deaths and exclusions are reported by the pastors; thus securing general accuracy, but not distinguishing individual churches. The aggregate membership as thus computed, is about 5,000. We gather a few particulars of some of the churches from a communication from Mr. Beecher, who visited most of those in Arracan soon after the associational meeting was closed.

*Ongkyoung, To Lo pastor.* — This church was founded by Tway Poh, who was succeeded in 1847 by Myat Kyau. The latter was not cordially supported by the church, and being a better preacher than pastor, was appointed the last year by the Association a travelling preacher. During his pastorate "the love of the church for each other, for their teachers and for Christ, grew cold, and the love of money increased." A few remained faithful, and the contemplated change of pastors, it was hoped, would be followed by a favorable change in the people.



*Kyoung Tak*, present pastor Gna Kong, assisted by Myah Au. — The church is feeble, but the members are disposed to aid their pastor according to their ability.

*Sinmah*, Bo-ga Loe pastor. — The pastoral connection is about to close; the church is desirous to retain it, but the pastor is dissatisfied with the fruit of his labors.

*Buffaloe*, pastor Kroo Dee. — The church few and feeble, but gradually increasing. Their poverty is extreme, but they have built a neat and durable chapel, and contribute five rupees towards their pastor's support, the mission paying ten rupees.

*Great Plains*. — This church had been greatly afflicted in the sudden death of its pastor, Wah Dee, while on a preaching tour in Burmah. His memory was held in most affectionate remembrance. "Wah Dee, though dead, has become a sweet smelling savor," was the remark of the aged head man of the village. A great improvement had been made during the past three years. "The houses standing in rows and built with care,—the ground under and around free from rubbish, as if often swept,—the little plots of vegetables well cultivated and fruitful,—the thriving nurseries,—the street wide and straight, and neatly bordered with fruit trees and flowers whose fragrance filled the air,—all done by Wah Dee, all planned and directed by Wah Dee,—altogether formed a spot lovely and pleasant." The outward condition of the people was a fair representation of their spiritual state. Their many and severe afflictions, for many had befallen them, had been sanctified to their growth in grace; and a degree of intelligence and spirituality was exhibited which far exceeded expectation. Arrangements were made to supply the place of the pastor by his son, a youth of great promise, the head man continuing meanwhile to aid in conducting worship and watching over the members.

*Thay Rau*, Tway Poh pastor. — The people of this village have exhibited "much of American enterprise" in building it, and are advancing in civilization as well as Christianity. "Four years previous the place was a dense wilderness, but the rice field has appeared instead of the jungle; and where a few years since roamed herds of the wild elephant, Christians now walk in company to the house of God." The prosperous appearance of the people is here also attributable in a marked degree to pastoral influence. "No native preacher has a greater or better influence abroad, and none is more beloved and respected at home." "As we passed by or entered his room from day to day," says Mr. Beecher, "and saw Tway Poh,—Rev. Tway Poh we should say, for no minister was ever more worthy of the title than he,—sitting by his table, reading and studying, or conversing with those who sought his advice,—we often wished that our brethren and sisters who feel such an interest in this people, could experience the delight that we did as the expression came involuntarily to our lips. How much like a pastor in his study at home! Let the prayers of Christians ascend to the great Head of the church, that he will raise up from among this people many such pastors as Tway Poh."

The Association adjourned to meet at Thay Rau in December. At this last session about twenty-five native preachers were present, including four of the ordained. The only missionary in attendance was Mr.



Van Meter, Mr. Beecher being driven back by violent storms. The meeting is represented as one of surpassing interest, but after a week's continuance was suddenly broken off by the announcement of hostilities in Burmah Proper. A large number of Pwo young men had come over the mountains for the purpose of studying with Mr. Van Meter, some of whom were expected to go to Sandoway; but they would now proceed to Maulmain.

The statistics of the churches obtained at this meeting have not been communicated at the writing of this report. In the neighborhood of Bassein, the number of converts baptized in the early part of the year by one of the preachers, Moungh Yay, was ninety-seven.

*Schools.*—The school opened by Mr. Beecher for native assistants, on the adjournment of the Association of 1850, embraced thirty pupils, and was continued nearly four weeks. They were occupied chiefly in the study of the Epistle to the Galatians. An exposition was also given of the Epistle of James and the 1st Epistle of Peter. A few evenings were occupied with lectures on astronomy, the people of Ongkyoung also attending in great numbers. A class of ten school teachers and a few lads were taught arithmetic by a native assistant. A Pwo school was taught by Mr. Van Meter at Buffaloe at the same period, as noted last year. On returning to Sandoway Mr. Beecher was employed during the rains in conducting a boarding school, which continued four and a half months. Number of pupils twenty-one, at an average cost each per month of three rupees. The studies were substantially the same as in former years, and the progress and deportment of the pupils highly satisfactory.

The mission earnestly solicit pecuniary aid in the establishing of common schools. The efforts made to induce Karens to support schools of their own the two or three years past, have failed to secure adequate results. The cause of this, whether poverty together with oppressive taxation by the Burmese rulers, or want of a proper appreciation of the value of learning, or other hindrance, the mission have not satisfactorily learned. The impediments will pass away, we may confidently assume, as light increases, and as the rigor of Burman rule is relaxed or abolished. Meanwhile only such an amount of aid is called for as shall encourage to self-sustaining efforts. Common schools must be supported by the native population. The school at Sandoway, like other boarding or normal schools, is designed for the education of teachers.

*Native Assistants and Contributions.*—The character and office of the assistants connected with Sandoway Mission may be gathered in general from preceding passages in this report. With very few exceptions they are acting pastors of churches, having substantially the same duties, except the administration of ordinances, which is restricted to the six who have been ordained. Their nomination to office has been ordinarily by the churches, though with little regard to forms; there being a like inadvertence to forms in church organization. "A number of baptized Christians, from six to three hundred, living in the same village or vicinity, select from among their own number (almost invariably) the man best adapted by age, intelligence and piety, to conduct public worship and discharge pastoral duties, and call him 'teacher.' Without further formalities, this band of Christians is



subsequently called and reported a 'church,' and this man their 'pastor.' The 'pastor' usually pursues a course of study with the missionaries, during which period his character and qualifications become known; and if approved he is appointed an 'assistant,'—reference still being had to the representations of the church and of other native assistants."

The assistants are disposed as a body to maintain a high standard of moral purity. Two of their number have been disfellowshipped by their own voluntary acts. One was tried at the Ongkyoung associational meeting before the whole body of assistants; and when the final question was put, the vote was unanimous.

The pecuniary support of the assistants, or pastors, is derived in a large measure from their respective churches. The amount contributed in 1850 by thirty churches was more than 360 rs., with 2,000 baskets of paddy, besides other articles of food not readily estimated. The amount paid by the mission to twenty-six Sgau assistants was 312 rs., and to all, including Sgaus and Pwos, but 466 rs. "This, with what they have received from the churches and what they can do for themselves without diminishing their pastoral usefulness, renders them as comfortable as the majority of their people; and that is all that is desirable."

This constrained dependence of the native pastors on the churches is found to be salutary. It teaches them their mutual obligations, and helps to enforce the observance of them. It cultivates right affections. It promotes also a desire both in pastors and people to build up large and permanent villages. The readiness with which the system of ministerial support has been embraced by the churches and assistants, gives great encouragement to the mission, and they anticipate the same benefits from it in due time, to the Karens, which have resulted from it among ourselves.

The pastoral connection appears to be in general well sustained. The pastor usually abides with the same flock, unless the village is broken up by Burman oppression or some alarming disease. Only one instance is known of a church calling a pastor of another flock. Dismissal, which sometimes occurs, is effected by a method strictly Karen. "The church dismiss themselves." If a pastor incurs their dislike, yet is guilty of nothing worthy of public complaint or discipline, the church leave him; some going to another village and to a favorite preacher, others building up a new village, and again selecting a pastor from among themselves. In no instance has a pastor been appointed to a church by the mission; nor has the mission refused to acknowledge as pastor one whom a church had selected.

The churches are encouraged to act independently of the mission so far and fast as they mature in intellectual and spiritual strength, yet in accordance with the principles which the mission inculcates. And as changes are continually occurring, there is a growing assimilation in church building and discipline to the usages of Baptist churches at home.

*Karen Home Mission Society.* — The convention of native preachers for completing the organization of the Karen Home Mission Society was held near Bassein in accordance with the appointment. A good representation were present, and more would have attended but for the



jealousy of the Burman government, which made it undesirable for a large number of Karens to assemble at one place. Contributions were sent in from nearly all the churches, amounting to more than 200 rupees, which, with fifty rupees previously raised, were appropriated to the support of three home missionaries. One of these was detained from entering on his work by sickness in his family; the others, one Pwe and one Sgan, were to labor exclusively among the heathen of their respective tribes. "These churches have from the beginning been accustomed to make annual contributions to the missions, but now for the first time have applied the proceeds to this object, the responsibility of expending their funds being thrown on themselves. It is a first effort, and comparatively small, but promises to 'grow and wax great.'"

*Burmese at Sandoway.*—A small Burmese church has been gathered at Sandoway, of six or eight members, including two preaching assistants. The first convert was baptized in 1848, having become acquainted with the gospel through the instrumentality of the late Mrs. Abbott, who to the close of life was unwearied in her efforts for the salvation of the Burmese, with whose language she had become well conversant. Taking her seat in the verandah of her house fronting the wayside, with a bundle of tracts and Scriptures, she would read and explain to all who might be disposed to listen. Occasionally a large group would sit in silence for hours. Other converts were added, and as two of the number were found to possess suitable gifts, they have been employed in preaching and tract distribution with good effect. Considerable attention has been bestowed on this department by Mr. Abbott, and during the rains of 1850 he was accustomed to preach in Burmese every Sabbath and occasionally week-day evenings. Mr. Van Meter has also been led to devote some attention to the Burmese language, in view of the destitution around him. The population of Sandoway is sufficiently large to employ advantageously the whole time and strength of a Burmese missionary. And such a designation to labor will be rendered still more advisable, if, as we have cause to anticipate, the political changes occurring in Burmah Proper shall open a nearer access to the Karen churches east of the mountains by way of Rangoon or Bassein.

#### AVA MISSION.

Rev. E. KINCAID, J. DAWSON, M. D., and their wives.  
Two native assistants.

Messrs. Kincaid and Dawson, whose arrival at Maulmain was noted in our last report, proceeded to Rangoon early in March, and having effected their arrangements for a temporary residence, removed their families thither in April following, proposing to ascend to Ava at the close of the rainy season. Their reception by the Rangoon authorities was cold

\* Mr. Beecher, in reporting the facts as above, calls attention to the amount of appropriation. "The fact that this convention of native preachers has decided to give, and that two of their number have accepted as their entire support, 50 m. a year, may be worthy of further consideration. These men are now expending their own money or money from their churches, churches on which they must depend mainly for their own support also. They would not be likely to give their missionaries more than is necessary, nor would the missionaries be likely to accept less than they actually need. We trusted that therefore to find better qualified or more impartial judges of the amount requisite for the support of native preachers."



and forbidding. Vexatious obstructions were thrown in their way. Individuals guilty of showing them kindness were visited with fines, imprisonment and scourging. The missionaries themselves were prohibited leaving their house or distributing books, and were to be placed under a constant surveillance. Notwithstanding these arbitrary proceedings, they pursued their object quietly, and began their work. On the 8d of May a royal message came from Ava. "The king had heard with pleasure of the coming of the American teachers, and they were to be treated with all possible favor." The Rangoon governor assumed a new bearing. Public worship was commenced on the Sabbath at stated hours, both in Burmese and English, and the various operations of a mission station and of a medical dispensary were prosecuted without molestation thenceforward, till the late breaking out of hostilities.

During this period of more than six months the missionaries were cheered by scenes and incidents and intelligence of extraordinary interest. Their dwelling and dispensary were thronged by thousands; to all of whom more or less of the gospel was communicated. In different directions Scriptures and tracts were widely disseminated. Four Burmans and five Karens received the rite of baptism, professing faith in Christ. Three others were supposed to have believed the word, and there were many earnest inquirers. The presence of the missionaries at Rangoon was noised throughout the interior. Large numbers of Karens visited the station from all the surrounding regions, distant from twenty-five to 150 miles. During a visit of twenty days by Mr. Vinton, more than 200 Karens came in, including nearly all the assistants. Two Burman assistants were sent to visit the Karen churches east of Rangoon, and subsequently the churches to the north and northwest. From Dalla province and southward towards Bassein, messenger after messenger had been sent by Karens to inquire for teachers. Intelligence was received of some of the converts who had remained steadfast at Ava.

In the midst of these encouraging scenes, and when the missionaries had nearly completed their preparations for proceeding to the capital in pursuance of their original purpose and under favor of the royal invitation, a new aspect was put on the posture of things and on their enterprise by the arrival of war steamers at Rangoon, late in November, demanding on behalf of the East India Government redress of grievances. The demand was evaded, hostilities ensued, and the mission families in imminent peril were compelled to seek personal safety, though at the sacrifice of property, by hastily withdrawing from the city. The particulars of these occurrences have been given at length in the *Missionary Magazine*. The missionaries returned to Maulmain in January.

The bearing of these more recent events on the evangelizing of Burmah, though involving a temporary suspension of direct labor, can hardly be questioned. In all probability and within a short period Burmah will be laid open effectually and permanently to the Christian missionary. Oppression and persecution and intervention will have come to an end. The Karen churches will have rest, and walking in the fear of the Lord and in the comfort of the Holy Ghost, will be edified. The gospel will have free course; and if American Christians fulfil the part assigned to them, it will be glorified, not only among the Karens, but among the Peguans and Burmans.



## MISSION TO SIAM.

BANGKOK (*Siamese department.*)—REV. S. J. SMITH, Mrs. S. S. JONES, and Mrs. H. H. MORSE.

(*Chinese department.*)—REV. W. and Mrs. ASHMORE. Five native assistants.

In this country.—Mr. J. H. and Mrs. CHANDLER.

Outstations.—*Bangchang* and *Lengkiachin*.

One station and two outstations ; three missionaries and four female assistants,—five Chinese assistants.

Mr. and Mrs. Chandler arrived in this country July 28th, to make arrangements for refitting the printing department, which, in common with nearly the whole of the material resources of the mission, had been destroyed by fire. Mr. and Mrs. Ashmore arrived at Bangkok April 14.

The past year has been signalized by a rapid alternation of cheerful and forbidding aspects, alike teaching that the mission and all its interests are in the hands of a watchful Providence, and that His ways are past finding out. The disastrous conflagration, of which tidings reached us just before the presentation of the last report, left the mission families nearly destitute, and their auxiliary means of usefulness cut off. The state of public affairs was gloomy. Not long after this, the death of the old king, and the accession of a sovereign more enlightened and liberal in his policy, promised a more tolerant administration, favorable to the active prosecution of missionary work. These hopeful anticipations have thus far been fulfilled. European and American civilization is highly respected at court, and the missionaries have been treated with marked consideration. A decree for the toleration of religious worship and itineracy offers ample encouragement to preach the gospel in all accessible parts of the kingdom. There is no reason to suppose that Christianity is an object of royal approbation, or that the conversion of the Siamese would be favorably regarded in the palace,—nor, except for the king's personal advantage, is this greatly to be desired. But the free permission to preach, at once encourages the mission, and makes it imperative on us to follow up the advantage so unexpectedly gained.

Scarcely, however, had this state of things begun to exist, and the mission to take courage, when they were smitten with an unlooked-for blow. Dr. Jones, the founder and chief human stay of the mission, was removed by death, after a few days' illness, on the 13th of September. He had been in missionary service, except as occasionally interrupted by impaired health and other providential causes, for twenty years, during eighteen of which he had been connected with the Siam mission. It was his to lay the foundations, to clothe the truths of Christianity in the forms of the Siamese language, to prepare religious tracts, and, especially, to translate the Scriptures. For this pioneer service he was qualified by the structure of his mind, by much and wisely directed study, and by a singularly placid temper, joined to a firm, intrepid will, whose impulses were directed by a piety of more than common depth and active force. Void of ostentation, of exclusiveness and of assumption, fraternal in feeling and conciliatory in action, he was yet fast anchored in principle, seeking first of all to do his Master's work in the Master's



appointed way. He translated the New Testament, and revised it for a third edition; a version of the Old Testament had been commenced; and it was our hope that he might be spared to give the Siamese the entire written word of God, translated in a degree of accuracy and idiomatic purity beyond the reach of any other man living. But he has been called to rest from his labors, and others must enter into and consummate them.

*Buildings.* — The loss by fire has been but partially repaired. A brick building, occupied as a store-room for the printing department, has been refitted, and a part of it is temporarily occupied as a dwelling. A brick dwelling house is also in process of erection.

*Religious Services.* — The usual Sunday and week-day services in Siamese were resumed as soon as a temporary building could be prepared for the purpose, and have been continued through the year. The attendance is chiefly confined to pupils in the schools and persons in the employ of the mission, who severally receive such instruction, and in such form, as appears specially adapted to them. These labors are prosecuted, though without any immediate success, in hope, with ardent desires that divine energy may make them spiritually profitable, and in a spirit of patient expectation, waiting for the greatly needed blessing.

The Chinese department of the mission has mainly depended on the labors of native assistants; Mr. and Mrs. Ashmore not having as yet acquired a sufficient knowledge of the language to afford the church their guidance, except through an interpreter. In common with the Siamese it suffered by the conflagration of last year, but a building has been prepared for religious meetings, and though, in consequence of its very retired location, the regular congregation since the fire has been smaller than before, the general aspect of things is encouraging. The services on the Sabbath have been, as heretofore, preaching in the morning, and prayer and conference meeting in the afternoon; average attendance, twenty. Daily morning worship is also held, the average attendance on which has been ten. The concert of prayer is regularly observed; when the friends and supporters of this mission in America have a place in the prayers offered. These services are conducted by the principal assistant, Kiok Cheng, who also visits the members of the church, and encourages, exhorts or warns as the case may be.

*Outstations.* — One or more native assistants are constantly stationed both at Bangchang and Lengkiachiu, by whom Sabbath and daily worship is maintained. By these services and the distribution of tracts and personal religious conversation with the people, the truths of the gospel are disseminated, and there is evidence of some good being wrought through their agency.

*Tract Distribution.* — The mission has been shut up more exclusively than ever to oral religious instruction. The whole stock of books in hand at the beginning of the year having been consumed, and the present publication of more rendered impossible by the destruction of the printing office and bindery, the business of book and tract distribution has been nearly suspended. The liberality of other missions at Bangkok has supplied a limited amount of Siamese books, with which to meet the most important demands. Among the Chinese, this means of usefulness can be employed to but a limited extent, as the number of readers is



proportionally much less than in China. So far as the case admits of it, the native assistants have availed themselves of opportunities to put books and tracts in circulation; for a supply of which the mission has been dependent on the press in China.

*Church, baptisms, &c.* — Amidst the alternations of gloom and sunshine, the church has enjoyed tokens of the Divine presence and benediction. On the first communion season after the fire, while smouldering ruins marked the place of their late sanctuary, two Chinese converts were added to their number by baptism, and sat down to commemorate the Saviour's death. Two cases of hopeful conversion have also occurred, one of them the wife of the assistant, Chek Suan, stationed at Bangchang, that are awaiting the action of the church, as the reality of the change shall be tested by a reasonable probation. It is obvious, however, that the supervision of the church must be very imperfect under existing arrangements, and the members look earnestly for the time when Mr. Ashmore, whose arrival among them was hailed with peculiar satisfaction, shall be able to communicate to them freely, what they need, but have had scanty opportunity to learn. Three members have died during the year, leaving the present number of the church thirty-four.

*Contributions.* — A collection is taken up at the monthly meetings for prayer, which during the year has amounted to thirty-eight ticals, or \$21.28 — equal to sixty-two cents for each member. As most of the native Christians have incomes not exceeding forty-eight dollars per annum, the most prosperous member earning but \$144, their liberality is exemplary.

*Schools.* — Miss Morse has given her time and strength almost exclusively to the care of a small number of girls and two boys, originally gathered into a boarding school, supported and taught by Mrs. Chandler. She has added one girl to the number, at her own charge, and instructs, also, a number of day scholars. These are all taught in their native language, and the girls in needlework. Mrs. Jones has two day schools, the supervision and teaching of which devolve exclusively on her, except as she can avail herself of the partial aid of the more advanced pupils. Besides these, she has a number of pupils that are taught the English language. The whole number of boarding scholars is sixteen, and of day scholars thirty-three; total, forty-eight. This department of labor presents, in the view of the mission, a means of usefulness worthy of more attention than it has hitherto received.

*Instruction at the Palace.* — The king having signified his pleasure that one of the ladies of the missions should attend at the palace daily to give instruction in the English language to the ladies of the court, arrangements were made for one from each of the three American missions to go in rotation on this errand. Being aside from their appropriate and chosen calling, this is by no means an attractive employment; but opportunity may be found to convey spiritual instruction to those with whom they are thus brought in contact, and some incidental advantage may also accrue to the missions from this sort of connection with the court.

*General State and Wants of the Mission.* — Enfeebled in numbers and only beginning to recover from the calamity that signalized the begin-



ning of the last year, there is yet much in the present state of the mission to encourage, or rather to require more vigorous exertion. The missionaries have the utmost harmony of spirit among themselves and with the brethren of other Christian denominations. United religious services are held by the members of the three missions twice a week. The favor shown to the missionaries by the king has given them favor also in the eyes of the people. In every sense of the word the kingdom is open to evangelical labor. While placing no reliance on the capricious kindness of courts, the tranquillity with which the mission is favored invites to effort. The slow and difficult toil of years has laid a durable foundation ; and a time seems to have come to build upon it. The extent and promise of the field may have not been appreciated. Besides the Siamese and Chinese, to whom our efforts have been directed, the kingdom is largely inhabited by other races, speaking divers tongues,—Cochin-Chinese, Cambujans, Malays, Burmans, Peguans, Laos and Karens. Each of these peoples claim attention. Some of them, there is reason to believe, would speedily repay any reasonable labor bestowed. The proper reinforcement of the Siamese and Chinese departments is the utmost that can be attempted now, but the whole field should be kept in view, with the distinct impression that the work we have to do in Siam has only been begun.

#### HONGKONG MISSION.

HONGKONG.—Rev. Messrs. W. DEAN, and J. JOHNSON.

Outstations.—*Tung-chiu*, or *Long Island*, *Chek-chu*, *Tukia-wan*, *Chiemta-chiu*.

Native assistants.—*A Tui*, *A Sun*, *A Bak*, *A Et*; besides three school teachers.

One station, and four outstations ; two missionaries, and four native assistants.

No essential change in the operations of this mission is to be noted within the past year. The same missionaries have been engaged in substantially the same employments. The same assistants, at the same outstations, have held forth the word of life to their countrymen. But they have been refreshed by the presence of the Spirit from on high, giving them occasion to rejoice that their labor is not in vain in the Lord.

*Religious Services.* — Preaching in the chapel at Hongkong has been regularly maintained twice on the Lord's day. A daily morning and evening service, for catechetical and expository instruction, has also been sustained. By these means, together with preaching on board trading vessels, and visiting from house to house, many have heard the gospel. The attendance, including school children, has sometimes reached one hundred, and both in Hongkong and at the outstations the truth has been communicated to more persons than in any previous year.

*Outstations.* — At each of the four outstations a daily service has been conducted in connection with the schools, and at *Tung-chiu* and *Chek-chu*, in addition to these, there has been regular preaching on the Lord's day. The station at *Tung-chiu*, after being some time suspended by the opposition of the local authorities, as stated last year, has been resumed, the chapel has been completed, and a school successfully set in operation.



The history of this proceeding is an instance of that providential sovereignty, by which the opposition of men is overruled to the vindication and furtherance of the truth. The chapel was commenced in the fall of 1849, but before the work had made much progress the authorities interfered, probably with a view to extort money. The oldest church member, a respectable villager, was lodged in jail and beaten on some fictitious charges of a political nature, the school was dispersed, and the work wholly interrupted. On the appointment of a new military superintendent, the assistant had several interviews with him and sought redress. Particular inquiries were made in respect to the object of the building, the mode of worship, and the doctrines to be taught in it, giving an opportunity for a full exposition of the nature, the design and the fruits of Christianity. Copies of the Scriptures and other books were presented for examination, and the names of those who had become Christians were given in, that the superintendent might inform himself respecting their character and conduct. The result was, that orders were issued to permit the work to go on, and the authorities even contributed to the completion of the building. The chief officer himself wrote on a board, in large characters, *Tien kok lim kin*—"The kingdom of heaven is at hand," and had it set up in a conspicuous part of the chapel.

All the outstations have been regularly visited.

*Church, baptisms, &c.*—As already intimated, the church has enjoyed a larger measure of spiritual prosperity than during the previous year. Four have been added by baptism, and there are four candidates for that ordinance. A teacher in the employ of the mission, who has been excluded from fellowship, manifests a penitent desire to be restored. Two have died. One of these, a man baptized in 1848, died from wounds received in an attack by pirates while fishing. He was the only one of his family that had embraced Christ, and had much to test the sincerity of his profession; but he "kept the faith" steadfastly to the end. Of late, his mother has professed to abandon idolatry, and has become a regular attendant on the chapel worship at Tung-chiu.

The other deceased member was an aged disciple, also baptized in 1848. "Though he was brought in at the eleventh hour, being seventy-three years old when baptized, he possessed very clear views of the doctrines of the gospel, and his character was a lovely exhibition of what grace can effect in an old and hardened sinner. From the time of his conversion, his whole heart seemed drawn out in love and zeal for 'the doctrine.' Last year, feeling that his end was near, he resolved to visit his native district and see his friends once more. Having accomplished his object, he wished to return, as he remarked, 'to see the teachers and the brethren again, and go up to heaven from among them.' But he did not live to reach Hongkong. The boat in which he took passage stopped at a village a few miles from this place, and there the good old saint sickened and died, trusting in Christ's finished work, and rejoicing in His love to the last." The present number of the church is twenty-five.

*Schools.*—A school is maintained at each of the outstations, having in all sixty pupils. These have made encouraging progress. Some of the boys have manifested an unusual interest in the truth, and appear to be much impressed with its importance. The schools at Tukia-wan and



Chiemta-chui, with their teachers, attend the chapel service at Hongkong on Sundays, the parents of some of the children, and other friends, frequently coming with them. Of the three teachers employed by the mission (in addition to the preaching assistants and personal teachers of the missionaries), two are nominally believers in Christianity, and have abandoned idol worship, but have not been received into the church; the third is a man of avowed and acknowledged piety.

*Printing and Distribution of Books.* — The printing executed the past year has been an edition of three thousand copies of Genesis, with notes by Mr. Dean, and tracts to the amount of fifty-five thousand pages. Exodus with notes is reported as in press, and likely to be published by the close of the year 1851. Matthew with notes has already gained a large circulation, and the Acts of the Apostles, annotated in a similar manner, is in preparation. These portions of Scripture attract much attention, and are understood by those to whom the text without comment would be unintelligible. Mr. Dean is also engaged, in connection with Mr. Goddard of the Ningpo mission, in revising a version of the New Testament.

The mission express their persuasion that the indiscriminate circulation of books is useless if not worse. The number of readers in China is believed to have been much overrated; the number who are able to gain, by their reading alone, an intelligent view of Christianity, is comparatively small. Great good may be done by the judicious distribution of Scriptures and tracts; but it is only by oral instruction that the great mass of the people can gain a knowledge of the truth.

*Native Assistants.* — The native assistants, so called, are all preachers, and are devoted to the evangelical operations of the mission, under the direct oversight of the missionaries. Direct supervision is part of the received policy of the mission. They are all tried men, and full confidence is had in their conversion and sincerity; but not so as to allow to the missionaries the conscious liberty of sending them for a long period to places not frequented by themselves. "The need of prudence and unsleeping watchfulness" in the employing of native evangelists, has been enforced within the last few years by sad developments of character in some who bore that name. "The theory of evangelizing China by means of native agency," say the missionaries, "has always had our confidence and support; but before that agency can be employed, it must itself first be evangelized." The assistants are employed part of the time in Hongkong or its immediate vicinity, that by daily instruction and counsel they may be the better fitted for their work.

*Contributions.* — The church has contributed \$68.98, including monthly concert collections; and \$22.68 have been received from other sources.



## NINGPO MISSION.

Ningpo.—Rev. J. Goddard, D. J. Macgowan, M. D., and their wives. *Chiu Ching* Doa, and Gin Han Ching, native assistants.

In this country, Rev. E. C. and Mrs. Lord.

One station, three missionaries, and three female assistants; two native assistants.

The continued and increasing ill health of Mrs. Lord required, in the judgment of her physicians and of the mission, that she should retire for a time to a more healthful climate; and accordingly, accompanied by her husband, she embarked from Shanghai July 23d, for the United States, via England, and arrived at Boston December 28th. Mrs. Macgowan has likewise suffered much from disease, and during a considerable time was in great measure incapacitated for missionary labor. On her account, and for relief from an attack of fever, Dr. Macgowan and his family spent two months on the island of Chusan, not, however, without opportunities for labors, both medical and evangelical.

*Religious Services.*—The direct evangelical labors of the mission are necessarily limited, in a great degree, to preaching at the chapel, and conversation with such persons as will come in, or remain after the public service, for that purpose. With one or two additional laborers something might be done to good purpose in the numerous villages and hamlets, where the gospel could be freely spoken to all; but till the station is reinforced this will be impracticable.

A second chapel, after much opposition and delay, has been rented, in a crowded part of the city. It is a neat hall, opening directly on the main street, and capable of seating one hundred and fifty persons. More have been attracted to this than to the old chapel; but the people are not easily taught the decorums of public worship, and entire discourses are heard by few. They hear a little now and a little then. Some remain for conversation, or to obtain books, and gradually, by various means, the elementary truths of religion are diffused among the people. At the new chapel, services are held twice on Sundays and once a day through the week, Saturdays excepted. Previous to the departure of Mr. Lord, preaching was maintained as formerly at the old chapel. Mr. Goddard has since preached there once on the Sabbath, leaving the other services to the native assistants. Its more retired situation, and the fact that, from its longer establishment, its purposes are better understood by the people in that vicinity, secure to it a more quiet, though smaller congregation. Could it be extended by the purchase of the intervening buildings, so as to open directly on the street; much more could be effected there than is now possible.

*The Church.*—The church at this station consists of nine members,—the six members of the mission, and three Chinese converts. A Chinese disciple from Siam has removed his residence, and will shortly transfer his church connection to Ningpo. No additions have been made during the past year. There are two or three inquirers who give some encouragement, though as yet there is no distinct evidence of conversion. The church was organized in 1847, since which time four Chinese converts have been received into fellowship, one of whom has departed this life in



peace of the gospel. The Lord's Supper is observed on the first bath of each alternate month.

*The School.* — The day school at the west chapel has had an average advance of twenty-five children, who have been instructed both in their own classics and in Christian books, by a native teacher under the supervision of the mission. The older pupils commit to memory passages of scripture, with expositions of its meaning,—the younger learn catechisms and simpler lessons. Their examination on the biblical studies of the week, which is attended on Sundays, occupies the place of a Sabbath school. Dr. Macgowan, and Mr. Lord (till his departure from the country), have conducted each a bible class, composed of teachers in the employ of the mission, and a few other persons interested in the study of the Scriptures.

*Translation, Printing, &c.* — The translation of Exodus has been completed, and an edition of three thousand copies printed. The version of the gospel by Matthew, Luke, and John, has been mostly revised for the press, but its publication is delayed for further consultation with the Dean, of the Hongkong Mission. Mr. Goddard, with the assistance of Chiu and another competent teacher, has been engaged daily in the work of translation, and it is hoped that the entire New Testament will soon be put into the hands of the people. Three other publications have been issued during the year; "A Philosophical Almanac," by Dr. Macgowan, containing, besides the calendar for the year, a description of the Electro-Magnetic Telegraph, with numerous plates illustrating the principles of electricity and magnetism, and two or three tracts of a religious character; "A Summary of the Doctrines of Christianity," by Mr. Lord, being a brief view of the principal truths of Christianity, with a statement of the operations and designs of the mission, a calendar of the Sundays in the year, and an account of the services at the chapels, intended to invite the attention of the people to the public worship; and the Sermon on the Mount, the text from Mr. Goddard's manuscript, with brief notes by Mr. Lord.

PRINTING AND ISSUES AT NINGPO, 1851.

TITLES OF BOOKS.	PRINTED.			ISSUED.	
	Size.	Leaves.	Copies.	Copies.	Leaves.
.....	8vo, ...	54	3,000	700	37,800
and Error, (Dean's new edition,) .....	12mo, ...	12	3,500	3,500	42,000
ends, (Milne's revised edition,) .....	12mo, ...	26	2,200	900	23,400
Philical Almanac, .....	8vo, ...	42	3,000	3,000	126,000
ry of the Doctrines of Jesus, .....	16mo, ...	7	7,000	5,600	89,200
on the Mount, .....	12mo, ...	14	5,000	600	8,400
Total, .....		155	23,700	14,300	276,800

In addition to the issues above specified, books from Hongkong have been largely circulated. Tracts and portions of Scripture



have been distributed to visitors at the chapels, and in other channels, as opportunity has presented. The smaller tracts are given freely,—the larger are given only to those who appear likely to read and understand them. On occasion of a literary examination under direction of the chancellor of the province, two thousand tracts and books were distributed among the candidates and the suite of the chancellor, by whom some portion of the written word was disseminated through the district. The total distribution from the depository, of portions of Scripture, was 8,549 copies ; and of tracts and books, 14,768 copies.

*Native Assistants.*—*Chiu Ching Dau*, appointed an assistant in 1847, preaches in the chapel and labors as a tract distributor. He manifests a considerable degree of diligence and interest in his work, and has improved as a public speaker. In addition to these duties, he has spent five or six hours daily, with another teacher, assisting Mr. Goddard in the work of translation. *Giu Han Ching*, who was formerly employed as a teacher, and who was baptized in 1850, was accepted at the last annual meeting of the mission to pursue a course of study preparatory to employing him as an assistant. He has received exegetical instruction from Mr. Goddard, and previous to Mr. Lord's departure, had a daily exercise with him on the evidences and principal doctrines of Christianity. To a limited extent he has exercised his gifts in public, and attained some degree of ability in setting forth the truths of the gospel ; but it is thought desirable that for some time to come he be kept mostly at study, rendering occasional aid in the chapel, and as a tract distributor.

These assistants are a great help, and hopes are entertained that they will ultimately prove widely useful. But from the imperfection of their religious knowledge and experience, and the lack of that decision, energy, and tact, which depend for their mature development on long Christian training and effort, they are *strictly* helpers, not pioneers. They need frequent suggestions, cautions, and encouragements. They have yet many things to learn. As helpers, however, their services are neither few nor slight. A considerable part of the public speaking at chapel service, when a missionary is present, devolves on them ; and when for any cause he is absent, they conduct the service alone. They likewise converse with visitors and distribute tracts. Their countrymen extend to them a degree of confidence which they deny to foreigners ; their ability to explain the truth intelligibly, to appreciate and to meet objections and difficulties, gives them a certain superiority over foreign teachers, and they only need to be taught the way of the Lord more perfectly, in order to become heralds of the gospel where foreign missionaries are not soon likely to go. And the mission regard the raising up and training of native preachers as one of their most important departments of labor. But it is one of much anxiety, calling for great assiduity, patience, and forbearance. It is often a difficult problem,—to make a wise and Christian allowance for the weakness of these brethren, without abating anything from the just demands of duty.

*Contributions.*—The concert of prayer is observed monthly by the church. The contributions for the year amounted to \$84.21, “ of which the native members have borne a reasonable part.” This sum is appropriated to the support of the assistant Chiu.



*Medical Department.* — Dr. Macgowan has kept his dispensary in operation during the year, and daily administered to the sick. During his residence at Chusan his services were much in request; he there prescribed for about two thousand cases, some of them requiring surgical operations. His limited means have somewhat straitened him in this department, but he is now assisted by the Medical Missionary Society of Canton, and hopes he shall be able to labor more effectively in future. In thus relieving the bodily sufferings of his fellow-men, he avails himself of opportunities to impart to them some spiritual good. Distribution of tracts and personal conversation with the people are combined with his professional labors as far as circumstances will admit.

*Relations to other Missions.* — The relations of the mission with those of other evangelical bodies at Ningpo are of the most fraternal kind. They maintain a united concert of prayer monthly; and a missionary society, composed of the male members of each mission, (the English Episcopal and General Baptist, and the American Presbyterian and Baptist,) meets once in two months for consultation on questions that arise in their work. They feel that all combined are but a feeble band for such a vast field, and that there is room for their utmost efforts, without any collision or competition.

*Results.* — The scantiness of immediate results in this mission, though lamented by its members as well as by those to whom their labors are reported, does not discourage them in their work, nor should it relax coöperation here. The seed time is long, and the harvest seems to linger, but the seed sown is instinct with immortal life, and will not be lost. A degree of opposition, not merely to foreigners, but to the Christian religion, shows that the people are beginning to feel in some measure the stress of its assault on idolatry. At the close of the literary examination just referred to, the chancellor took occasion to warn the candidates assembled from all parts of the district to compete for the honors of learning, against the efforts that are making to introduce a new religion from the west, and to exhort them to a determined support of the doctrines of Confucius and the customs of the empire. A tract designed to strengthen the Confucian sect, prepared by the Imperial Academy, and issued under the sanction of the emperor, has been circulated at Ningpo, with notes by the governor of the district, in which special attention is drawn to the dissemination of doctrines till lately unknown in the "inner land." These tokens of hostility are also tokens that the leaven of the gospel has begun to work, at least supplanting indifference, if not yet conciliating attachment.



## MISSION TO ASSAM.

**SIBSAGOR.**—Rev. Messrs. N. BROWN and S. M. WHITING, Mr. O. T. CUTTER, printer, and their wives.—Two native assistants.

**NOWGONG.**—Rev. Messrs. M. BRONSON, L. J. STODDARD and G. DAUBLE, and their wives.\*—Two native assistants.

**GOWAHATI.**—Rev. Messrs. A. H. DANFORTH and W. WARD, and their wives.—Three native assistants.

Three stations; eight missionaries and eight female assistants; seven native assistants, of whom four are preachers.

The late reinforcement to this mission arrived at their places of designation in safety, notwithstanding the advanced stage of the season and the prevalence of a desolating cholera at Gowahati and Nowgong. The part destined to Sibsagor reached that station June 7, accompanied by Mr. Cutter who had joined them at Maulmain, the state of his health having required a voyage at sea. The accession of so large a number of helpers, distributed at the three stations, did not fail to awaken deep thankfulness; Mr. Däuble also, who had been an assistant teacher at Nowgong, being subsequently ordained to the ministry, and those who had withdrawn for a season, now returning with invigorated health. The addition at a later period of five native assistants, including the two who were recently in this country, and the more exclusive appropriation of others to evangelical labor, was scarcely less an occasion for grateful rejoicings.

The fruits of this *increase* of missionary laborers will appear in coming years. The period now under review was chiefly filled up with the operations of those already in the field or in preparations for the future.

At *Sibsagor*, during the earlier months of the year, the charge of the station, in the absence of Mr. Cutter, devolved exclusively on Mr. Brown, leaving him no opportunity for labors abroad. The work of village itineracy for preaching and colporting, was consequently committed to the native assistants; who performed it with commendable zeal. Religious meetings at the station have been attended with interest. The school for girls, established in 1850, now embraces nine pupils, and gives promise of great usefulness. Three of the pupils have professed faith in Christ. Two other converts have also been baptized at this station, one a Naga youth, the second of his tribe.

The chief object of interest at *Nowgong* has been the Orphan Institution, engrossing most of the time both of the missionaries and assistants. More recently it has been placed in the exclusive charge of Mr. and Mrs. Stoddard; Mr. Däuble being transferred at his own request to the work of preaching. The school embraces two departments, the boys numbering 50, the girls 15, total 65.\* Only one is Eurasian; the rest are of native descent, but coming from eight or ten distinct tribes or castes. Their proficiency has been most gratifying, and their deportment commendable. Ten of the pupils were members of the church at

\* Mr. Däuble and Miss M. S. Shaw were united in marriage at Nowgong July 22.

\* Whole number from the beginning (1848) 68. One has died, one has been dismissed to learn the art of printing, and one expelled.



the close of 1851, including some of the assistants ; who all had become acquainted with the way of salvation during their connection with the institution. Late intelligence gives a most cheering representation of the present religious state. Four members of the girls' department were baptized on the first Sabbath of 1852, in the presence of more than 400 heathen spectators. The church were quickened ; and other indications of the moving of God's Spirit were soon apparent.

Mr. Bronson writes, Jan. 10, " We have had most solemn and interesting meetings night and morning every day since. The feeling is nothing trifling, but the blessed Saviour seems to be carrying forward a good work in their hearts. Several have, we hope, found peace in believing. \* \* \*

We are now in the midst of another revival like the one we enjoyed here. Lucien, James, and several others, who are now fellow laborers in this glorious work, were converted to God. With such indications, who can doubt that God approves of our efforts to gather in the young ? "

The studies of the institution are conducted in Assamese, Bengali, and English, the latter only in approved cases, and are designed to cover a period of eight years. Manual exercise is required daily ; and in this way many repairs are effected on the mission compound ; and some attention has been paid to the cultivation of arrowroot. Although situated at Nowgong, the institution is regarded with a common interest by the whole mission, and is under its joint supervision.

The missionaries connected with this station have visited some of the villages in the dry season, for preaching, &c. " Villages are at hand in every direction, six, eight, and ten miles in length."

The cold season of 1850-1, from November to February inclusively, was spent by Mr. Danforth of *Gowahati*, chiefly in travelling in Durrung and Kamroop, as mentioned in our last report. During this period, while preaching the gospel in numerous villages, he distributed more than 900 tracts and portions of Scriptures, besides some Bengali and Hindustani books, &c., giving only to such as could read, and, except in a few instances, only when solicited, and never more than one book to a single individual. " Thus 4,288 persons in the villages within a few months, were furnished with a religious book, and perhaps nearly as many families had each one of these messengers of mercy borne to their dwelling." Many were distributed in government schools and received with eagerness. Many were scattered at fairs or market places, and in assemblies gathered for religious purposes. Seldom an objection was raised to them, none were known to be destroyed, often they were commended in the highest terms. " And yet," adds the missionary, " I have but little confidence in the success of this mode of influence, only as it is followed up by oral instruction. Combined with preaching, it becomes a powerful auxiliary in the spread of the gospel."

Owing to the protracted absence of Mr. Danforth in village tours and in visiting the other stations, less labor was accomplished at *Gowahati* than in former years. The girls' school, however, has been efficiently sustained, and now numbers thirteen pupils. Their general deportment has been highly exemplary. Some are ornaments to the mission church. One has been baptized the past year. Two other converts have also been added to the church. The attendance at a day school for lads has varied from twenty-five to forty.



*Printing Department.* — The report of the superintendent, submitted at the late annual meeting of the mission, embraces a review of the operations of the press for the past six years, during which period there were printed 74,800 copies of books of Scriptures and tracts, including the second and third editions of the New Testament entire, amounting to 4,954,850 pages,—42,775 pages, or 1,150 extra copies, of works, for the use of the mission, printed for government schools and individuals, and 517,600 pages of a monthly paper. The number of pages previously reported, was 2,860,500. Total from the beginning, 8,875,725. (See table on the opposite page.) Of the New Testament, the first edition was issued in separate books, in the order of preparation; the second, in 12mo, consisted of only 800 copies. Of the third edition, printed in 1850 in 8vo, the number of copies was 2000,—500 to be bound in parts, and 500 with Psalms.

The most important works executed the past year are a series of twelve juvenile tracts, translated by Mrs. Brown, from Bengali or English, a geography of Asia with maps and illustrations, and a reprint of the Second Catechism, with three additional tracts, amounting in the aggregate to 27,000 copies, or 820,000 pages. The *Oranodoi* has still been issued at the close of every month, both in newspaper and magazine form, (of the latter, 1,000 copies.) About half of the magazine has been occupied with geographical articles and a translation of *Pilgrim's Progress*. During the absence of Mr. Cutter, the superintendence of the press devolving on Mr. Brown, less progress has been made in the work of translation. Some time has been devoted to Psalms and Genesis. Mr. Brown has also been engaged in revisions of the New Testament, preparatory to a fourth edition.

*Annual Meeting.* — A meeting of great interest was held at Sibsagar in October last, attended by all the members of the mission, (by request of the Executive Committee,) with a view to an extended consideration of the state of the mission, with the relations and claims of its various departments, and the adoption of such measures and plans as would best promise to secure the most effective prosecution of the objects for which it was founded. The proceedings of the meetings, and the results so far as attained, are all that were anticipated. The greatest harmony pervaded the session; and the culture of mutual confidence and of oneness of sentiment which it promoted, would alone have been an ample equivalent for the time and labor consumed in it. Union of councils tends also to wise conclusions, and to consistency and permanency of operations.

Among the subjects which commanded the attention of the meeting, were, The preëminent importance of the work of *preaching*, in which the missionaries express their "full concurrence" with the instructions of the Executive Committee, The distribution of labor at the stations and in itineracies, The employing of native assistants, including their appointment and supervision, The Nowgong Orphan Institution, Boarding schools for girls at Sibsagar and Gowahati, Village schools, Printing and publications, Compounds and buildings, New Stations, &c., &c. The opportunity was improved for consummating various important measures. The three branch churches connected with the mission, were constituted into separate churches, and afterwards organized into an association.



## STATEMENT OF PRINTING

PRINTED AT THE AMERICAN BAPTIST MISSION PRESS, SINGAPORE, FROM JANUARY 1, 1848, TO SEPTEMBER 30, 1851.

Title of Work.	Language.	No.	Size.	Pages.	No. Copies.	Total Pages.
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Reported previously to 1844, . . . . . 2,800,000

Whole number from the beginning, . . . . . 8,314,224



Mr. Dauble was ordained to the ministry by the imposition of hands; and seven native assistants, including two already in service, were set apart to missionary labor, and assigned their respective fields.

The aspect of the mission is on every side cheering, and the only abatement to the satisfaction with which it is regarded, is the inability of the Committee to occupy at present the additional stations recommended by the meeting, so as to form a *continuous* line of missionary posts along the banks of the Brahmaputra.

#### MISSION TO THE TELOOGOOS.

NELLORE.—Rev. Messrs. S. S. Day and L. Jewett, and their wives.

One station; two missionaries, and two female assistants; three native assistants. Mrs. Day, at present, resides in this country.

The work of this mission has been considerably interrupted during the past year by illness. Mr. Day was laid aside from his labors about three months by a sickness which for a time left but faint hope that his life and usefulness would be continued, but he has been mercifully raised up and enabled to resume his accustomed ministry. Mr. and Mrs. Jewett were absent two months, the state of Mrs. J.'s health being regarded as critical. They were enabled however to return, the apprehensions that had been excited in her case being happily averted, to engage with invigorated health in their arduous but loved labors.\*

*Religious Services.*—There has been preaching at the chapel in Nellore twice every Sabbath. The attendance is fluctuating, ranging from forty to 150. Daily morning prayer has also been attended at the chapel, to which strangers have been frequently attracted, and have there listened with attention to familiar expositions of the word of God, and carried away tracts and portions of Scripture. A weekly prayer meeting for native women was conducted by Mrs. Jewett till her illness suspended it, and a general prayer meeting was maintained by the missionaries from January to April, when it was interrupted by a like cause. The attendants on public worship listen with apparent interest to the truth, and though they do not immediately yield to its claims, it plainly is not without effect on their minds.

Street preaching has been practised as far as the circumstances of the mission would admit, and considerable audiences have been gathered. The brahmins frequently interrupt these services, and it is not easy to gain a quiet hearing; but strangers, who might not otherwise be brought into contact with the mission, gain in this way some notion of its design and of the doctrines of Christianity. They also receive and carry into the country portions of Scripture and other books. Many, too, are drawn to the mission house for further inquiry, where they can be instructed in a more undisturbed and satisfactory manner. With all its drawbacks, therefore, preaching in the streets and market places is regarded as a means of usefulness more valuable than its immediate results

\*The mission express their obligations to the liberality of Daniel White, Esq., Collector of the Nellore district, by whom Mr. and Mrs. Jewett were invited to visit Coromandel, an eligible sanitarium, at his own sole expense.



might seem to indicate. The instruction of visitors at the mission house among the most interesting species of labor within the scope of the mission. As it is the direct application of Christian truth, not to unwilling or half-willing hearers, but to those who have come for the purpose of inquiring into the doctrines of the missionaries, it affords them the opportunity of doing their work more intelligently and effectually than in almost any other way; and the word is received, always with respectful attention, often with vivid interest. Persons thus addressed are also prepared to read with greater profit the books which they receive. One man has come repeatedly, and brought with him his relatives and neighbors. He has informed the missionaries that a dozen people in his village daily read Christian books.

*Itineracy.* — The people of the villages thickly scattered through the country, afford a more hopeful class of hearers than those of Nellore; and the itinerant labors of the mission, if not exhibiting results as definite and immediately satisfactory as are desired, are yet effective means of communicating the truth to great numbers, in whose minds it has less prejudice to encounter than in the inhabitants of large towns. One of these tours was made by Mr. Jewett to Sungam, twenty miles up the Penna river, a district visited by him the previous year. He now found proof that his instructions then communicated were not forgotten. The people thronged to hear the word, many admitted the excellence of Christianity, and it was abundantly manifest that the truth is undermining the fabric of idolatry in that region. Mr. Day, in an excursion to the Oodighery Hills, distributed Scriptures and tracts, and preached the gospel in numerous villages where it was never before heard. With some opposition, he found much to encourage effort for that hitherto neglected people. At two or three of the greater festivals, attempts were made to communicate some knowledge of Christianity to the multitudes assembled,—of whom the greater part are scattered over a territory that will not be evangelized during the present generation, unless the agencies now employed for that purpose are multiplied many fold. But though laboring unceasingly to this end, by preaching, and by tract and bible distribution, the inadequacy of means to effect any appreciable result on so wide a field, is discouraging. It is like attempting to produce a harvest for the perishing “by throwing a few drops of water on fields parched by a summer’s drought.”

*Native Assistants.* — In addition to Venkappa, the native assistant heretofore employed by the mission, two colporteurs have been employed, one to distribute tracts, and one to circulate, read and expound the Scriptures in the villages. These assistants, though not able to work alone, and needing the supervision of missionaries in their evangelical efforts, are yet able to accomplish much that is out of the power of any other laborers. The climate, which is so oppressive that foreign missionaries can work with safety only in the cool of morning and evening, does not suspend *their* activity. They can accomplish much at a slight expense, and their service the past year has been valuable and efficient.

*Bible and Tract Distribution.* — Beside the labors performed in this department by the missionaries, both at the chapel and in itineracies, one of the colporteurs just alluded to, James Kay, was employed by the mission in August, 1850, at the charge of the Madras Auxiliary Bible



Society, to labor in the Nellore district. During the first four months he visited 20 villages, read 127 chapters in the hearing of 8,435 persons, and gave away 665 portions of Scripture. During the year ending Sept. 30, 1851, he gave away 2,494 portions of Scripture. As many in every village cannot read, but are willing to hear, an important part of his work consisted in reading and exposition. With few and trifling exceptions he met with a favorable reception, and found convincing proofs that the influence of Christianity is beginning to be extensively felt.

Christian Nursco, the other colporteur, has travelled in company with James, for tract distribution. He was employed in March, and up to Sept. 30 had given away 18,700 tracts. He often met persons with some knowledge of Christianity, who asked for particular tracts with which they were acquainted; others asked for a number to carry to their friends in distant villages;—requests which seemed to justify the large distribution he made.

*Boarding School.*—The boarding school, in charge of Mrs. Jewett, has had during the year an average of thirteen boarding and nine day scholars. During the first half of the year it was highly prosperous. The pupils made good progress in their studies and in their knowledge of divine truth. But in February (1851), a girl from the lowest grade of society, who had attained the highest standing in her class and given satisfactory evidence of piety, desiring baptism, her mother secretly enticed her to leave the school, and others were moved to withdraw their children, by which six of the most promising scholars were lost. Their places were soon filled, however, one of them returned, and finally the first named, repenting of her departure, induced her mother to restore her to the school, with leave to continue there for the full term of five years. A new boarding house has been erected, fifty by sixteen feet, on a plan to be enlarged when the exigencies of the school demand it. For this object 480 rupees were contributed by the European residents, and fifteen rupees, four annas, by the native Christians; which covers the whole expense of the building, outhouses, and their enclosing with a neat wall.

*Results.*—In view of the fewness of laborers, the extent of the field, and the interruptions by disease that have so seriously checked continuous effort, it is a matter of congratulation and devout gratitude that the mission have not labored in vain. One convert, a woman of cultivated mind, whose husband was baptized in 1840, and who had been violently opposed to Christianity, having given good evidence that she was renewed in the spirit of her mind, was baptized in March, 1851. A member of the boarding school, just mentioned, was desirous of receiving the ordinance at the same time, but was induced temporarily to withdraw from the school by the persuasion of her heathen relatives. As she has returned, it may be hoped that she will soon be openly numbered with the little flock of Christians. A Mussulman inquirer, of great promise, has constantly visited the mission house. He appears to be thoroughly convinced of the truth of Christianity, and is believed to be not far from the kingdom of God.

Were these conversions the sole positive result of the year's operations, they would not be deemed of small account. But they are a part,



and, in certain aspects, perhaps not the chief part, of what has been done for the Teloochoos. A knowledge of the leading truths, a perception of the claims of Christianity, has been gained by large numbers of the people. Prejudice has been mitigated. Confidence in idolatry and veneration for the brahmins have yielded to the force of intelligent conviction. The evidence of this is too striking to be overlooked; and it is a fact which at once encourages and warns. It gives strength to the faint, and should summon helpers to quicken and mature the process that has been so successfully begun.

The mission has access to a people better prepared for evangelical labor than almost any other in India,—to a region of country where, until within ten or twelve years, idolatry had been long discouraged by Mohammedan rulers. Within these few years it has come under the rule of the East India Company, which naturally abandoned the intolerant policy of the Mussulmans. But the long enfeebled power of caste and of the priesthood has not fully recovered its ancient sway over the people. More could be now accomplished, so far as human agency is concerned, than may long be possible if the effort is delayed. The native mind is in a transitional state, revolting from the absurdities and abominations of the current superstition, but imperfectly apprehending those spiritual truths which should supplant them. If they have not the gospel, they may be expected to become the prey of a more refined superstition or a mocking scepticism. At such a time too much cannot be done to bring them into the unclouded and unrefracted light of the gospel.

## AFRICAN MISSION.

### MISSION TO THE BASSAS.

**BKELY.**—*J. Vondraan*, native preacher. Two other native assistants.

**LITTLE BASSA.**—*L. Kong Crocker*, native assistant.

In this country, *Mrs. M. B. Crocker* and *Mrs. L. G. Clarke*.

Two stations; two female assistants; four native assistants.

Under the care of the native assistants this mission holds on its way, and though feeble is carrying forward the work entrusted to it. The native brethren are believed to be faithfully and judiciously laboring, according to the measure of their ability, for the salvation of their countrymen. The schools are still maintained; the pupils—number not reported—making good progress in the ordinary branches of education. The church has received one member by baptism, and lost one by death.

The Committee are happy to state that one of the missionaries under appointment is designated to Africa, and will go out as soon as a colleague shall be secured. It is hoped, therefore, that before the close of the year this long neglected, but not forsaken, mission will be reinforced.



## EUROPEAN MISSIONS.

The review of the European missions for the past year will embody to some extent results of the late visit of the Foreign Secretary to France and Germany, as communicated on his return. By direction of the Committee he left this country in July, returning in November after an absence of about four months. "A large portion of this period was necessarily consumed in passages by sea and in journeying from station to station separate one from another some hundreds of miles. Sufficient time, however, remained for protracted consultations with brethren occupying those stations, and for obtaining some insight into their position and manner of working, as also the results of their labors, and their plans and hopes for the future. Every possible facility was cordially given by our missionary brethren, and their hospitality and kindness knew no bounds."

## MISSION TO FRANCE.

*Northern Department.*

DOUAI (*Nord*).—Rev. E. WILLARD, Mrs. WILLARD. R. Flamant, assistant.

DENAIN (*Nord*).—Rev. J. Thieffry; A. Foulon, assistant.

CHEBY, ATHIES, CRECY, &c.—L. Lefters, assistant.

LAVERGNE, SERVAIN, ROUY, MAYOT, &c.—Rev. I. Foulon; P. Ledouble, assistant.

CHAUNY, GENLIS, BETHANCOURT, SINCENY, &c.—Rev. V. Lepoide; E. Doumin, assistants.

VERBERIE, MEAUX, &c. (*Oise*).—Rev. J. B. Crétin; S. Besin, assistant.

PARIS.—

Connected with the above are more than fifty places for stated preaching.

*South Eastern Department.*

LYONS.—Rev. T. T. DEVAN, Mrs. DEVAN. Rev. L. Martin; C. Lefters, P. Millot,

— Boyer, assistants.

ST. ETIENNE.—Rev. C. Gayer; — Bertrand, — Boyer, S. Millot, assistants.

FEURS.—

ANNE.—Rev. A. Berthoud.

Eleven stations; eight or more outstations; two missionaries and two female assistants; seven ordained preachers and thirteen other native assistants.

In the *northern department* various untoward influences have befallen the work the past year, such as the pastoral destitution of the church at Paris, the continued illness of Mr. Crétin now happily convalescent, embarrassments in the Chauny church connected with the sanctification of the Sabbath, and the absence of Mr. Thieffry from his appointed field. "Persecution, oppression, official interference, have been familiar as household terms." "Yet the Lord has not forsaken us," adds the missionary, "our hearts are yet whole. Let not your hearts faint, then, on our account, but pray for us, and do what you can. The time will come when others will gather in with rejoicing the fruits of what we are now sowing in many tears and in much tribulation."

The Foreign Secretary visited this portion of the field near the close of July. "By the judicious arrangements of Mr. Willard, he was enabled to make the personal acquaintance of all the native assistants under his



superintendence, and to visit many of them at their homes or posts of labor. The greater part are stationed in the valley of the Oise and Aisne. The pastors in this section, Messrs. Crétin, Lepoids, and Foulon, reside respectively at Verberie, Chauny, and Lafère, where also they bestow no inconsiderable part of their ministry. A fourth district is occupied by the evangelist Lefèvre, embracing Chéry, Athies, Crècy, &c. These districts are of various extent. That of Mr. Lefèvre, which lies northeasterly of the rest, includes, besides the three villages already named, five others which are statedly visited. The Lafère district, including Servais from which the church derives its name, has, in all, thirteen posts at which the gospel is preached with more or less frequency, distant from Lafère one to six or eight miles. To the south-west, on the river Oise and extending southerly to the Aisne, is Chauny district, numbering about twenty places of stated visitation. The area is correspondently large, extending nearly twenty miles north and south and half as many in width. The southernmost district, that of Verberie, extends to Villers and Mortefontaine on the south, and at one time numbered, besides Verberie, twelve outstations.

“ With regard to the character of this field, and its promise to reward faithful culture ;—the population is dense and readily accessible, the more than fifty preaching places are at short removes from each other, of from one to three or four miles,—and as many more villages and hamlets might as easily be occupied ;—the people, as compared with other portions of France, are moral and intelligent, and being chiefly agricultural, are mostly separate from extraneous influences ; their interest is already awakened in regard to evangelical preaching ; it is not difficult to gather large assemblies, some parts of the valley having been occupied by evangelists these ten or fifteen years ; above all, during the last five years the Spirit of God has been manifestly present, and still continues to bless His word to the conviction and conversion of some of the hearers ; churches have been established and houses of worship erected, now frequented by regular congregations ; the number of converts, to which yearly accessions are made, already exceeds 150. The hindrances to evangelization from papal or state opposition are not more serious in this valley than elsewhere, nor more difficult to overcome.

“ The same remarks are in a measure applicable to the more northern section of France, where Denain church is situated ; and preëminently to Paris. No where in France are the people more intelligent or more easy of access than at its capital, or more free from the domination of the priesthood and from civil annoyance in spiritual affairs ; and no where is there a more general, not to say utter, destitution of the power and even the form of the Christian religion. On the other hand, the appliances for reform are exceedingly few and impotent. Combined, they are almost lost in the overshadowing influences for evil.”

Of the efficiency of the native laborers and their claims to the confidence and support of the Missionary Union, abundant testimony has been given in past communications of Mr. Willard. The report of the Foreign Secretary is concurrent, and expresses “ the deep gratification derived from being several days in their company, conversing with them, uniting in their devotions social and public, listening to their dispensations of divine truth, and witnessing their modest yet resolute and whole-



hearted devotedness to the ministry to which they had been called." "Crétin, Lepoids, Foulon, Besin, Ledouble, Louvet, Doumin, Lefèvre;—nor must Thieffry be omitted, one of the earliest employed, nor Faubin the last introduced to the service,—are evidently men who understand their work and are intent to do it.

"Four are pastors, set apart by the imposition of hands, the rest are evangelists, but not empowered to administer the ordinances. No one was found to be at the moment exclusively devoted to bible and tract distribution. The existing laws not only require the procuring of an 'authorization' involving expense, but put into the hands of local magistrates the power to revoke such authorization at pleasure, a power very liable to be exercised capriciously or from priestly instigation, and from which there is no appeal."

*Douai School for Assistants.*—"The object of chief interest at Douai was the school for native preachers. The pupils, now numbering four, one of them an assistant in the literary department, are young men of good native endowments, eager for knowledge, and of apparently sincere and ardent piety. They have been connected with the school for different periods with occasional interruptions, and have each his own cast of character, but all bear in common the marks of assiduous culture. In devotional exercises they were fluent and fervent, and their whole deportment was such as becomes candidates for the ministerial office."

"The duties connected with this institution have engrossed necessarily a large share of Mr. Willard's time and attention. The studies have been various in kind, having regard both to literary and theological training, and have demanded on the part of the teacher thorough and exact preparation. This preparation appears to have been uniformly and as a matter of inviolable obligation, made. More especially in the critical interpretation of the Scriptures, and not excepting the duties belonging to the pastoral office and the constituting and upbuilding of Christian churches, the teacher, it is believed, has bestowed the most praiseworthy diligence and with no ordinary tact and skill. Mr. Willard is a thorough scholar, well versed in the science of biblical interpretation, sound in the great doctrines of the gospel and in his views of church order as held by American Baptists, apt to teach, a rigid disciplinarian, and intimately familiar, from long experience and careful observation, with the peculiarities of the French character."

The Committee had taken measures, prior to the above-mentioned visit, to provide Mr. Willard, agreeably to his request, with an associate teacher. Nothing that came under observation at Douai, tended to disparage the importance of such a movement, provided the school for assistants be continued. "Although the present force might suffice to keep the mission *as it is*, a few years longer, it is not adequate to bear it onward with that measure of prosperity which seems to be proffered to it; and at the end, by withholding the required aid, we should incur serious hazard of losing what we had gained. The strength of Mr. Willard has been overtaken. The labors imposed by his office as teacher might alone furnish abundant employment. The laboriousness of that office is not materially affected by the comparative number or fewness of the pupils. In addition to these labors, he has had charge of the Douai church and the general superintendence of the pastors and churches of the



**Northern French Mission.** As a necessary consequence, he has been compelled to balance their claims, and as the least evil, has accomplished less in the way of direct preaching than he would have judged it indispensable to undertake in other circumstances and less burdened by other labors. An associate missionary might not only assist in teaching, but still more advantageously supply this lack of out-door labor among the people. By such associated efforts, together with the reflex influence of fraternal coöperation and sympathy, the usefulness of the position might be more than doubled, while provision would also be made against the liability of its being vacated by sickness or death. It is ever to be borne in mind that years are required to fit a new missionary for his highest usefulness; and to defer sending him forth till his services are most needed, if not compelled by necessity, is supreme folly."

The expediency of removing the school from Douai to some location nearer to the principal field of our operations, has been a subject of consultation with the Committee, and the arrangement will take effect, Providence permitting, in the course of the present year. "Douai is at an inconvenient distance, which tends to restrict intercourse between the missionary and the assistants and churches, and subjects what there is to an undue expenditure of time and money. There is nothing of moment adverse to such a removal, the mission family cordially concurring. The place can be retained as an outstation, if judged advisable, and in any event the sacrifice will be more than counterbalanced by the gain."

The subjoined table shows the changes that have occurred in the churches during the past year (ending Dec. 31,) and the present number of members.

CHURCHES, BAPTISMS, &amp;c., IN NORTHERN DEPARTMENT, 1861.

CHURCHES.	Places for Visiting or Preaching.	Baptized.	Added by letters, or restored.	Dismissed.	Emigrated.	Died.	Excluded.	Present number.	Candidates for Baptism.	Well disposed.
Douai,.....	...	2	2	...	1	1	...	19	...	...
Denain,.....	...	3	...	1	...	...	3	21	...	...
Channy,.....	30	14	5	...	5	2	...	85	25	75
Verberie,.....	9	1	...	...	1	...	1	23	...	...
Paris,.....	...	8	6	1	...	1	1	15	...	...
Lafère,.....	12	16	...	1	3	...	...	47	17	...
Chéry,.....	18	3	...	...	...	...	1	28	7	85
Totals,.... 7 .....	53	47	13	3	11	4	5	233	49	119

In the *southeastern department*, the church at Lyons has been greatly blessed, commencing the year with but seven members, and receiving during its later months an accession of forty-five, of whom forty-one were added by baptism. Ten have been dismissed to other churches, and one

\* Two or three locations have been suggested, St. Quentin and Verberie or Compiègne, one in the northern and the two latter in the southern part of the valley of the Oise. The latter have the advantage of nearer proximity to the greater number of the churches and especially to that in Paris. This section of the field needs also additional laborers, some of the outstations, thought of visiting preachers, being inadequately sustained.



excluded ; making the number of its members at the close of the year, forty-one. During the greater part of the year the pastoral charge was held exclusively by Dr. Devan. In November, M. Martin was ordained associate pastor to perform the public religious services, Dr. Devan retiring for prudential considerations from all prominence except in the business meetings and affairs of the church. A feeling of hostility prevails abroad against this evangelical effort, which would undoubtedly break out in personal violence, were a fitting occasion to present.

The Foreign Secretary visited this church in August. At that time "Dr. Devan was prosecuting his work with all diligence and hopefulness, not unmingled with a painful sense of the difficulties of his position, and the liability there was to reverse and disaster. Hitherto his labors had been singularly prospered. The ensuing Sabbath would be the first anniversary of the organization of the Lyons Baptist church, originally composed of four members, and already it had received on profession of faith an accession of twenty-five. By a coincidence of circumstances that signally disclosed the favoring hand of Providence, he had secured the liberty of opening a place of religious worship, of convenient access and size ; and a regular congregation had been gathered, of believers and others, which was increasing continually. The house had been provided with suitable fixtures, including a pulpit and a baptistry of ample dimensions, and the ordinances of the gospel had been repeatedly and orderly administered. For some time previous not a month had passed in which accessions had not been made to the church, and all the while there were other and hopeful inquirers. On the anniversary Sabbath the public services were conducted as usual with entire freedom, and without unseemly interruption either from individuals or the civil authorities. The congregation had all the appearance of interested and devout worshippers. About sixty were present, and the attendance is said to have increased since then to a hundred.

"Some inquiries were addressed to Dr. Devan, suggested by this rapidity of growth, in regard to its healthfulness and the sources from which it was derived. The utmost care, it was said in reply, had been constantly aimed at in the admission of members, extending not only to the internal evidences of conversion to God, but to blamelessness of life and disinterestedness of motives. This care was exercised first through the agency of the church and of the native assistant, but also involved personal investigation by the missionary. A considerable portion of those received had been hopefully pious for years, and some had been connected with other communions. These last had sought admission to the church in consequence of no partisan movement. It was a rule of the mission, invariably adhered to, to make no *attempts* at proselytism from other Protestant communions. When sought after and questioned, Dr. Devan did not consider himself at liberty to withhold—and he so counselled his assistants—what of light and truth it was in his or their power to give. But his uniform aim had been to cultivate unoccupied ground, and to gather whereon no others had sown.

"To the thorough devotedness of Dr. Devan to his missionary calling, everything connected with the mission at Lyons bore ample testimony. His whole heart seemed absorbed in his work. He felt the responsibility of his position deeply, even painfully. There were per-



plexing embarrassments. He was earnest to receive counsel, and felt the need of Christian sympathy and encouragement."

The stations connected with the Lyons department have shared a corresponding measure of prosperity mingled with trial. The church at St. Etienne has had to contend with difficulties both from without and within. "Irvingism and Plymouthism have done their utmost to recruit their ranks by drawing off weak members, and Romanism has thundered her anathemas from the pulpit. Even Protestant brethren have calumniated and ridiculed without mercy. Many of the members have been turned out of employment, because of their determination to worship God according to the dictates of their own consciences. And, as though all this were not enough to satisfy the adversary of souls, some have fallen beneath the power of temptation into open and flagrant sin. Yet the good will 'of Him that dwelt in the bush' has never failed. And the church, instead of being consumed, has borne fruit to the glory of the Redeemer." (Report of Dr. D.)

The number of members connected with the St. Etienne church, at the close of the year was forty-nine. Baptized during the year, thirty-five. Sixteen had been dismissed; including twelve to constitute a distinct church at Feurs.

The church at Feurs, organized in May, 1851, is supplied from the St. Etienne church with preaching the first and third Lord's days in every month, sharing also the supervision of the St. Etienne pastor; but it needs urgently a pastor of its own. It is situated about twenty-five miles north of St. Etienne, and to the southwest of Lyons about seventy. What increases the urgency of its need, is its connection with Panissières, a neighboring outstation, where there are evident marks of the operation of God's Spirit. The inhabitants of Panissières are generally independent, though small proprietors, and might soon be able to maintain their own worship. A brother resident there has already built an addition to his own house with a view to its dedication as a chapel for the preaching of the gospel without charge.

The church at Anse, about seventeen miles from Lyons was organized with eleven members, mostly from Lyons church, and M. Berthond ordained as its pastor, in November last. The field is moderately encouraging. Three have been added by baptism since the constitution of the church, making its whole number fourteen. The authorities have exercised a very careful *surveillance* over the work, and seem disposed to withstand it. The police have searched the pastor's house, in expectation of finding occasion against him. In a neighboring town, whither he had gone to proclaim the gospel, attempts were made to apprehend and imprison him. Other Christian brethren have been arrested. One, a colporteur, having offered a New Testament for sale, has been condemned to several months' imprisonment. A second has been incarcerated for meeting with friends in a private room "to read the word of the Lord, to pray, and to sing his praises." Of two others, soldiers in garrison, papers have been seized, and their bibles taken from them. "A brother and sister from P. and R. are in great sorrow," writes one, "for

\*In consequence of a failure of the notification forwarded to Dr. Devan, no arrangement had been made for a general meeting of the Secretary with the assistants, and the time appropriated was too brief to allow him to visit the annexed stations.



some of them have been cruelly persecuted by the papists, who extend their wicked treatment even to the brethren's little children, two or three years old." The people generally are more favorably disposed. "The inhabitants of R. desire to have the gospel published among them, and are inclined to draw up a petition for its authorization. Some of the inhabitants of P. would gladly listen to the good news of salvation." The following table gives the changes and present number of members in the churches in this department.

CHURCHES, BAPTISME, &amp;c., IN SOUTH-EASTERN DEPARTMENT, 1851.

Commenced.	Churches.	Baptized.	Received by letter.	Received by experience.	Dismissed.	Excluded.	Whole number.
August, 1850, .....	Lyons, .....	61	2	2	10	1	62
April, 1849, .....	St. Etienne, .....	85	2	.....	16	7	89
May, 1851, .....	Feurs, .....	.....	.....	.....	2	.....	16
November, 1851, .....	Anse, .....	8	.....	.....	.....	.....	14
Total, .....	.....	79	4	2	28	8	114

The churches have contributed for rents, support of the poor, &c., exclusive of foreign aid, as follows:—Lyons church, frs. 157, 75 centimes; St. Etienne church, frs. 370, 30 centimes; Feurs church, frs. 100. Total, frs. 628, 5 centimes.

Since the preparation of the above notices, intelligence has been received which throws a more portentous shade over our French mission. By a decree of March 25, the President has reenacted articles 291, 292 and 294 of the penal code, and articles 1, 2 and 8 of the law of April 10, 1834. These prohibit any meeting of more than twenty persons for any purpose, political, literary or religious, without license by the government, revocable at any time. No association can evade the decree by dividing into smaller ones, as such division is disregarded by the law. No person can open his house for even an authorized meeting, without license. And all persons, parties or accessories to the forming, or assembling, of unauthorized meetings, are subject to a fine and imprisonment. The churches are thus placed at the mercy of the police; the police are moved by the minister at Paris: the minister is the mere agent of the President; and the President is in close league with the Romish clergy. There are indications that this decree will not be a dead letter. "Nothing of this kind," says —, "nor any other, happens or can happen without the permission of the Almighty, and all things are at his disposal. This is a wonderfully consoling thought. But the torments, vexations and losses of the persecuted saints are of a less consoling character so far as the flesh is concerned. In the plenitude of your blessings and liberties, think and pray for us."



## MISSION TO GERMANY.

**HAMBURG.**—Rev. Messrs. J. G. ONCKEN, O. SCHAUFFLER, Jr., J. Köster, — *Lotte* — Outstations, *Ludbeck, Elmshorn, Boitzenburg, Oldenburg in Holstein, Tangstedt, Mölmlust, &c.*

**BERLIN.**

**OLDENBURG.**—(Grand Duchy of Oldenburg.)

**JEVER.** (Grand Duchy of Oldenburg.)—Rev. A. F. Rommelt.

**HALESBECK.** (Grand Duchy of Oldenburg.)—Rev. — *Böhken.*

**EMBECK.** (Hanover.)—Rev. C. Steinhoff.

**OTHPRESEN.** (Hanover.)—Rev. J. H. Sander.

**IRREN.** (Hanover.)—*Leer, &c.*—Rev. J. L. Hinrichs.

**WITTINGEN.** (Hanover.)—Rev. — *Wilkens.*

**ROSSGARTEN.**

**SPANGENBERG.**

**CASSEL.** (Hesse.)

**FROMNHAUSEN.** (Hesse.)

**OFFENBACH.** (Hesse.)

**HERSFELD.** (Hesse.)

**BRUCHSAL.** (Baden.)

**HEILBRONN.** (Württemberg.)—*Stuttgart, &c.*—Rev. C. Körner.

**ZÜRICH.** (Switzerland.)—*Basle, &c.*

**TOGENBURG.** (Switzerland.)—*St. Gall, &c.*

**DÜSSELDORF.**

**GÖTTENBURG.** (Sweden.)—Rev. B. N. Niellson.

**AALBORG.** (Denmark.)—Rev. — *Fölvad.*

**COPENHAGEN.** (Denmark.)

**SEJLAND.** (Denmark.)—Rev. Niels Niellson.

**LANGELAND.** (Denmark.)—Rev. A. Madsen.

**PINNEBERG.** (Denmark, Holstein.)

**BERLIN.** (Prussia.)—*Frankfort-on-the-Oder.*—Rev. Messrs. G. W. LEHMANN, — *Metzkau.*

**BITTERFELDT.** (Prussia.)—Rev. F. C. Werner.

**TEMPLIN.** (Prussia.)—Rev. C. A. Kemnitz.

**STOLZENBERG.** (Prussia.)—*Landsberg, &c.*

**BITTIN.** (Prussia.)—*Reetz.*—Rev. J. A. Guleau, Rev. — *Wischler.*

**WOLGAST.** (Prussia.)—*Lassan, &c.*—Rev. W. Von de Kammer.

**RUMMELSBURG.** (Prussia.)

**ELBING.** (Prussia.)—Rev. J. Wiebe.

**MICKEL, TILSIT.** (Prussia.)—Rev. F. Niemetz, Rev. J. Dörksen.

**LEGNITZ.** (Prussia.)

**BRESLAU.** (Prussia.)—Rev. J. Straube.

**VOIGTSDORF.** (Prussia.)—Rev. O. Friedemann.

**ZACKERICK.** (Prussia.)

**KLEIN-WERDER.** (Prussia.)

Forty stations; twenty-seven native preachers and assistants.

The stations are so called from the locations of churches. Associated with them are nearly three hundred localities at which members are resident, and where public religious services are statedly enjoyed. These are occupied not only by laborers under appointment from the Executive Committee, but by others self-sustained, or supported by separate associations, churches and individuals, who are nevertheless embraced within the operations of the German mission. Thirty-two of



the churches are in Germany, including, beside those of Hamburg and Bremen, three in Oldenburg, four in Hanover, four in Hesse, five in Baden, Württemberg, &c., and fourteen in Prussia. Five, including one in Holstein, are in Denmark, one in Sweden and two in Switzerland. The whole number of members belonging to these churches is 3,881. Baptized the last year, 688.

In the church in Sweden, or rather the four small churches, for the congregations are widely separated from one another, the only laborer has been appointed but recently, in place of his brother who, having been banished from his native country, is stationed in Seeland, Denmark. The former not only visits the stated congregations, but labors to spread the gospel among his countrymen at large. The number of believers, associated in the churches, is fifty-eight.

In Denmark, the church at Aalborg has been agitated by emissaries of Mormonism, and seventy-six who became infected with that heresy have been excluded. Meanwhile the pastor has been greatly honored in the dispensation of the gospel, and eighty-nine have put on Christ in baptism. The church has regained its healthful state, and the progress of the heresy has been stayed. Messrs. Madsen and Niellson, on Langeland and Seeland, are of late appointment. They are approved brethren and pastors of churches, but until now have been prevented by other engagements from devoting themselves wholly to the ministry of the word. Connected with these three churches and pastors, are 520 members, with twenty-nine localities for stated preaching. The church at Copenhagen has fifty-two members, and the one at Pinneberg thirty-six. Total in Denmark, 608.

The missionary at Jever, in the Grand Duchy of Oldenburg, Mr. Remmers, has been greatly encouraged in his labors, the attendance there and at the surrounding stations increasing, and twenty-eight members having been received by baptism. A part of his time only has been given to the work, but an arrangement has been made to secure the whole, so that he may extend his ministrations in some measure throughout the duchy. A preacher is stationed at the capital, Mr. Haese, who is employed by the Northern Association; and Mr. F. Oncken, supported by a number of churches, visits the stations scattered along the Oldenburg side of the Weser. Another laborer is greatly needed for the lowlands between the Jahde and the Weser, where, as in all the duchy, there is an inviting field. It should be noted to the honor of this part of Germany, that it stands out an exception, we had almost said a solitary exception among the German States, to the late general infringing on religious liberty. The number received to the churches in Oldenburg by baptism the past year, was thirty-eight; present number, 206.

At Hamburg, notwithstanding some internal discouragements, especially in the exclusion of twenty-two members, "there has been much to call forth gratitude for God's continued blessing. A spirit of harmony has continued to pervade the church and the fellow-laborers. The weekly meeting of ministers and deacons for prayer and consultation has been marked by concord. The public services have been well attended, and frequently crowded on the Lord's day, and the want of a larger chapel has been frequently felt. The same remarks are applicable to



the public services at Mr. Köbner's house, outside of the city gates (at Altona)." Eighty-one have been added to the church by baptism. The clear increase in 1851, is forty-six. Present number, 585.

The stations connected with Hamburg church, now multiplied to more than thirty, have been regularly supplied with preaching. Efficient help has been rendered in this department by members of the theological school; also by colporteurs of the American and Foreign Bible Society. Tract-loan labors have been well sustained throughout the year, and crowned with success. The Female Missionary Association has not been least in efforts to circulate the Scriptures, and in sustaining other important branches of missionary work. The number of Scriptures circulated in 1851 was —, and of tracts, 500,200.

In the kingdom of Hanover a spirit of persecution has partially revived, "chiefly at the instigation," we are pained to learn, "of Lutheran clergymen." Even men professing to hold evangelical views have not refrained from uttering opprobrious accusations.\* In consequence of these injurious representations, in part, the government have assumed an unfriendly attitude. The place of meeting at Eimbeck, recently opened, has been closed; and in other parts of the kingdom our brethren have been subjected to great annoyance. Notwithstanding these gathering difficulties, the brethren have continued their zealous labors, Messrs. Sander, Steinhoff and Wilkens at Othfreesen, Eimbeck and Wittingen respectively; and have extended their ministrations to more than twenty outstations, preaching frequently, so wide the circuit, each at three different places on one day. The whole number of preaching places in Hanover, including Ihren and its outstations, is thirty-seven; number of members 318, of whom were added by baptism, fifty.

In Hesse Cassel the meetings of our brethren have been interdicted, and whenever they assemble they expose themselves to "pains and penalties." Connected with Cassel, Frohnhausen, Hersfeld, and Offenbach churches, are twenty-six places for stated preaching. The number of members is 179, of whom sixteen have been added on profession of their faith within the year.

Further south, in Würtemberg, at Heilbronn and its various outstations, where errors had prevailed to some extent in regard to the ordinances and other matters of faith or practice, there has been a happy reaction in favor of truth and order, leading to a restoration to fellowship. The labors of the pastor, Mr. Körner, extend over a large territory, and the addition of sixteen by baptism shows they are not in vain. The present number of members is thirty-four.

Mr. J. Meyer has labored for years among the Catholics in Baden, at Altheim, Bruchsal and vicinity; but within the last few months, after suffering imprisonment on some trivial pretext, his bibles and tracts confiscated, and all religious convocations strictly prohibited, he has been compelled to leave that field; and has been stationed in Alsace, to labor at Muhlhausen, Colmar and Strasburg. He will also extend his tours to Basle in Switzerland, and to other stations. The additions to these churches, including Zurich, St. Gall, and others, have been more

\* In many instances evangelical ministers have refused to perform the marriage rite for parties requesting it, because they were of the Baptist communion.



than twenty. Present number in Switzerland, eighty-two. The pastor at Zurich, Mr. Bues, supported by brethren in Glasgow, Scotland, has met with no impediments on the part of the civil authorities, and the happiest results may be anticipated, with the divine blessing, from his zealous and well-directed efforts. There are many favorable elements for the dissemination of the truth in Switzerland, although long patience and cool decision may be found requisite "to bring order and discipline into the confusion that extensively prevails among dissenters in that country."

The fourteen churches in Prussia, at Berlin, Stettin, Rammelsburg, Elbing, Stolzenberg, Memel, &c., have received the past year by baptism, 299; net increase, 228. Present number of members, 1,622. Connected with the churches are 90 or 100 sub-stations or preaching places. The largest accessions have been to Stolzenberg church in E. Prussia, 102, and to Memel 64. Stettin church has received twenty-eight, and Berlin thirty-six. This last, including fifteen or sixteen outstations, numbers a membership of 814, Stettin 205.

The Berlin church, we are pained to state, has been deprived of the services of its estimable and efficient pastor, Mr. Lehmann, since the opening of the present year, by dangerous sickness. The gifts of the church have been put in requisition, and valuable occasional aid has been afforded by brethren from other places; but the loss of pastoral ministrations can be only in part compensated. The church is in a depressed condition, which is aggravated by the emigration of valuable members to this country, a dismembering which threatens to increase. The hand of power has also been laid upon it, as it has been on most of the churches in the Prussian dominions. The courage of our brethren, nevertheless, is not broken down; the progress of their work as a whole has been greater in Prussia than in any other part of Germany; and "though for the last three years the number of missionaries and pastors has been on the increase, the cry continues, 'Send us more laborers.'"

*School for Native Preachers.*—The necessity of increasing the supply of laborers, as well as improving their qualifications for the arduous service of the Christian ministry, has been deeply felt by our brethren; and during the last three years, from November to May each year, a school has been open at Hamburg for the accomplishment of this object, chiefly under the tuition of Mr. Köbner. The principal studies, apart from preparatory exercises, are exposition of Scriptures and composition of sermons. The opportunity is improved also, in connection with the Hamburg church, to impart just views as to the order and discipline of a Christian church, and pastoral relations and duties. The number of pupils the last term was seven. Five of a previous class have been ordained and sent forth to labor. Others are candidates for the ministry, and some are already in the field, who would be profited by a course of liberal study. The chief embarrassment is want of pecuniary means. At the last triennial meeting of delegates at Hamburg, the subject received special consideration, and it was agreed to recommend to the churches to take up collections for the support of the school. The Executive Committee have appropriated a small amount (\$200) for their encouragement. The expense is graduated low; the whole cost to each student being about \$1.75 per week.



*Character of the Laborers.* — The number of laborers now in employ of the Union, as already given, is 27. Three of these received their appointment direct from the Committee, Messrs. Oncken, Lehmann and Schauffler; the rest have been selected by our German brethren. "In making the selection, it has been a prominent object to engage tried men, men who had *proved* their fitness for service as to zeal, ability, acceptableness and efficiency; men of fervent piety, sound doctrinal views, and marked decision of character. None apparently wanting in any of these qualifications, have been placed on the funds of the Union. Their conduct hitherto has approved the selection. The laborers are worthy of the confidence of their brethren, and of liberal support. All are preachers, and many of them pastors of churches."

*Ministerial support.* — The laborers employed by the Union, with few exceptions, are supported by its appropriations alone. In one or two instances they are self-sustaining; and in others, as before mentioned, a part of their support is derived from other organizations or individuals. Churches as such do but little for ministerial support. This is attributable in part to their extreme poverty, connected with the demands continually made on behalf of other pressing interests, such as the current expenses attending public worship, care of the poor, rents, and schools. Added to this, is the burden alike imposed on all for the maintenance of church establishments. Another cause unquestionably is, a prevalent prejudice against making provision for the support of the ministry, created by the offensiveness of state-church rates, and associated with erroneous views as to the comparative expensiveness of private and professional life. The people are ready to give—and the fact is not without a parallel in our own country—for almost any other object rather than pastoral support. A juster view of church relations and obligations, it may be hoped, will yet prevail. The present is an early period with our German brethren. Time is needed to *train* them to sounder principles and more liberal devices. It is also to be expected that by the accession of members of larger means the churches will by and by be better *able* to sustain their own native ministry.

*Houses of worship.* — Vigorous efforts have been made by many of the churches to provide suitable accommodations for social and public worship, not only at Hamburg and Berlin, but at Templin, Halsbeck, Stettin, Stolzenberg, Memel, &c. The places provided are plain and cheap, and some of them such as are recommended mostly by their spaciousness or retired position. At no other point is the poverty of the churches more pressed upon our notice. The Executive Committee, declining to assume the hiring or building of houses of worship as a part of their ordinary work, have been constrained to aid with limited sums in given cases, both by way of encouragement and for the present need.

*Growth of the churches and Present State.* — The churches are generally improving in religious knowledge, in order and discipline, in harmony of doctrine, and in benevolent effort. The late Conference at Hamburg, held July 22–27, was a meeting of surpassing interest, full of manifestations of brotherly concord, and cheering in its aspects for the future. The progress of the last three years, as there reported, had been most gratifying. The membership had increased from 1,982 to 3,746. "The necessity of sending new evangelists had never ceased." Some



of the churches even then were suffering persecution, as in Mecklenburg, Baden, at Breslau, &c.; and the expectation was general as to its increase; but our brethren were undismayed. The Conference deliberated on various important subjects, such as a more intimate union of the churches for mutual support and counsel; raising of funds, particularly for the education of candidates for the ministry; home missions, order and arrangement of divine service, improvement of congregational singing, tract distribution, divorce, character of a bishop, treatment of excluded members, building of chapels, relations of stations to churches, &c.; and on many of these topics resolutions were harmoniously adopted; it being a preliminary resolve, that these resolutions, so far as concerned church matters, were not to be regarded as laws, but expressions of opinion, to exert a spiritual influence, coming from brethren in whom the churches confide, and whom they had selected as their representatives; but which were to be submitted to the several churches for their independent approval or rejection. At the opening of the meeting, arrangements were adopted for admitting the churches of Sweden into connection with the German Union. A proposition was also adopted for the admission of brethren resident in Württemberg. The Conference adjourned to meet again at Hamburg in July, 1854.\*

## CHURCHES, BAPTISMS, &amp;c., IN GERMANY, DENMARK, SWEDEN, AND SWITZERLAND.

CHURCHES.	Preaching Places.	Baptized.	Received by letter and restored.	Died.	Dismissed.	Excluded.	Present number.	CHURCHES.	Preaching Places.	Baptized.	Received by letter and restored.	Died.	Dismissed.	Excluded.	Present number.	
Hamburg, . . . . .	33	81	7	9	51	22	635	Bitterfeldt, . . .	5	4	2	..	1	10	45	
Bremen, . . . . .	18	17	18	2	14	7	125	Tempitz, . . .	10	11	8	..	4	7	61	
Oldenburg, . . . . .	8	2	2	..	6	6	29	Stolmanberg, . .	14	102	4	2	..	4	271	
Jever, . . . . .	14	28	6	..	3	6	104	Stottin, . . . . .	6	28	10	..	8	16	206	
Halsbeck, . . . . .	7	8	1	1	1	2	72	Walgast, . . . .	6	18	3	1	..	2	67	
Himbeck, . . . . .	7	19	8	1	4	10	77	Hammelsburg, . .	11	..	..	..	..	..	211	
Ochfriesen, . . . . .	8	18	4	2	5	10	97	Elbing, . . . . .	7	20	2	..	4	3	88	
Ihren, . . . . .	10	9	5	2	6	11	110	Metzel, . . . . .	8	64	18	2	16	9	224	
Wittingen, . . . . .	12	9	1	..	2	2	34	Liegnitz, . . . . .	3	1	..	1	..	4	15	
Desauingen, . . . . .	1	12	3	..	1	1	14	Breslau, . . . . .	2	7	2	1	2	..	33	
Cassel, . . . . .	4	8	3	..	12	2	47	Voigtendorf, . . .	2	8	..	..	9	2	37	
Frohnhausen, . . .	4	2	1	1	12	..	25	Zackertick, . . . .	2	..	1	1	..	1	15	
Offenbach, . . . . .	7	..	33	..	1	..	32	Klein Werder, . .	1	..	3	..	4	1	7	
Hertfeld, . . . . .	11	6	2	..	5	1	75	Aalborg, . . . . .	19	89	5	2	..	76	227	
Bruchsal, . . . . .	1	2	1	..	..	..	6	Copenhagen, . . .	1	..	..	..	..	..	32	
Heilbrunn, . . . . .	4	16	6	1	2	..	34	Seeland, . . . . .	3	27	1	2	2	6	191	
Rosengarten, . . . .	1	..	3	..	3	..	7	Langeland, . . . .	7	7	2	1	8	..	43	
Spaengenbergl, . . .	5	6	..	2	5	2	87	Pinnaberg, . . . .	2	1	4	..	11	4	36	
Zurich, . . . . .	5	18	4	1	..	7	58	Gottensburg, . . .	9	..	..	..	..	..	43	
Toggenburg, . . . .	3	4	..	..	..	1	24									
Berlin, . . . . .	16	36	46	1	18	31	341	Total, . . . . .	40	392	668	211	36	217	266	3361

\* The Foreign Secretary arrived at Hamburg near the close of August, the time originally announced for the triennial meeting of the Conference, and though debarred the opportunity of attending on that occasion, in consequence of a late change of the appointment to an earlier day, he was welcomed by the Hamburg church with every demonstration of kindness and thankfulness, extended not only to himself but to the Executive Committee and to all their American brethren. Similar manifestations of grateful and affectionate feeling abounded throughout the period of his stay both at Hamburg and Berlin and in all his intercourse with the German brethren.



*Government intolerance.* — The Committee have already had repeated occasion to allude to cases of government interference with the missionary laborers and churches connected with the Missionary Union. Not only in Hesse, and Baden, and Hanover, and Mecklenburg Schwerin, but more extensively still, and where it was least to have been expected, in Prussia, the most stringent measures have been adopted of late against our brethren. Mr. Oncken writes :

“ The political reaction has thrown us back far beyond the position we occupied prior to 1848, and several of the democratic periodicals having made favorable mention of us, the governments are at present, I fear, regarding us with a doubly suspicious eye. The democratic constitution of our churches has repeatedly been pointed at by our opponents in the state church ; and this, when brought in connection with the fact of our increased exertions and increase of numbers during the years of religious liberty, is, I fear, the cause of the present renewed hostility.” \* \* \* “ The following brethren have been fined for performing ‘ unauthorized official acts,’ or for holding religious meetings without due notice having been given ; Gülzau at Stettin, Niemetz at Memel, Haese now at Oldenburg, Dörksen at Tilsit, Lenkeit at Eisseln (he has also been imprisoned), Weist at Stolzenberg, Werner at Bitterfeldt, Penner at Sahlfeldt, and Wiehler at Reetz. If the fines are not paid, these brethren will be distrained ; and the authorities failing in this, they will be imprisoned.”

Mr. Oncken himself has more recently felt the weight of the civil arm, and this even in the Prussian capital. Summoned to the relief of the Berlin church in consequence of the sickness of its pastor, before alluded to, he was hardly allowed to remain a Sabbath, ere he was arrested and expelled from the Prussian dominions. The act of proscription passed in 1841 and renewed in 1846, had not been revoked, it was said ; he had repeatedly and freely preached the gospel in Prussia since that period, but the decree was now to be enforced. “ The command had come from the highest authorities.”

In allusion to this unhappy state of things, especially in Prussia, and what may too sadly be inferred from it for the future, Mr. Oncken adds :

“ I earnestly call on all our brethren in America to aid us, first by their prayers, that God would fit us to meet the trials which in unerring wisdom he may permit to come upon us. But then, also, I place this so confident trust in your love and sympathy for your suffering brethren in Germany as to believe that such measures will be adopted as affection and wisdom may dictate, to hasten to the aid of Christ’s suffering members in this country. It ought at least to be shown to the powers that be, that they cannot trample on the sovereign right of Christians to worship God according to the dictates of their own consciences, and escape the censure and powerful remonstrance of all the truly great and good. No government has hitherto dared to charge us with disobedience to human laws, for though we desire to render implicit obedience to the King of kings, it is also our aim to be subject to the powers ordained of God, in things pertaining to this life, knowing they are appointed for the protection of the good and the punishment of evil-doers.”

The Committee deeply sympathizing with their brethren now suffering for conscience’ sake, are ready to take measures, with the sanction of



the Board, to lay their case and claims for more tolerant consideration before the proper authorities, not without hope that in a country extensively Protestant, and abounding with intelligent and highminded men, the principles of religious liberty and the rights of conscience and the entire compatibility of a generous toleration with the stability of existing social and civil institutions, will not be vindicated nor asserted wholly in vain.

#### MISSION TO GREECE.

ATHENS.—Rev. A. N. and Mrs. ARNOLD.

PIRÆUS.—Rev. R. F. and Mrs. BUEL.

CORFU.—Mrs. H. E. DICKSON.

Three stations; two missionaries and three female assistants.

Mrs. Buel, according to the expectation stated in the last report, reached the Piræus in August last.

In view of the very limited scope for missionary effort in Corfu, and of the many advantages derivable from a residence in the capital and the near vicinity of his colleague at the Piræus, Mr. Arnold was led, with the approbation of the Executive Committee, to remove to Athens. This was effected in October, and the work of the mission commenced in the capital under highly favorable auspices. A small, but intelligent and attentive audience is gathered weekly to hear the word preached, and frequent opportunities are found for conversation with individuals who seem to be drawn by a deeper feeling than curiosity. Two, in particular, are apparently sincere and earnest inquirers, but the recentness of these cases makes more confident mention of them inexpedient. Enough, however, has already been observed to demonstrate the superiority of Athens to Corfu as a station, provided it can be occupied in security, of which late occurrences leave us somewhat in doubt.

On the removal of Mr. Arnold, the preaching department of the Corfu station was discontinued. It had subsisted for five years under manifold discouragements, and during the early part of last year was even more limited in respect of its influence over the people than for years previous. But during its term of existence it had gathered some hopeful converts, and a few weeks before its transfer to Athens another young man, who had given satisfactory evidence of his clear apprehension and hearty reception of the gospel, was added to the church. An English service had also been attended weekly, by from forty to sixty hearers.

The school under the direction of Mrs. Dickson continues to flourish. At the close of the year there were fifty-five pupils, and the average number has been forty. Its success as a religious agency is less cheering, though it is not doubted that some spiritual benefit has been communicated to the pupils.

At the Piræus, preaching in Greek has been attended every Sabbath since August, previous to that time every alternate Sabbath. The audience has averaged about twelve,—as many as twenty Greeks, of both sexes, being sometimes present, representing all grades of society.



class for the benefit of the Greek brethren was maintained till Arnold's removal to Athens, when they were transferred to his care; could meet him with greater convenience.

hundred and fifty Greek bibles have been distributed during the also one thousand seven hundred tracts in Greek, French, German and English. Mr. Pelecassis has nearly completed a translation of *The Pilgrim's Progress*.

There has been an increased attention to preaching, and to the reading of Scriptures. No opposition has been experienced; but growing out of the superstitious dogmas and practices of the Greek church is a state of things which encourages the mission to hope for a good season they will reap if they faint not. The young brethren, notwithstanding the defects of character incident to the Greeks as a people, make a good confession, commending the gospel by their exemplary conduct, and earnestly striving to promote the cause of evangelical religion and the salvation of their countrymen.

Recent events at Athens have cast a cloud over the otherwise favorable prospects of this mission. Rev. Dr. King, the veteran missionary of the American Board of Commissioners, has been subjected anew to persecution and is condemned to banishment on grounds which leave no room for the missionary a secure foothold in the kingdom. The sentence, so far as can be judged from present information, to be as unjustly opposed to the constitution of Greece as to natural equity; but it has been affirmed by the Areopagus, the court of last resort, and can only be remedied by an exercise of the royal prerogative. This, however, was not anticipated. On the contrary, there is too much reason to think that the whole proceeding has arisen more from political policy than from religious zeal or deference to public opinion.

Dr. King, who has been most active in urging forward the prosecution, has openly indicated Mr. Arnold as the next object of persecution.

He has attended Mr. A.'s service repeatedly, and threatened to persecute the Greek brethren. We know not what a day may bring forth. It is our duty to work while the day lasts, leaving events to Him who is infinitely more concerned for the welfare of his people than we can be.

## INDIAN MISSIONS.

### MISSION TO THE OJIBWAS.

ST. MARY.—Rev. A. and Mrs. BINGHAM. One native assistant.

MINNAPESHA.—Rev. J. D. CAMERON.

MISSION.—*Michipicoton*.

stations and one outstation; two missionaries, one female assistant, one native assistant.

Religious services have been continued at the principal station as usual. There are two services on the Sabbath, one for whites and one for Indians, besides the Sabbath school and bible class. The service for Indians has not been numerously attended, as the number residing at and



near the station is small. During the fishing season, moreover, they are so widely dispersed that little can be done for them. Early in October they began to collect at Tikumina Bay, and Mr. Cameron, who had been absent during the earlier part of the season, laboring in conjunction with Mr. Bingham, at once proceeded thither with his family. The bible class has continued with unimpaired interest, and since the close of navigation it has been weekly increasing. None have been added to the church the past year, and one member has died, leaving the present number twenty-three,\* not including members at Michipicooton and Fort William.

The boarding school continues as when last reported, having the same pupils, five in number. The day school is prosperous; the number of pupils the last term was fifty-five. The opening of a district school, it is expected, will reduce this number the present year. The progress of the pupils has been satisfactory, fully meeting the expectations of the teachers, and receiving the approbation of the United States Indian Agent, who with other gentlemen attended the examination.

#### OTTAWAS IN MICHIGAN.

**RICHLAND.**—Rev. L. SLATER. One station, one missionary.

The unfavorable circumstances which tend to retard and render almost hopeless the improvement of the Ottawas in their present situation, continue to harass the mission. The unsettled habits of the people, the use of intoxicating liquors, and the injurious influence of the whites with whom they are brought in contact, interpose heavy obstacles to every effort for civilizing and christianizing them. The question of their removal west of the Mississippi is not determined; but the majority seem opposed to the measure. Meanwhile the time fixed for the cessation of their annuity from the United States government draws near, four payments only remaining due; and with this the government appropriations for their education will also cease.

In the face of these discouragements, the past year has witnessed a greater degree of spiritual life in the mission than had been manifested for a great length of time. The preaching of the gospel has been blessed to the awakening of a considerable number to inquire the way of salvation; and though one only has been added to the church, and but one other has given unequivocal evidence of conversion, it is hoped that a larger number are subjects of religious impressions which will prove permanent. One member of the church has died during the year. A school is carried on under the general supervision of the missionary, but we are without any detailed report of its numbers and condition, as also of the church. The latter, when last reported, numbered twenty-five members. Mr. Slater for the present resides with his family at Kalamazoo, but is near enough to the station to attend to the Sabbath services and supervise the school and other departments of the mission.

\*The total stated in the last report, twenty-six, should have been twenty-four.



## SHAWANOE MISSION.

SHAWANOE.—Rev. F. and Mrs. BARKER; one native assistant.

DELAWARE.—Rev. J. G. and Mrs. PRATT, Miss E. S. MORSE, Miss E. P. GOOKIN.  
One native assistant.

OTTAWA.—Rev. J. and Mrs. MEEKER.

Three stations; three missionaries, five female assistants; two native assistants.

Miss Gookin, appointed an assistant, arrived at the Delaware station, July 17.

SHAWANOE.—This station is gradually extending its influence among the less favored portions of the Shawanoë tribe. The members of the church as a whole, maintain a good profession, and some have been added to their number,—seven by baptism, and one who had received baptism in another denomination; two have been excluded, one has died; present number, thirty five,\*—sixteen males, nineteen females. One of the converts was an old man, formerly a leader among the pagan portion of the people, who was baptized at the same time with two of his grandchildren. The occasion was one of deep interest to the congregation that witnessed it. The attendance both at chapel services and at prayer meetings, has been more than usually encouraging, and an impression is beginning more than ever to prevail among the unconverted that their pagan system is shortly to pass away and give place to Christianity. The contributions of the church during the year amounted to \$30.

The boarding school has had fifteen scholars. Three have left the school and five have been admitted. This department of labor might be greatly enlarged. As many pupils are received as the accommodations and means of the mission will admit, and nearly fifty applicants have been refused. The demand for school instruction increases yearly.

DELAWARE.—The work among the Delawares has been more confined to the school and to religious services at the station than formerly. An increased love of traffic draws many away on trading excursions, and has awakened among the people a disposition unfavorable to the reception of religious truth. Intemperance still prevails, a fatal obstacle wherever it exists. The reception of large sums of money from the government enables them to gratify their appetite for intoxicating liquors without restraint, and until the means of indulgence are abridged it will be difficult to arrest the evil. From these and other causes meetings have been less frequently held at points distant from the station than in former years.

The school is in an interesting and encouraging state. A more uniform attendance has been secured than ever before, though there is still room for improvement in this respect. Average attendance twenty-five. The pupils have made good advancement in their studies. Their moral and religious progress is gratifying; the study of the Scriptures, and of religious truth, has seemed to take a stronger hold upon them, and a number give very satisfactory evidence that they are subjects of grace, though none as yet have made a public profession of their faith.

The church shows a diminished number of members. Three have

\* A discrepancy of four as compared with last year, when the number reported was thirty-four.



been excluded and one has died; present number eighteen,\*—eight males, ten females. Their contributions were \$40.

The last year was more than usually sickly. The cholera carried off a number of victims, and other diseases prevailed. The ravages of disease and death were not permitted, however, to extend to the school nor to any connected with the mission.

OTTAWA.—The labors at this station have gone forward as usual, with no marked change in the general aspect of things. Most of the church have appeared very happy in their Christian profession, and cooperate efficiently with the missionary, conducting the afternoon Sabbath services and sustaining in part the neighborhood prayer meetings. Six have been excluded from their fellowship, and three heretofore excluded have been restored; two have died; present number, fifty-nine. They have contributed \$50 for the relief of the poor and church expenses.

The state of the people, in respect to their style of living and the standard of social morality, is extremely favorable. Intemperance and the vices which accompany it, have been unknown among them. Individuals who desire to indulge an appetite for strong drink, go abroad for that purpose. There is a general indifference to spiritual things among them, which it is difficult to overcome; but in other respects, their condition and tendencies leave little to be desired.

#### MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES and W. P. UPHAM, and their wives.

DELAWARE TOWN.—John Wickliffe, Oganaya, native preachers.

DSIYONER.—Doulasky, native preacher.

TAQUONER.—Tanenole, native preacher.

FLINT.—L. Downing and D. M. Foreman, native preachers.

Five stations, seven (?) outstations; two missionaries and two female assistants; six native assistants.—Mr. H. Upham has retired from the mission, with the approval of the Executive Committee, there being no present demand for his services in the printing department.

The reports from the churches have been of a more gratifying character the last year than the preceding, showing an accession to their membership by baptism in 1851, of 158, all of whom were Cherokees but seventeen. Thirteen were colored, two white and two Creek. The members are advancing in knowledge and intellectual strength, and under the sanctifying influences of the Holy Spirit give promise of becoming lights among their countrymen. "The reading of the word of God has contributed not a little to this result. A volume of portions of Scripture, containing Romans, the two Corinthians, several other epistles and Revelation, lately finished and put in circulation, is exerting a most happy influence." The Committee are happy to learn that the translation prepared under the superintendence of Mr. Jones is highly acceptable to the Cherokees. It is clear and idiomatic. "We who speak the Cherokee language only," says a letter from a meeting of native preachers and others, "consider the translations of great value.

\* A discrepancy of one as compared with report of last year, when the number stated was twenty-one.



We have received much instruction and comfort from them. We cannot judge of the *translation*, because we speak but one language. But we *know* it is pure, strong *Cherokee*." The circulation of the Cherokee testament has in some cases disarmed prejudice, and opened the way to the oral dispensation of the gospel. "I have known aged Cherokees," says one, "who would not go to hear the gospel preached until some friend had put the printed word into their hands. They have read and then come to hear, have invited the minister home with them, taken up their Cherokee testament, and asked the minister to explain to them. And the next time the cheering news would be, 'Behold, he prayeth.'"

Meetings for religious worship have generally been well attended, and with encouraging tokens of interest. The native preachers are often invited to new places, which they have not time to visit. Interesting meetings have been held on Illinois river, and there is an earnest desire to hear the gospel along the banks of the Arkansas, "a region of great spiritual destitution and darkness." On Grand river by urgent invitation a meeting was held, attended by Cherokees and Creeks, some of the latter from a distance of forty miles. "The hearts of the brethren were greatly rejoiced and strengthened by the interview, receiving explanations of many portions of Scripture, and instruction in the management of their church affairs. Many persons also came up for prayers, greatly affected with a view of the opposition of heart which they had cherished toward God." The native preachers, although a small band, are "holy and faithful men, bound together by cords of love, and therefore strong for the work of the Lord."

The school taught by Mr. Upham, and chiefly supported by the nation, is in a flourishing condition. It holds rank with district schools in New England. Number of pupils, male and female, ninety-nine. Some of the late pupils have been advanced to higher seminaries, and seven others are qualified to enter them. The Cherokees appreciate the advantages of education more and more, and the Educational Convention, formed by themselves and holding semiannual meetings at the seat of government (Tahlequah), is doing a good work.

The mission speak of the prevalence of sickness the past year. A large number of native brethren and sisters have been called to their eternal rest, among others an early convert, the wife of Oganaya, whose losing scenes were filled with peace and joy. Our veteran br. Jones has experienced several severe attacks of illness, after an almost uninterrupted period of health of thirty years.\*

*Slaveholding separated from the Mission Churches.*—It was stated in our last report, that correspondence had been opened with the mission a reference to its relations to slaveholding; four individuals, members of churches, being slaveholders. The last communication received, dated in March, announces that "slaveholding has been separated from all our churches." "I trust," adds Mr. Jones, "that our brethren will

\* The mission speak also, with deep feeling, of the decease of one of the early missionaries of the A. S. C. F. M., Rev. D. S. Buttrick, on the 8th of June, 1851. "Having been blessed," says Mr. Jones, "with his intimate acquaintance and witnessed his heavenly example for nearly thirty years, I cannot but mourn the loss I have sustained by his death; though it is a mourning mingled with the liveliest and most assured hope." It is gratifying to know that the measures adopted by the mission for the evangelization of the full Cherokees, met with his hearty approval. "No one was better acquainted with them, and few if any were better qualified to judge of their adaptedness and of their results."



unite with us in thanksgiving for our deliverance from so great an evil. And I trust also that our more ardent friends will not make any vain-glorious parade about it ; for there is no glory due to any one but God, whose wise and gracious providence has brought the whole thing to pass.”

#### RECAPITULATION.

The number of missions prosecuted under direction of the Board, not including the one to Ava, is eighteen, embracing eighty-three stations and one hundred and four outstations, besides three hundred and fifty places of stated preaching in Germany and France. Connected with the missions are fifty-seven missionaries, of whom fifty-two are preachers, and there are fifty-nine female assistants. Two missionaries and two female assistants have died, besides one missionary under appointment, and two female assistants have joined the missions. The number of native preachers and assistants is one hundred and ninety-seven ; total of missionaries and assistants connected with the missions, three hundred and thirteen. Ten missionaries and female assistants are under appointment. There are one hundred and eighty churches, having a membership of 13,733, of whom were added by baptism the past year, 1,280. The number of schools is seventy-nine, including four for native preachers, one normal, and sixteen boarding schools ; with about 1,700 pupils. The number of pages printed in three of the missions, Maulmain, Tavoy and Assam, was 4,392,300.



Missions of the Union.

MISSIONS OF THE UNION, 1861-62.

MISSIONS.		Stations.	Out-stations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptized.	Present number.	Boarding Schools.	Pupils.	Day Schools.	Pupils.	Total Schools.	Total Pupils.	Pages Printed.
IN ASIA:	Maunmeln Berran,	2	6	7	7	14	9	8	2	183	1	118	7	265	8	878	1,102,000
	Maunmeln Karen,	2	13	3	5	8	34	40	141	1,720	4	220	17	260	4	220	
	Maunmeln Karen,	2	17	5	6	13	20	19	24	1,000	3	60	2	30	2	300	
	Maunmeln Karen,	2	2	3	3	6	8	2	5	60	1	21	20	200	21	271	
	Maunmeln Karen,	1	44	3	3	4	49	45	97	6,000	1	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Whole number in Asia, ...		16	83	43	44	86	140	117	297	8,108	14	516	64	820	68	1,886	4,282,200
IN AFRICA:	Maunmeln Karen,	2	...	...	2	2	4	1	1	20	1	20	...	16	2	36	...
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
IN EUROPE:	Maunmeln Karen,	11	81	2	2	4	20	11	182	362	14	4	...	...	1	4	...
	Maunmeln Karen,	40	4	2	...	3	24	40	688	2,361	14	7	...	...	1	7	
	Maunmeln Karen,	8	...	2	3	5	...	1	1	12	...	...	1	65	1	65	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Whole number in Europe, ...		64	8	7	5	12	44	62	816	4,245	2	11	1	65	8	65	...
INDIAN MISSIONS:	Maunmeln Karen,	2	1	2	1	3	1	1	...	23	1	5	1	55	2	60	...
	Maunmeln Karen,	1	...	1	...	1	...	1	1	25	...	...	...	...	1	...	
	Maunmeln Karen,	8	7	3	5	8	2	9	7	112	2	40	...	...	2	40	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Maunmeln Karen,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Whole number in America, ...		11	8	5	8	16	9	10	161	1,960	9	45	2	65	6	106	...



## REPORT OF THE TREASURER.

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### EXPENDITURES OF THE UNION FOR THE YEAR ENDING MARCH 31, 1852.

#### Maulmain Missions.

Remittances, drafts, and purchases,.....	15,300 84	
Expenses of Mr. Binney in this country,.....	389 67	
Do. Mr. Haswell do. do. ....	725 00	
Do. Mr. Howard do. do. ....	758 75	
Passage of Mrs. Judson and family to this country, in part,.....	600 00	
Outfit of Mr. Bixby,..... do.	215 00	
	<hr/>	\$17,989 26

#### Tavoy Mission.

Remittances, drafts, and purchases,.....	6,660 52
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#### Arracan Missions.

Remittances, drafts, and purchases,.....	10,380 39	
Expenses of Mr. Ingalls in this country,.....	446 67	
Outfit and passage of Mr. Ingalls and family to Akyab, ...	1,121 57	
	<hr/>	11,948 63

#### Mission to Ava.

Remittances and payments,.....	2,592 19
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#### Assam Mission.

Remittances, drafts, and purchases,.....	8,268 73	
Expenses of Mrs. Barker in this country,.....	400 00	
	<hr/>	8,668 73

#### Teloogoo Mission.

Remittances and payments,.....	2,351 47	
Expenses of Mr. Van Husen and family in this country,...	290 00	
	<hr/>	2,641 47

#### Siam Mission.

Remittances, drafts, and purchases,.....	4,509 57	
Passage of Mr. and Mrs. Ashmore from Hongkong to Bangkok,.....	200 00	
Passage of Mr. and Mrs. Chandler to this country,.....	590 00	
Expenses do. do. in do. ....	463 32	
Allowance to do. do. for outfit,.....	500 00	
	<hr/>	6,262 89



**China Missions.**

ances, drafts, and purchases,.....	7,858 91	
e of Mr. and Mrs. Lord to this country,.....	1,079 04	
	<hr/>	8,937 95

**Bassa Mission.**

and purchases,.....		2,217 90
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**Mission to Greece.**

ances, drafts, and purchases,.....	3,717 54	
e of Mrs. Buel to Greece,.....	250 00	
	<hr/>	3,967 54

**Mission to France.**

ances and drafts,.....	7,768 35	
se of the Foreign Secretary's visit to France, in part,	221 95	
	<hr/>	7,990 30

**Mission to Germany.**

ances and payments,.....	3,995 03	
se of the Foreign Secretary's visit to Germany,.....	221 95	
	<hr/>	4,216 98

**Cherokee Mission.**

and purchases,.....		3,134 86
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**Shawanoë Mission.**

and purchases, (balance defrayed by U. S. appro- ions,).....		1,660 03
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**Mission to the Ojibwas.**

(balance defrayed by U. S. appropriations),.....		48 96
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**Mission to the Ottawas, in Michigan.**

expense of this mission is defrayed by U. S. appro- ions.....		
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**Agencies.**

of Rev. Alfred Bennett, 1 1-5 months,.....	60 00	
Rev. J. D. Cole, 17 1-2 months,.....	1,166 66	
ing expenses, &c. of do.,.....	236 29	
of Rev. S. M. Osgood, 1 year,.....	700 00	
ing expenses, &c. of do.,.....	121 25	
of Rev. J. F. Wilcox, 1 year,.....	800 00	
ling expenses, &c. of do.,.....	189 70	
of Rev. H. A. Smith, 1 year,.....	600 00	
ling expenses, &c. of do.,.....	73 23	
of Rev. A. Butler, 1 year,.....	600 00	
ling expenses, &c. of do.,.....	195 89	
of Rev. J. Stevens, 9 months,.....	600 00	
ling expenses, &c. of do.,.....	138 05	
of Rev. J. Wilson, 7 months,.....	350 00	
ling expenses, &c. of do.,.....	138 33	



Salary of Rev. O. Dodge, 5 1-2 months,.....	291 66	
Travelling expenses, &c. of do.,.....	73 31	
Salary of Rev. E. Savage, 5 1-2 months,.....	366 67	
Travelling expenses, &c. of do.,.....	95 88	
Salary of Rev. M. Allen, 1 1-2 months,.....	75 00	
Special agencies,.....	205 33	
Deputations to attend anniversaries,.....	20 50	
Travelling expenses of the Home Secretary,.....	157 03	
	<hr/>	7,254 71

## Publications.

2000 copies of the Thirty-Seventh Annual Report,.....	247 87	
Extra expense of the July number of the Magazine,.....	302 18	
1,000 copies of "Retrospect of the Union and its Missions,"	25 47	
500 " " Dr. Hague's sermon,.....	45 00	
300 " " Magazine, for file and distribution,.....	150 00	
1,000 " " Macedonian, " " ".....	100 00	
1,500 " " "Religion and Beneficence,".....	15 00	
3,500 " " "Scripture Plan of Benevolence,".....	5 00	
Circulars and notices,.....	129 69	
	<hr/>	1,020 21

## Secretaries' Departments.

Salary of the Foreign Secretary, \$1,500,—less \$700 received from the fund for officers,.....	800 00	
Salary of the Home Secretary, \$1,500,—less \$700 received as above,.....	800 00	
Clerk hire,.....	500 00	
	<hr/>	2,100 00

## Treasurer's Department.

Salary of the Treasurer, \$1,500,—less \$700 received from fund for officers,.....	800 00	
Clerk hire,.....	600 00	
	<hr/>	1,400 00

## Miscellaneous Expenses.

Rent of rooms,.....	600 00	
Blank books and stationery,.....	106 24	
Fuel and light,.....	131 50	
Furniture and repairs,.....	52 34	
Books for library,.....	48 42	
Periodicals, &c.,.....	26 50	
Printing, and filling certificates of L. M.,.....	170 81	
Postage of letters, papers, and pamphlets,.....	350 04	
Freight, cartage, and insurance,.....	42 71	
Packing-boxes, wrapping-paper, twine, &c.,.....	38 84	
Counterfeit money, discount on drafts and bank notes,.....	130 91	
Legal documents,.....	4 25	
Copying records and documents,.....	120 00	
Daguerreotypes of missionaries,.....	8 00	
Messenger, porter, care of rooms, and labor,.....	239 25	
Hannah Harpham's annuity,.....	50 00	
Expense attending the annual meeting,.....	124 99	
	<hr/>	2,244 81

Total expenditures of the Union,.....	102,958 01	
Balance for which the Union was in debt April 1, 1851, ..	19,548 31	
	<hr/>	\$122,506 41



RECKIPTS OF THE UNION FOR THE YEAR ENDING MARCH 31, 1852.

Donations, as acknowledged in the Missionary Magazine, ..	89,439 44	
Legacies, " " " " ..	9,375 25	
Received from the Karen mission fund, .....	1,000 00	
" " sale of real estate in Rockford, Ill., .....	200 00	
Interest on fund for native preachers, .....	3 62	
Balance of interest account, * .....	2,593 63	
	<hr/>	102,611 94
Balance for which the Union is in debt April 1, 1852, ....		19,894 47
		<hr/>
		\$122,506 41

Permanent Fund.

This fund amounts, as last year, to .....	\$21,000 00
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Fund for Officers.

Balance on hand April 1, 1851, .....	\$ 36 04
Received from income of permanent fund, ....	1,380 00
Net income of the Farwell estate, .....	758 16
	<hr/>
	2,174 20
Paid balance of salaries of Secretaries and Treasurer, ....	2,100 00
	<hr/>
Balance on hand April 1, 1852, .....	\$74 20

Karen Mission Fund.

This fund amounted last year to .....	\$5,000 00
Appropriation to the Karen mission, .....	1,000 00
	<hr/>
Balance on hand April 1, 1852, .....	\$4,000 00

Fund for the Support of Native Preachers.

This fund consists of the legacy of Miss Maria Mumford, late of Newport, R. I., .....	\$500 00
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The Magazine and Macedonian.

Balance on hand January 1, 1851, .....	\$194 22
Received for subscriptions during the year, .....	6,236 63
	<hr/>
	6,430 85
Cost of publication, .....	6,253 70
	<hr/>
Balance to new account January 1, 1852, .....	\$177 15

\* Arrears of interest on notes given by the purchasers of the Grand Rapids property, Michigan.



The Treasurer has also received from the United States and coördinate Societies the following sums, which have been expended in the several missions, viz.:—

From the United States,.....	\$ 4,000 00
“ “ American and Foreign Bible Society,.....	11,500 00
“ “ “ Tract Society,.....	4,000 00
	<hr/>
	\$19,500 00

RICHARD E. EDDY, *Treasurer A. B. M. Union.*

*Missionary Rooms, Boston, April 1, 1852.*

The Auditing Committee having examined the account of the Treasurer of the American Baptist Missionary Union for the year ending March 31, 1852, with the vouchers, hereby certify that they find the same correct; and that a balance of *nineteen thousand eight hundred and ninety-four dollars, forty-seven cents*, was due from the Union, on the first day of April, one thousand eight hundred and fifty-two.

They have also examined the evidences of stocks, &c., belonging to the Union, and find that they agree with the statements on the Treasurer's books.

CHARLES D. GOULD, }  
JOSHUA LORING, } *Auditing Committee.*

*Missionary Rooms, Boston, May 11th, 1852.*



## PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAME.	TEXTS.	MEETINGS.	PLACE.	TIME.
Am, D. D., S. C., ....	Matt. 23: 20, ....	Convention, ..	Philadelphia, ...	May, 1814.
In, D. D., Mass., ..	.....	" ..	" ..	" 1817.
J. C., ..	.....	" ..	" ..	April, 1820.
hton, D. D., D. C., ..	Acts 28: 16, ....	" ..	Washington, D. C.,	" 1822.
Ja., ..	Matt. 23: 19, ....	" ..	New York, ..	" 1826.
India, ..	.....	Board, ..	Boston, ..	" 1827.
antly, Pa., ..	Phil. 2: 16, ....	" ..	New York, ..	" 1828.
D. D., Mass., ..	.....	Convention, ..	Philadelphia, ...	" 1829.
, N. Y., ..	An Address, ..	Board, ..	Hartford, Ct., ..	" 1830.
, * Mass., ..	Ps. 67: 1, 2, ....	" ..	Providence, R. I.,	" 1831.
D., * H. I., ..	Rom. 7: 13, ....	Convention, ..	New York, ..	" 1832.
ase., ..	1 John 2: 6, ....	Board, ..	Salem, Mass., ..	" 1833.
Alama, N. Y., ....	2 Cor. 10: 15, 16, ..	" ..	New York, ..	" 1834.
Y., ..	Acts 9: 6, ..	Convention, ..	Richmond, Va., ..	" 1835.
N. Y., ..	Luke 10: 2, ....	Board, ..	Hartford, Ct., ..	" 1836.
umers, N. Y., ....	Ps. 72: 19, ....	" ..	Philadelphia, ...	" 1837.
ase., ..	Acts 12: 24, ....	Convention, ..	New York, ..	" 1838.
r, Va., ..	Luke 24: 46, 47, ....	Board, ..	Philadelphia, ...	" 1839.
D., N. Y., ..	John 3: 8, ....	" ..	New York, ..	" 1840.
, D. D., S. C., ..	John 12: 32, ....	Convention, ..	Baltimore, ..	" 1841.
D. D., B. I., ..	Ps. 87: 7, ....	Board, ..	New York, ..	" 1842.
rch, N. Y., ..	Col. 1: 21, ..	" ..	Albany, N. Y., ..	" 1843.
D., Ohio, ..	1 Cor. 1: 21, ..	Convention, ..	Philadelphia, ...	" 1844.
.....	Is. 40: 9, ..	Board, ..	Providence, R. I.,	" 1845.
D. D., N. Y., ....	1 Tim. 1: 11, ....	Convention, ..	Brooklyn, N. Y.,	May, 1846.
D., * Mass., ..	Matt. 27: 45, 51-53,	Union, ..	Cincinnati, Ohio, ..	" 1847.
R. I., ..	Gal. 2: 9, ....	" ..	Troy, N. Y., ..	" 1848.
sl., ..	Phil. 2: 6, ..	" ..	Philadelphia, ...	" 1849.
N. Y., ..	Matt. 20: 26-28, ....	" ..	Buffalo, N. Y., ..	" 1850.
, D. D., N. J., ....	Acts 13: 36, ..	" ..	Boston, ..	" 1851.
nkiss, N. Y., ....	2 Thess. 3: 1, ....	" ..	Pittsburgh, Pa., ..	" 1852.

\* The appointed preacher having failed.]



## OFFICERS OF THE MISSIONARY UNION.

Hon. GEORGE N. BRIGGS, LL. D., of Mass., *President.*

BARTHOLOMEW T. WELCH, D. D., of New York, } *Vice Presidents.*  
ELISHA TUCKER, D. D., of Illinois, }

Rev. WILLIAM H. SHAILER, of Mass., *Recording Secretary.*

### Board of Managers.

Hon. IRA HARRIS, LL. D., *Chairman.*

Rev. MORGAN J. RHEES, *Recording Secretary.*

### CLASS I.

#### Ministers.

J. Sewall Eaton, Portland, Me.  
Ebenezer F. Cummings, Pittsfield, N. H.  
Pharcellus Church, Brandon, Vt.  
Heiman Lincoln, Philadelphia, Pa.  
Francis Weyland, Providence, R. I.  
Edward Lathrop, New York.  
Bradley Miner, Providence, R. I.  
William R. Williams, New York.  
Asahel C. Kendrick, Rochester, N. Y.  
James L. Hodge, Brooklyn, N. Y.  
Levi Tucker, Boston, Ma.  
Morgan J. Rhee, Williamsburg, N. Y.  
Abraham D. Gillette, Philadelphia, Pa.

David B. Cheney, Columbus, O.  
Timothy R. Crewey, St. Paul's, Minn.  
Oliver C. Comstock, Marshall, Mich.

#### Laymen.

James H. Francis, Haverhill, Ma.  
Jonathan Bachelder, Lynn, Ma.  
Albert Day, Hartford, Ct.  
Ira Harris, Albany, N. Y.  
David A. Bokee, Brooklyn, N. Y.  
Ruswell S. Burrows, Albion, N. Y.  
David Scribner, Topsham, Me.  
William Bucknell, Jr., Philadelphia, Pa.  
William Gammon, Providence, R. I.

### CLASS II.

#### Ministers.

Levi B. Allen, North Yarmouth, Me.  
Eli B. Smith, New Hampton, N. H.  
Daniel Sherr, Boston, Ma.  
Henry Jackson, Newport, R. I.  
Robert Furness, Hartford, Ct.  
Alonso Wheelock, F. Bridge, N. Y.  
Charles G. Sweeney, New York.  
Orin Dodge, Ballston Spa, N. Y.  
William Hague, Newark, N. J.  
Henry I. Parker, Burlington, Vt.  
Howard Malcolm, Lewistown, Pa.  
Thomas Winter, Haverhill, Pa.  
Stephen B. Page, Norwalk, Ohio.

Henry G. Weston, Peoria, Ill.  
J. A. B. Stone, Kalamazoo, Mich.  
William Robinson, San Francisco, Cal.

#### Laymen.

Thomas J. Harris, Claremont, N. H.  
Joseph C. White, Bangor, Me.  
Michael Shepard, Salem, Mass.  
Lewis Jones, Boston, Mass.  
Nathan H. Bottom, Shaftsbury, Vt.  
George Lovis, New Haven, Ct.  
John F. Rathbone, Albany, N. Y.  
John P. Cruser, Chester, Pa.  
James M. Hoyt, Cleveland, Ohio.

### CLASS III.

#### Ministers.

Benjamin F. Shaw, China, Me.  
Joseph C. Foster, Bristolboro, Vt.  
George W. Sanborn, Jamaica Plain, Ma.  
Alanson P. Mason, Fall River, Ma.  
James N. Granger, Providence, R. I.  
E. Dyer Phelps, New Haven, Ct.  
Simeon H. Cone, New York.  
Vernon R. Hutchins, Buffalo, N. Y.  
Thomas R. Taylor, Camden, N. J.  
J. Lansing Burrows, Philadelphia, Pa.  
Leonia G. Leonard, Zanesville, O.  
Dennis Robinson, Logansport, Ind.  
John N. Tolman, Upper Allen, Ill.

George W. Harris, Detroit, Mich.  
Elias L. Magnus, New York.  
Charles W. Flanders, Concord, N. H.

#### Laymen.

Anthony Colby, New London, N. H.  
Charles Thurber, Worcester, Ma.  
James Boyce, Providence, R. I.  
Oren Sage, Rochester, N. Y.  
Samuel Coigate, New York.  
Peter P. Runyon, New Brunswick, N. J.  
James M. Linnard, Philadelphia, Pa.  
Thomas W. Ewart, Marietta, O.  
Levi D. Boon, Chicago, Ill.

### Executive Committee.

Hon. HEMAN LINCOLN, *Chairman.*

Rev. WILLIAM H. SHAILER, *Recording Secretary.*

#### Ministers.

BARON STOW,  
JOSEPH W. PARKER,  
WILLIAM H. SHAILER,  
ROLLIN H. NEALE,  
HENRY J. RIPLEY.

#### Laymen.

HEMAN LINCOLN,  
SIMON G. SHIPLEY,  
JAMES W. CONVERSE,  
BENJAMIN SMITH.

### Executive Officers.

SOLOMON PECK, *Corresponding Secretary for the Foreign Department.*  
EDWARD BRIGHT, JR., *Corresponding Secretary for the Home Department.*  
RICHARD E. EDDY, *Treasurer.*

### Auditing Committee.

CHARLES D. GOULD,

JOSHUA LORING.











En. Warren, B. I.	Child Rev. John M. Peterboro', N. H.	Cone Spencer W., Somerville, N. J.
v. B. W., Reading Centre.	Child Rev. Wm. C., Framingham, Ma.	Cone Amos M., Philadelphia, Pa.
v. Union H.	Child Rev. T. P., Covington, N. Y.	Conner Hannah, Cleveland, O.
v. Barton Little York, N. Y.	Childs Mrs. Mary W., Hartford, Ct.	Conrad Rev. P., Baraboo, Wis.
best 2, Brooklyn, N. Y.	Childs Mrs. Ruth, Lynn, Ma.	Converse Joseph, Worcester, Ma.
ter, Wyncung, N. Y.	Chilson Rev. S., Jefferson, Ma.	Converse Jas. W., Jamaica Plain, Ma.
Wm. H.	Chillar Thomas D., Haver, N. Y.	Converse Joseph H., "
er, O. J., Newton Center, Ma.	Chlor Mrs. T. D., "	Conk Rev. G., Cape Cod, Ma.
sa Jane T., "	Chlor John O., H. D., Newport, R. I.	Conk Joseph W., Cambridge, Ma.
sa R., "	Chlor Phyllis D. D., Brandon, Vt.	Conk Mrs. Joseph W., "
sa Francis, "	Church Mrs. Clara E., "	Conk Rev. H., Cohasset, Ma.
sa, "	Church Rev. I. M., Cape Island, N. J.	Conk Mrs. Patience Richmond, N. H.
Fillmore, Lowell, Ma.	Church Rev. L. Roy, Hudson, N. Y.	Conk Hannah, Cambridge, N. Y.
er, Michael, Salem, Ma.	Church Wm. Brookline, Ma.	Conk Wm., Brooklyn, N. Y.
sa, "	Church I. Anna, Haddam, Ct.	Conk T. C., Massena, N. Y.
sa, G. Phelps, N. Y.	Clancy Rev. J. F., Haverhill, N. J.	Conk Rev. Samuel, Haverhill, N. H.
Rev. Mack Idylphie, Ma.	Clapp Benjamin Clark, N. Y.	Conk Rev. John Reading, Ma.
Mrs. Mack, "	Clay, Rev. Wm. S., Danbury, Ct.	Conk David Brimley, Ma.
Mrs. Ruth Maryland, N. Y.	Clark Rev. Charles, Adams, N. Y.	Conk David Sullivan, "
Rev. C. C. Phelps, N. Y.	Clark Rev. Henry, Haverhill, Ma.	Conk John, Watertown, Ma.
Cyrus, Boston, Ma.	Clark David, West Cambridge, Ma.	Conk Rev. S., Woodstock, N. H.
Daniel T., Portchester, R. I.	Clark John H., Brooklyn, N. Y.	Conk Rev. Henry C., Middlebury, "
Rev. C. C., Westchester, Ma.	Clark Rev. Albert W., China, N. Y.	Conk Henry Marietta, Ct.
Rev. H. H., Geringville, Ill.	Clark George Portland, Me.	Conk William, New York city
Rev. J. M., Perth Amboy, "	Clark Rev. C. A., Cleveland, O.	Conk M. S., Wilmington, Del.
E. Fall River, Ma.	Clark Mrs. Elizabeth, New York city.	Conk Rev. James, Kempville, C. W.
nder, "	Clark Miss Emma E., "	Conk John B., New Haven, Ct.
Henry Granville, Ct.	Clark Rev. A. L., Bangor, Me.	Conk Wm. A., Buffalo, N. Y.
ph, Charlestown, Ma.	Clark Rev. Wm. W., Wilmington, Del.	Conk Calvin, Deater, Ma.
Paul, Troy, N. Y.	Clark Rev. George, Manchester, N. H.	Conk Mrs. Susan D., "
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 Snow Mrs. Lucy, Boston, Ma.  
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 Spaulding Nathan, Suffield, Ct.  
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Watson John, Chelsea, Ma.  
Watson Thomas, Philadelphia, Pa.  
Watson Mrs. Mary, " " " " " "  
Way Rev. S. P., Poolville, N. Y.  
Wayland F. D. D., Providence, R. I.  
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Wayland H. L., " " " " " "  
Wayland Francis, Jr., " " " " " "  
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Weston Rev. R., Carlinage, Ill.  
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Wheeler Neeson, Worcester, Ma.  
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Wheeler Rev. Benj., No. Randolph, Ma.  
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White Daniel F., " " " " " "  
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White Ebenezer D., Newton, Ma.  
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Whitney Lewis, Yarmouth, Me.  
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Whittier Leonard, Haverhill, Ma.  
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Wight Leonard H., Wales, Ma.  
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Wightman Rev. E., Middletown, Ct.  
Wightman Rev. P. G., East Lyme, Ct.  
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Wilber Curtis, Troy, N. Y.  
Wilbur H. B., Boston, Ma.  
Wilcox Rev. James F., Burlington, N. J.  
Wilcox Mrs. Louisa S., " " " " " "  
Wilder J. N., Albany, N. Y.  
Wilder Delia, " " " " " "  
Wilder Rev. L., Troy, O.  
Wilder Rev. John, Canton, N. Y.  
Wilder Sidney, Springfield, N. Y.  
Whitman Rev. Nathan, Lebanon, Ct.  
Wills Rev. Z. P., Andover, Ma.  
Wiley James, Philadelphia, Pa.  
Wilkins Rev. Stephen, N. Y.  
Wilkinson C., Philadelphia, Pa.  
Wilkinson Rev. H., Drummondville, C. W.  
Ward Rev. Geo. A., Warsaw, R. I.  
Ward Levi, " " " " " "  
Wills Rev. C. M., Harvard, Ma.  
Wills Rev. Benj., Waltham, Ma.  
Wills Lucius A., Providence, R. I.  
Wills Rev. F. A., South Danvers, Ma.  
Wills Rev. L., Douai, France.  
Wills Mrs. Caroline M., " " " " " "  
Wiley James, Concord, N. H.  
Wells Rev. Charles, New London, Ct.  
Williams Wm. R., D. D., N. Y. city.  
Williams Mrs. Mary Bowen, " " " " " "  
Williams Wm., " " " " " "  
Williams Rev. Gibson, Wyoming, N. Y.  
Williams Rev. B. S., Plymouth, N. Y.  
Williams John M. S., Worcester, Ma.  
Williams Rev. N. W., Saco, Me.  
Williams Rev. N. M., " " " " " "  
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Williams Mrs. Louisa, " " " " " "  
Williams Rufus, Jewett city, Ct.  
Williams James, Groton, N. Y.  
Williams D. W., Buffalo, N. Y.  
Williams Isaac P., Brooklyn, N. Y.  
Williams Rev. Geo. B., Hampton, Me.  
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Wills Rev. S. B., Maryland, N. Y.  
Wills Rev. Samuel, New York city.  
Woughton Rev. E. C. H., Berlinville, O.  
Wilson Mrs. Mary B., " " " " " "  
Wilson Francis V., Catskill, N. Y.  
Wilson James, New York city.  
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Wilson D. M., Newark, N. J.  
Wilson Mrs. Hannah M., Newark, N. J.  
Wilson Henrietta, " " " " " "  
Wilson Miss Julia, " " " " " "  
Wilson Clement A., Philadelphia, Pa.  
Wilson Rev. Charles E., Mariton, N. J.  
Wilson Rev. Joseph, Waltham, Ma.  
Wilson Mrs. Eliza K., " " " " " "  
Wilson Rev. Franklin, Baltimore, Md.  
Wilson William, Hollowell, Me.  
Winthrop Rev. L. M., Gratton, Vt.  
Winans E., Lima, N. Y.  
Winchell Miss Ann, New York city.  
Winchell Mrs. Lydia L., Pine Point, N. Y.  
Winogar Rev. B., Rensselaerville, N. Y.  
Wines Rev. Wm. H., Rahway, N. J.  
Wing John, Hartford, Ct.  
Winship Joseph, " " " " " "  
Winsor Miss Susan, Providence, R. I.  
Winter Rev. Thomas, Southborough, Pa.  
Winter Rev. J., Sharon, Pa.  
Winter Rev. E. T., New York city.  
Winter Wm., " " " " " "  
Winter Samuel, " " " " " "  
Witherbee I. B., Jamaica Plain, Ma.  
Withington Elijah, New York city.  
Withington Mrs. Mary, " " " " " "  
Witholt Epaphras, Rochester, N. Y.  
Wood Ephraim, Camden, Me.  
Wood Daniel, Lebanon, Me.  
Wood Rev. Abiel, Wiscasset, Me.  
Wood N. N., D. D., Upper Alton, Ill.  
Wood Rev. N. M., Waterville, Ma.  
Wood Mrs. Caroline J., " " " " " "  
Wood Joseph T., Middeboro', Ma.  
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Woodbridge Wm. A., New York city.  
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Wood Rev. Peter, Oswego, N. Y.  
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Woodman Stephen, Amesbury, Ma.  
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Woodruff Halsey, Albany, N. Y.  
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Woods William, Calais, Me.  
Woodward Calvin, Taunton, Ma.  
Woodward Rev. Jonas, Paris, N. Y.  
Woodward James S., Worcester, Ma.  
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Wooler Rev. J. B., Jackson, Pa.  
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Worred George P., Philadelphia, Pa.  
Worth Rev. Edmund, Fishersville, N. H.  
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Wright Rev. L., Fayetteville, N. Y.  
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Wright Rev. T. G., Sandusky, Mass.  
Wright Oliver, Rochester, N. Y.  
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Wyckoff Wm. H., New York city.  
Wyckoff George, " " " " " "  
Wyckoff John N., Brooklyn, N. Y.  
Wyckoff Wm. C., " " " " " "  
Wyckoff Peter, " " " " " "  
Yeomans Henry P., Providence, R. I.  
Yeomans Miss Mary A. B., " " " " " "  
Yen le I Mrs. Sarah, Boston, Ma.  
York Charles, Norwich, N. Y.  
York John, Zante, Larian Islands.  
Young Edwin, Philadelphia, Pa.  
Young John C., New York city.  
Young Rev. Ulen, Hightstown, N. J.  
Young Charles, Boston, Ma.  
Young Rev. Robert F., Salem, N. J.  
Young Wm., Cincinnati, O.  
Young Rev. J., Paxton, Ill.  
Young Miss Emily, Brooklyn, N. Y.  
Young Rev. G. W., Washington, Pa.  
Zebble John T., Wilmington, Del.



## DONATIONS RECEIVED IN MAY, 1852.

Maine.		
Oxford Asso., Paris, Rev. C. B. Davis, 5; Penobscot Asso., Station, ch. 18; per Rev. M. Butler, agt.,	28.00	
Hancock Asso., Tilden, Male Miss. So. 6; Female Miss. So. 5; Juv. Miss. So. 4; Waltham, Male and Fem. Miss. So. 5; Juv. do. 2; per Rev. N. B., agt., Mount Vernon, ch. 20, Warren, ch. mon. con., D. McCallum tr., 55;	22.00 75.00	
	120.00	
Vermont.		
Wilmington, ch., mon. con.	5.00	
Massachusetts.		
Charlestown, High St. ch. 10.42; Boston, "a friend" 100; Charles St. ch., mon. con. 18.50; Conway, ch. 2.50; Worcester, 1st ch. 51.41; Webster, ch. 68; Fiskdale, Ladies' Benev. So., Mrs. J. H. Westgate tr., for sup. of Zenas Leonard in Mrs. Vinton's sch., Marlmain, 12; Chelmsford, Central ch. 20; Middlefield, John Newton, for Bur. mission, 10;	287.83	
Rhode Island.		
State Conv., V. J. Bates tr.: Providence, 1st ch., mon. con. 60.68; James Wheaton 25; Young Ladies' For. Miss. So., Miss H. P. Daniels tr., 40.75; Pine St. ch. 180.55, mon. con. 69.45, to cons. Benj. W. Gardner and Jarvis Simon L. M., Lottery, Vil. ch. 4.80;	331.18	
Connecticut.		
Groton, 84 ch., of which 4 is from Jas. Gallup, for support of a scholar of his name in Karen sch;	40. 0	
New London, Huntington St. ch. 77.75; Mansfield, ch. 27.99; Woodstock, 2d ch., Ladies' Obar. So., for Karen Mission, 15.16; to cons. C. C. Comstock L. M., per Rev. R. Savage, agt.,	120.90	
	160.90	
New Jersey.		
Scotch Pl., ch., per T. Cleaver, tr., Sculltown, Jacob Banks, with donations from Penn., to cons. him L. M.	30.00 50.00	
	80.00	
Pennsylvania.		
Shamstown, Mrs. M. Carter 1; Mrs. P. Green 1; Roxborough, ch., Mrs. Lydia C. Bensen, to sup. an orphan girl in Nowgong Orph. Ins., 25; Pittsburgh, J. B. Canfield 1. Mrs. Risinger 25 cts.; A. J. Hutchinson 25 cts.; Rob. Hutchinson 50 cts.; Wm. A. Scott 50 cts.; Mrs. Mills 87 cts.; Hugh Bleakley 25 cts.; M. Duncan 25 cts., a friend 10 cts.; Wm. Hutchinson 25 cts.; Sarah Warwick 50 cts.; Mary Hutchins 25 cts.; cash 25 cts., Juv. Miss. So. 13; Asso. Reformed Ch., "a friend" 10; Phila., 2d		
Southwark ch., Jacob Bartholomew 87; Holmesburg, ch., Inf. Sab. sch. 8, Lexington, Rachel Morris 5; Lower Dublin, ch. 45, Fem. For. Miss. So. 51.25, Vincent, ch. 20.61, to cons. Robert Lowry L. M.,	215.68	
Phila., Sansom St. ch., "Female Miss. So.", Mary Everett tr., 400, to cons. Rev. Wm. Roddy, Rev. Robt. Compton, Geo. O. Evans, and Mrs. Maria S. Dowling, L. M.; W. H. Richards, 2d sub., 100, to cons. Joseph L. Richards L. M., Mrs. Abbott and Mrs. John M. Richards, an. sub., 100, to cons. Robert W. Eisey L. M.; Israel M. James, an. sub., 100, to cons. Rich. H. James L. M., Isaac Ford, an. sub., 100, to cons. Rev. Edward Barras L. M.; of the above, 50 is from Mrs. Mary Everett and Mrs. M. Corlies, to sup. Thos. S. Malcom and Frederick D. Willard, in Assam Orphan sch., and 80 from B. C. Everett and Rev. T. S. Malcom, to sup. a Karen preacher under direction of Mr. Wade,	300.00	
	1,015.86	
Delaware.		
Wilmington, 2d ch., to cons. Garrit Remson L. M.,	100.00	
District of Columbia.		
Washington, East St. ch.	67.00	
Kentucky.		
Louisville, Mrs. L. F. Gowdy 7; Seb. Sch. sch's 1.15	8.15	
Ohio.		
Cleveland, "a little girl"	5.00	
Indiana.		
Jeffersonville, C. C. P. Crosby and Sarah Crosby, for Burmah, 10; Logansport, Rev. D. Robinson 2.50; Lawrenceburg, Sam'l Dow 20; Rev. E. Ferris 10;	42.50	
Illinois.		
Nine Mile Prairie	8.00	
Ottawa Asso., per C. Thompson, trass.,	15.00	
	23.00	
Michigan.		
Saline, ch., per Rev. I. K. Brownson, of which 25 is from Ladies, to sup. Martha Evans in Assam Orphan School,	58.00	
	2,286.00	
Legacy.		
Silas Perry, late of Prescott, Me., per Thos. E. Sawin, executor;	40.00	
	\$2,326.00	
Total from April 1st to May 31, 1852, \$6,144.84.		
"Akron, O. \$14" in June Magazine, should be Akron, N. Y.		



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THE

# MISSIONARY MAGAZINE.

VOL. XXXII.

AUGUST, 1852.

No. 8.

## AMERICAN BAPTIST MISSIONARY UNION.

### TAVOY.

#### JOURNAL OF MR. CROSS.

##### Visit to the churches southward—Romish artifices.

In the last dry season Mr. Cross made his accustomed visit to the churches south of Tavoy, spending at the close the meeting of the Karen Association of Tavoy and Mergui at Ongpong. He was accompanied by Mr. and Mrs. Thomas, who had arrived at the station in May, and was joined at Ongpong by Messrs. Brayton and Benjamin and their families from Mergui.

Dec. 24, 1851.—Arrived at Pyeekhya. The Romish priests, who have their station in this neighborhood, have made special efforts to draw away the converts. The native preacher Quala, their late pastor, was stationed at Mata during the rains, and though some things have perhaps occurred here which otherwise would not, we cannot on the whole regret the arrangement. The priests saw that the little flock was not so well protected, and determined to make their greatest efforts to entrap them. In the first place they tried to hire the people as coolies, and next to ingratiate themselves by distributing medicines without charge. They said, "Your teachers do not care for you, but leave you to suffer famine and sick-

ness; they sell you your medicines, and do not pay you anything for your labor when you build and repair your chapels. But if you suffer hunger or want anything, come to us and we will take care of you." In the case of a young man, who, by the way, has been notorious for his laziness, when they saw that his mind was a little shaken, they spared no efforts to bring him over. While the whole country was flooded, so that it was extremely difficult to get about, the priest went in his boat, took up lodgings with the family, and teased him day and night, they said, for eight or ten days. And as the church, at the instigation of the young preacher in charge, treated him with perhaps unnecessary severity, the young man yielded, had his children christened, and with his wife and brother-in-law went over to the priests. We have endeavored to talk kindly and faithfully to these persons, but they are evidently better pleased with their rice than with their Saviour. The young man, for doing nothing of any account, gets his food and the same salary that is paid to our ordained assistants.

The priests descend to the most miser-



able devices and subterfuges to win the people. One is, to make up a motley feast, with rice, arrack, wine and brandy, invite all sorts of persons to it, and call it the Lord's Supper. Another is, striving by every means to convince the people that there is no difference between themselves and the missionaries. Finding that the Karens know something of church history, they admit that formerly the Romish church was very bad, but assert that after Martin Luther arose, there was a great change, and that since that time the church has never persecuted anybody for religion. They refer to Belgium, and speak of the king of Belgium as a relative of the English queen, and of the people as happy, like the English. They affirm that Romanists and Protestants are now alike, the priests are only a little better than the American teachers, inasmuch as they are more kind and attentive to the wants of the people, and more lenient in their treatment; what the teachers call sin, they do not call sin, such as getting angry, and the like. They are also better, in that they have no wives and are holy. One of the priests asked the assistant why John was called the beloved disciple. "I suppose," said the young man, "it was because he had more faith, and manifested more love and attachment to his Master, than the others." "O, no," said the priest, "that is not it. It was because John had no wife." (How many Romish priests would confess that all the apostles except John had wives?)

We spent five or six days with the Pyeeekhya church, and in three or four discourses presented as distinctly as possible, with references both to history and the Scriptures, the difference between popery and protestantism; reminding them, also, that if there were no difference between us and the priests, they would be willing to occupy new fields, and would turn their attention to heathen Karens rather than to the converts, whom they do not profess to make any better. I have never had a more interesting season with this church, or seen more earnest-

ness for the truth manifested, than on this occasion. I hope there will be no more defections. The whole church, with scarcely an exception, were present on the Sabbath.

Death of an old disciple—General state of the churches.

The old centenarian Karen, mentioned in the memoir of Mrs. Mason as the fiery chieftain, had died during the rains, in the triumphs of faith. A great grandson, I think, writing of his death, speaks of the old man's exemplary piety, and represents him as having spent the last years of his life in unceasing prayer. Night and day, at intervals, the old man's voice in the utterance of prayer was to be heard in his room; as he waked more or less frequently in the night, and always spent the season in prayer.

We visited Nantau, Palouk and Pat-sauco, and spent some time in each place. Found the churches in an encouraging state, yet nothing specially new or interesting. The Palouk church is in a better state than it was last year. The Pat-sauco church presents a fine moral and Christian character. The people have suffered much from scarcity of rice and had to purchase it at enormous prices. Hence their contributions to the mission society are this year much less than usual.

Br. and sr. Thomas have enough of their language to be understood, and have made themselves exceedingly useful.

Having propensities—Memorial of an absent disciple.

Left Pyeeekhya, Jan. 5th, and arrived at Kabin on the 6th after a very speedy passage. Unfortunately the Kabin assistant, though ten or twelve days before the appointed time, had left for the meeting of the Association, and the people had gone in other directions for fishing and hunting, so that we could hardly get enough together to speak of them in the plural number. I could not, therefore, learn very definitely the state of things. These present appeared well. But there is a great difficulty here not yet overcome and we fear it will be long in being over-



come. The disciples do not love the brethren or their chapel enough to restrain their propensities to roam about. Serious complaints were made of the number that had scattered themselves abroad from the chapel. In the course of our stay we saw some of these, and they promised to come back.

One incident here struck me as worthy of notice. The man whom I mentioned as belonging above Maulmain in Burmah Proper, and baptized at Mata last year, (see Mag., last vol., p. 181,) had been here, with another young man from our school for native preachers at Tavoy. He is over forty years of age, and had never attempted to learn to read till he was converted last year. He had spent the rains in school at Tavoy, and learned to read and write; and here was his *imprint*, affixed to a pillar in the chapel: first a small paper, written very legibly, requesting the church to pray for him and for the country where he lived. To this end, he gave the names of all the villages and places around his own neighborhood. There was also a paper, which I intended to copy and translate, containing a sermon too plain to be misunderstood. It pointed out the disposition of the people to run away from their chapel, and their sad neglect in taking care of their teacher, in which they fell far short of the disciples in Tavoy, &c.; and exhorted them to remember, that if they wished to have prosperity they must love to come to the house of prayer, and not only listen to the teacher but take care to supply his wants.

As there was no prospect of seeing the people at this place, we sent some of our company across to Themboug, to inform them of our arrival and have them meet us at Katay.

"Suffer me first to go and bury my father."

Jan. 9.—Arrived at Katay. It is now about three years since I visited this place. It was then one of the most orderly and consistent Karen churches in my acquaintance, but we now found in it much disorder, a good many cases of Sabbath breaking, and much evident inattention

to meetings on the Sabbath. This was found to be the case also with the little church at Themboug. A deacon there had been out on the Sabbath, with a young lad who is a member of the church, and a heathen Karen, to secure the carcass of a wild hog which the latter had killed on that day. He attempted to justify himself by the plea that he did not kill the hog himself.

Some heathen Karens called on us. One young man interested us a good deal. He was under an obligation, as he supposed, to "bury" his father, after which he was determined to become a Christian. The old man, when about to die, had called his family around him and made them pledge themselves to give him an honorable funeral; they might then become Christians or whatever they pleased. The young man seemed resolved to obey the injunctions of his father, but when this was over to have nothing more to do with heathenism.

We were obliged to suspend a number of church members from the communion; but on the whole our visit was an interesting one. These little churches—I mean the three on the extreme south—have been under the care of so many different persons that they feel the effects deeply.

#### Burmese villages.—The Association at Ongpong.

Jan. 12.—Left Katay for Ongpong, the place appointed for the meeting of the Association on the 14th. We see everywhere things that encourage us to think how successful would be well-directed and faithful efforts for the *Burmese*. Their villages are thick and populous, and they receive books with much apparent interest. We most sincerely hope the time is not distant when there shall be Burman missionaries to preach the gospel in all these numerous and interesting villages as well as in Tavoy and Mergui.

13.—Arrived at Ongpong. Found Br. Brayton and his family present; they have been here for four or five weeks past. Br. Benjamin and his family



arrived in the evening;—all of us in good health.

The Association met according to adjournment at half past nine, A. M., of the 14th, and was called to order by the chairman of last year. After reading the Scriptures and prayer, the delegates of the churches were called upon to report themselves and present their letters. A chairman was chosen, the same as last year, and two clerks. The annual sermon was then preached by the alternate appointed, in the absence of the principal. Kaulapau, pastor of the Mata church, the preacher appointed last year, was too ill to be present, and we fear will never be much better. He is now at Maulmain for the benefit of his health.

In the afternoon the letters from the churches were read, and listened to with much interest. They were seventeen in number. Br. Benjamin presented a short letter in the Salong language. An interesting communication from Rangoon was also read, giving an account of the churches in that region.

The meeting on Thursday, the 15th, was spent in direct inquiries by the chair concerning the effect given to the resolutions passed last year. There appeared to be a decided improvement in almost all the churches. The native Christians pretty generally maintain family prayer, and attend to bible classes and Sabbath schools. They are making efforts to get back to the vicinity of their chapels from which they had wandered.

The exercises continued till Saturday noon. The resolutions passed last year and the year before, were reconsidered, discussed, and again passed. This may seem strange. But we think that when a good work is begun, it is worth completing, and among Karens repetition is needful twenty fold.

#### Resolutions passed.

Some new resolutions were introduced and passed; one proposed by br. Brayton, against wearing ear ornaments and other heathenish trinkets. Others, presented by the committee appointed to introduce subjects for discussion, I will translate.

"1. We will avoid that superstition forsaking of property [such as quitting a house because a person has died in it, and a thousand things of that kind,] which was practised by our ancestors but is contrary to the Scriptures.

"2. We will avoid all vain oaths, particularly such as refer to the name of God.

"3. We will avoid all attempts to frighten our children into obedience by telling them what is not true [as, that some fearful thing will happen to them, a tiger will bite them, &c.]; also, we will endeavor to avoid all kinds of deception, and lying words.

"4. We will avoid all kinds of vain and foolish songs, such as the heathen use, to excite their passions.

"5. We will avoid all kinds of personal contests, as wrestling, betting, &c.

"6. We will avoid all charms and amulets, and all those supposed medicines which the heathen regard as securities against superstitious ills; tattooing, &c.

"Avoiding all these, we will endeavor strictly to obey the commandments and doctrines of the holy Scriptures. And every custom or practice which we find contrary to the holy Scriptures, whatever it may be, we will be contrary unto it, and carefully avoid it. Whatever cannot be found in the holy Scriptures shall not be reduced to practice."

In regard to public worship;

"1. When we assemble for worship in the sanctuary, we will sit down in silence and wait for the communication of the word of God from the teacher.

"2. When the gong sounds to indicate the hour of worship, we will immediately drop all work or employment and repair at once to the sanctuary or the house of prayer.

"3. All kinds of worldly talk, as of buying and selling, seeking food, &c., we will avoid on the Sabbath in our meetings for the worship of God.

"All these obligations we will be careful to observe as long as we live. We are, according to the Scriptures, children of the light, and we will walk in the light.



We will faithfully watch, as the Scriptures have taught us. Everything which tends to debase us, everything which is unholy, everything which will grieve or hinder the Holy Spirit, everything which brings darkness upon the kingdom of God, we will avoid. We will never permit any of these to enter our practice."

These resolutions, so far as I know, originated with the natives themselves, and what I have here given is a literal translation. Another resolution pledges Christian parents to discourage the marriage of their children before they arrive at mature age. The contrary practice, which now prevails, is most injurious.

**Missionary efforts by native preachers.**

17.—Saturday afternoon, the assistants were called together for a special meeting. I spent an hour or more in endeavors to enforce on their minds the idea that they were not hirelings, and that now they ought to feel that they can depend on God and their own efforts, to convert their own countrymen, and be no longer dependent on foreigners to thread their jungles to do what *they* could in fact do much better if they would. I presented a number of points of this kind, and got them to pledge themselves that they would see to it that their respective congregations read the books which are published in their language, and that they themselves would read certain ones, which were named, and lecture from them to the people. On all these points a most hearty response was given, and I have had few, if any, more interesting meetings with the Karens.

18.—Sabbath.—Three persons were baptized, one of them a peculiarly interesting case because it opens a new field. A young man from the Tavoy school for native preachers, after several years' absence had returned to his home. His friends laid hold on him with a determination to have him as their teacher. He had been already designated to another place, but the prospect seemed so favorable here that he was permitted to return to them, with his elder brother who had come with him and was now baptized. I

spent a number of hours with him on Saturday, and feel much satisfaction in assigning the two brothers to that field of labor, to work together for the salvation of souls.

**LETTER FROM MR. THOMAS.**

Mr. and Mrs. Thomas accompanied Mr. Cross in his visit, as narrated in the preceding letter. It being Mr. T.'s first excursion to the jungles, an extract from his letter will be interesting to our readers.

**The desert blossoming.**

This tour has been to us one of peculiar interest. The journey, being mostly by water, has proved very beneficial to our health. The effect has been, in some sort, as if a person were to leave the crowded streets of Boston to thread the pure streams and explore the mountain paths of New Hampshire. Then, to mingle and converse with the people and endeavor to preach to them the gospel, has been very favorable for acquiring a knowledge of their language. Perhaps this is the only way a person can become familiar with their colloquial style.

But the tour has been most refreshing to our souls. During the seven months since we arrived in Tavoy, we had been cooped up in this city, where the multitudes *seem* as mad upon their idols as if no missionary had ever visited these shores. But in visiting the jungles, we passed from the sight of idols and the tumult of their worshippers into quiet Christian villages; where, instead of gorgeous kyoungs, we found modest Christian chapels, in which, instead of idols and altars strown with tinsel offerings or smoking with incense, are roughly wrought tables bearing the Holy Bible and hymn book. Instead of being tormented by the dismal sound of instruments in honor of Gaudama, we joined a happy people in their songs of praise to Christ. I do bless God that I have witnessed the fulfilment of this his gracious promise, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The most interesting feature of our tour was the Association of the churches



of the Tavoy and Mergui provinces, at Ongpong. There the native Christians met, mingled their greetings and songs of praise, and joined in spirited discussions on subjects most intimately connected with the interests of the Redeemer's kingdom in these provinces. In all their exercises nothing but a spirit of love and harmony was manifest. What hath God wrought!

Furthermore, it was no ordinary occurrence for so many missionaries to meet in such a wild, romantic spot. We talked and sung, preached and prayed together, then with reluctance bade each other adieu. Our final parting, however, was reserved until a few hours down the Palaw river. In one boat were br. and sr. Brayton, with their little missionary daughter, another bore br. and sr. Benjamin and their babe, while yet another contained br. Cross, Mrs. Thomas and myself for Tavoy. There, in the midst of scenery strangely beautiful we spoke and waved our good-bye,—and parted.

#### SANDOWAY MISSION.

##### LETTER FROM MR. VAN METER.

A part of the incidents narrated in this letter, were adverted to summarily in the Annual Report, Mag. pp. 256-8.

##### Perils of waters.

Akyab, Feb. 26.—I am able at length to send a short account of my recent jungle visit. Br. Beecher and I had intended to go down in company, but as his boat, which had been left in the jungle during the rains, did not arrive as soon as expected, I went on before, lest the Karens should think we were not coming and return again to Burmah.

The weather was not settled, although I did not leave until the fourth of December. A storm had been hanging on the horizon for some days previous to our starting, and I encountered rough weather on each day of my passage down, increasing in violence toward the last, when the sea was so heavy and appearances so threatening that the boatmen hesitated very much to make the last day's

run. Upon urging them, however, they started, and we made a very good run to the entrance of the river at Thay Rau. Before I could leave my boat the storm commenced, with heavy rain which continued at intervals for several days. During all this time we were anxiously awaiting br. and sr. Beecher, who were shut up in Ongkyoung, having arrived there the same day that I reached Thay Rau. On the eighth day we gave them up, concluding that they had either met with some misfortune, or in consequence of war rumors had returned to Sandoway. Some of the Karens who came over last from Burmah, had brought alarming rumors of active preparations by the governor of Rangoon to resist any attempt the English might make to enforce their demands for redress. This alarmed all present very much, but, as there was still some doubt, as to the truth of the reports, they remained together, still hoping that br. and sr. B. would come.

##### Meeting of the Association.

During the first few days after my arrival we had preaching, generally twice a day by some of the assistants, and conference on several subjects. At length we had to take up the business of the churches, reading letters, collecting statistics of the past year, &c. Sabbath came, the seventh day that we had been together, and now the question arose, Shall we partake of the "great feast," or postpone it a few days longer? After considerable discussion and hesitation it was finally deemed best, all things considered, to partake of it at that time. We did so in the evening, and a most interesting season we had. The services were chiefly conducted by the ordained assistants, one of the Sgaus breaking the bread and the Pwo preacher pouring the wine, with accompanying remarks from each in their respective dialects. At the close the usual collection was taken, amounting to about three rupees, which was given to the missionary society.

There was not so large a number present as at our last meeting, nor is the increase among the churches as great as



presented in the letters of last year. Still, there are encouraging signs of progress.

One of the pleasing features of last year, the presence of duly accredited delegates from the churches, was repeated this year, and had we met under as favorable circumstances, there is no doubt their number would have been much increased. I regret having neglected to ascertain exactly how many came in that capacity. The character and intelligence of those present speak well for the churches which sent them.

Another very encouraging feature of this year was the character of the preaching to which we listened day after day, as before stated. There seemed to be more freedom and confidence on the part of the speakers, and more extent, variety and compass in the discussion of their subjects, than I had before witnessed. It was with feelings of no ordinary interest that I listened to the opening and closing sermons of this meeting. The former, by Mau Yeh, one of the men ordained last year, was a very fair specimen of an introductory sermon, and was filled with suggestions and reflections highly applicable to the occasion. He is an earnest, practical and effective speaker, and took the lead in almost all our discussions. The passage chosen by him was several verses in the beginning of Col. ch. 2. A very happy allusion was suggested by the fifth verse, viz. the similarity in situation and interests of the absent teachers to those of Paul as there expressed: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ."

The concluding sermon was preached by Tway Poh on Sabbath morning. His dignified, authoritative and yet affectionate manner reminded me much of some of our good old pastors at home, and for the time being, almost made me forget that I was in the Arracan jungle. (See Mag. p. 255.) The fixed attention and interest manifested on both these occasions were highly creditable both to speakers and hearers.

#### Home mission operations.

You will be pleased to learn that the interest in home mission operations is on the increase, and that the number of missionaries is to be doubled this year. Two were under appointment last year, one Sgan and one Pwo. The former was not present nor was any report received from him. The missionary meeting was held on Saturday evening, and was one of much interest. Tha Bwa, the Pwo missionary, gave us a detailed account of his first missionary tour, the number of villages visited, his reception, and the general aspect of the field. He evidently magnified his office and seemed elated by his success. Some of his statements appeared to me quite exaggerated; the others did not seem to doubt in the least, but listened to this first report of their missionary with most evident satisfaction.

Take one statement. He entered a house where there was a woman perfectly insane, almost raving. He was much moved by her case and commenced praying earnestly that she might be delivered from so great an affliction. His prayer was heard. She became composed, quiet, and at length was entirely restored to a sound mind. This narrative reminds us of the age of miracles and apostolic labors. True or not true, things equally incredible are related by Karens at times; and they come so well attested that, however astonishing they may be, we can hardly find room for doubt. A similar incident I heard related two years before, while present with br. Abbott in the jungle with a large number of native preachers. Br. A. was lecturing on Romans. The third verse of the ninth chapter was under consideration,—“For I could wish that myself were accursed from Christ,” &c. There was some hesitation. The question passed on from one to another, as to what Paul meant, without any reply. At length one of them said, he thought he knew what Paul meant, and proceeded to relate an incident in his own experience. A sister of his, from whom he had been separated for some time, became



insane—almost wild. On meeting with her and witnessing her forlorn state he was almost overcome, threw himself upon the ground, and in an agony of soul begged of God to send him to hell—do anything with him—only save his sister from her dreadful insanity. The prayer was heard, reason returned,—his sister was saved. The narrator was a man of simple mind, a devoted and earnest Christian, and in high esteem among his brethren. Many such remarkable instances of answers to prayer, especially in case of the sick, are related by Karens, and not unfrequently do we hear them lament the loss of that faith which wrought such wonders in former times.

Tha Bwa had preached in many villages and seen many tokens for good. But the most encouraging result of his labors was the conversion of a small village of six or seven houses. They at once asked for a teacher, and promised to build him a house and to help him otherwise as much as they could. A young man who has just commenced preaching, asked and received permission to go and labor among them.

At the close of Tha Bwa's remarks, I endeavored to impress upon those present the great importance of their carrying forward this missionary work with all diligence, and the solemn, almost fearful responsibility resting upon them in view of their peculiar position in this dark part of the world. They were evidently a chosen people of God. Years and years of labor had been bestowed upon the Burmese, but they opposed and resisted. God then turned to the Karens, the poor despised Karens, and had brought them into his kingdom by thousands. He had rejected the Burmese, should we say? No; he had set them aside for a season and chosen the Karens. Now God had committed this work into their hands, and who could set limits to what he might accomplish by them among the Burmese, Siamese, Chinese, and the various tribes and smaller nations in this and adjacent lands. If they would do the work God would be with them, otherwise he would commit it to other hands.

The interest excited by these exercises was deep and solemn. This was evident from the fact, that although the hour was late—we had listened to a sermon from one of the assistants before Tha Bwa delivered his report—there was no restlessness, nor did one of the large number present leave the place. During the closing prayer, also, there was a marked silence, which seemed to indicate that all hearts were deeply engaged.

#### *Common schools.*

The following Monday evening, knowing that we could not remain together more than a day or two longer, I proposed should be occupied in discussing some matters of much importance, which had been kept back as long as they could be in hope of br. Beecher's coming. One of the most important was the subject of common schools. We had determined to make this a matter of serious and thorough consideration at this meeting; as their schools, not too flourishing at any time, have seemed to be on the decline for one or two years past. And as these schools must be sustained by the Karens themselves, without aid from the funds of the mission, we concluded that something must be done to help them in another way. We knew that English residents generally are much interested in the Karens, and that they would willingly contribute for so good an object. Upon mentioning the subject to the Rev. Mr. Roton, H. C. Chaplain at Akyah, who was at Sadoway in November, he immediately laid down thirty rupees and urged us to allow him the privilege of circulating a paper at Akyah for the same object. The commissioner and other gentlemen responded to the suggestion with equal readiness and liberality. The interest in their behalf thus manifested on the part of others, furnished me a good argument with which to incite the Karens to make more earnest efforts in this work which so intimately concerned themselves. They discussed the matter for some time and admitted fully the importance of the subject, but I waited in vain to hear some practical suggestion.



I at length proposed a resolution, that they would, each and all, make special efforts to establish and support schools in their respective villages during the coming year.

The number of scholars reported was 133, but not two-thirds of the churches were represented on this occasion.

*Sudden dispersion of the meeting.*

We had just commenced talking on the subject of a regular postal communication between their villages and Sandoway, in order to convey their papers, letters, &c., at least every other month,—which now lie there often for six months without an opportunity of sending,—when a note was received from the commissioner, (who had come from Sandoway in a government steamer to learn what movements the Burmans might be making,) informing us of warlike movements in Burmah. I told the Karens at once; they were terrified, and made immediate preparations for leaving. The note came in the evening about ten o'clock; I divided what money I had with me in small sums among the more needy, and before daybreak almost every man had disappeared. On the previous day they had each selected as many books as they could carry, but they durst not take one with them, nor anything else that might excite suspicion as to whence they had come. This was certainly their most prudent course, nor would I detain them one moment under such circumstances. It was near midnight when we took each other by the hand for the last time. It was a solemn parting. Should we ever meet again? What awaited them on their arrival? Would they ever reach their homes at all?—were thoughts which the circumstances too readily suggested; although at a distance the danger does not seem so great.

*Pwo assistants and churches — Remaining superstitions.*

I will add a few remarks respecting the Pwos. A larger number were present than on any previous occasion. A class of ten young men came over with the

assistants. They were prepared either to remain and study with me in the jungle, or even to go to Sandoway in my boat if advisable. They dread the long journey on foot and its consequent exposure, more or fewer of them suffering severely from sickness whenever it is attempted. Among the company were the wife and child of the man we ordained last year; which I think is the first instance of a Pwo woman coming from Burmah on such an occasion. There were also two young men partially recognized as assistants, whom I had not seen before. One of these was expected to go as associate with the Pwo missionary, and the other to take charge of the little church recently raised up by missionary labor, as mentioned above. If these men actually enter into the work, it will make the whole number of Pwo assistants seven.

In consequence of the absence of two of the assistants and the want of letters from the two largest churches, I cannot speak positively as to present numbers; but the additions during the past year, I fear, have been few if any. I hope to be able to speak more definitely hereafter. I have at last told them distinctly that we must hear from them, by letter or otherwise, as to their condition, numbers, &c., if they wish to have us continue to aid them in supporting their pastors.

Sickness caused the absence of the two assistants. One of them, it is said, has been partially insane for some time past, an infliction, as some suppose, from a poongyee whom he had visited for the purpose of discussing with him the comparative merits of Christianity and Boodhism. That the poongyees possess some mysterious power to inflict serious injury and even death upon persons at a distance, is still firmly believed by many among the Karens, and no doubt exerts a very unfavorable influence over them. It seems almost impossible to show them the absurdity of such a belief. When pressed upon such points, they reply by referring to the fact that such things are recognized in the Scriptures, especially



in connection with the miracles of Christ, *e. g.* in the case of the possessed of devils so frequently mentioned in the gospels.

The meeting on the whole was one of much interest, though not so satisfactory as it would have been had I been more free in the Sgau dialect. With my knowledge of the Pwo, however, and what I had picked up of the Sgau, we succeeded in getting through with the business of the occasion, and in discussing subjects of interest with a tolerable degree of satisfaction.

#### LETTERS FROM MR. BEECHER.

In the following letter, dated at Sandoway, Jan. 16, Mr. Beecher accounts for his absence from the meeting of the association above mentioned. He reports also the

#### State of Ongkyoung church, and baptisms.

You have doubtless heard from our brethren at Rangoon and Maulmain the warlike movements of the English in Burmah, and will not be surprised to hear that our labors on this coast have been interrupted. We made a very short tour to the jungle in December. I left here, Dec. 5th, for Thay Rau, the place appointed for the meeting of the association this year, accompanied by Mrs. B., and arrived on the evening of the 6th at Kinthilee, a small Burman village. The next day, being the Sabbath, was spent there. In the evening I went on shore and found there a company of eight Burmans from Bassein, who had never heard of the eternal God or of the Saviour. They listened very attentively to the little I was able to tell them of the gospel of Christ, asked many questions about this new way of worship and of salvation, and called me back once or twice to make further inquiries after I thought my little knowledge of Burmese had been exhausted in efforts to talk with them. They followed me to my boat to obtain tracts. Such opportunities for preaching Christ awaken inexpressible desires to be able to communicate *freely* to this people the truths of the gospel.

We reached Ongkyoung on the evening of the 9th, and were only safely

anchored in the creek when a storm arose which detained us a week, and the visit to the church here, which we had intended to make on our return, was of necessity made then. The new pastor, To Lo, had left to attend the association; but the school teacher, Shway Pwin, who is a very efficient and intelligent man, was present to give us all the information we needed as to the condition of the church. The people have been and still are laboring under many disadvantages, but the church is notwithstanding in a much more prosperous and satisfactory state than for two or three years past. There were no cases of discipline. Some of the members had suffered annoyance by the neglect of others to watch their buffaloes, but had shown such Christian forbearance that no difficulty arose. They were united and cordial in the support of their pastor and school teacher. The old village, which has always been an unhealthy place, has been deserted, and a new village commenced on a very pleasant and healthy site upon the sea beach. The only objection to the location is its distance from their rice fields. The soil near the village is not the right kind for growing rice, otherwise they would soon build up a large village. They seemed to regret as deeply as ourselves that they are obliged to be so much scattered, and manifested a laudable desire to make such improvements in their modes of living and of cultivation as to be less dependent upon rice. They readily admitted the advantages of using other kinds of grain and roots, but have many difficulties to overcome in introducing new customs, which those living in civilized lands cannot easily understand.

The covenant meeting was a very interesting one. Six were received for baptism. On the following day I had the pleasure of baptizing them and of administering the Lord's Supper to more than one hundred communicants.

#### Ineffectual attempt to reach Thay Rau.

We left Ongkyoung very early on Monday morning, hoping to reach Thay Rau before the native preachers dispersed



their homes. We had a gentle, favorable breeze till about ten A. M., when the east wind rose so strong as to prevent us from going on our way, and, what was still worse, from returning to the land. To run against such a wind in such a sea was impossible; the boat pitched and rolled so that the men could not stand without holding on. The wind continued to rise and bore us further and further out to sea. About two P. M. the boatmen, fearing that before the wind would favor our return we should be driven so far from land as to suffer for want of provisions if not from the violence of the waves, cut away our boat cover. This left Mrs. L. and myself exposed to the burning rays of the sun for the remainder of that day. Those were long and anxious hours, but—thanks to our kind heavenly Father—we were spared from any other suffering than that of intense anxiety. As the sun was setting the wind died away to a gentle breeze, so that the boat became manageable and we turned towards the land. But as the wind was still unfavorable to our returning in a direct course, we were till the third day at evening in getting to Goa, the nearest land we could reach. While waiting there for our boatmen to rest and to have the boat repaired, Dr. Van Meter came in and at the same time a steamer direct from Bassin, bringing such reports of movements at Rangoon that it was deemed prudent for us to return to Sandoway and remain until there was a more settled state of affairs.

My disappointment at not being able to be present at the association and see the native preachers, was the most sad of my life. That meeting, which has ever been so full of interest and importance, had been this season more than ever the object of much thought and prayer for many weeks; and then, when within a day's sail of the place, to be detained and driven off by adverse winds, was a severe trial. But we have the consolation of knowing that all these things are ordered by infinite wisdom and goodness.

Only thirty churches, it appears, were

reported, as follows: Baptized 178, died 27, excluded 4, net increase 147. Contributions,—for support of pastors 178 rs. 13 as.; taxes paid for pastors 22 rs. 8 as.; for home missions 88 rs.; for the poor 17 rs. 4 as.; sundries 7 rs.; total, 329 rs. 9 as.; besides rice and other provisions supplied to pastors.

*Churches on the coast—Karens in Burmah Proper.*

Feb. 24.—Near the close of last month it was thought by all the government officers here and at Akyab that there would be no war, and all being perfectly quiet in this province I started on the 29th ult. for another tour down the coast. I had left Sandoway only five days, however, when news came that there had been fighting at Rangoon and it was expected that war would immediately be declared. When the news reached me I was eight days' travel from Sandoway and only a day and a half from Bassin. I started immediately and reached home on the 20th inst.

The churches on this coast with one or two exceptions are prosperous. The Karens in Burmah are suffering severely from the exactions of their Burmese rulers, but we trust the day of their deliverance is near at hand.

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SIAM.

LETTER FROM MR. ASHMORE.

The facts communicated in the following extracts will be read with painful interest.

*The opium traffic legalized.*

Bangkok, Jan. 7.—We have no particular news to communicate with respect to the church. The assistants are in good health and are all, so far as we can judge, faithfully engaged in their work. In a former letter mention was made of two encouraging cases of inquirers at one of the out-stations. One of them has addicted himself to opium smoking, and is every day riveting the chains of this dreadful vice. The other is now here at Bangkok receiving instruction. His case will be considered in a few



days, when the assistant comes over from the out-station to attend the bi-monthly meeting.

The report in circulation some two months ago, concerning the passage of a new opium law, is confirmed by the official publication thereof in the Siamese, Chinese, and English languages. The Chinese are permitted to smoke the drug as much and as publicly as they choose. The Siamese and their slaves, however, are prohibited its use. The effect is already apparent. The debilitated and sallow smokers are met at every turn in every lane in the city. The assistants from the out-station say it is beginning to work dreadful results among the people there.

The arrangements for the burning of the late king are rapidly progressing. This will occupy much of the time of the king and court for the ensuing three months.

Our friends are all well. Mrs. Jones is teaching in some three or four different places. Miss Morse has gone across the river and has had built a small bamboo house sufficient for her accommodation during the remainder of the dry season. She is laboring to collect scholars and organize a school.

#### LETTER FROM MISS MORSE.

Under date of "Fruitland Bower," Jan. 9, Miss Morse gives an account of her rural school, referred to by Mr. Ashmore.

On Christmas day the wife of my teacher (herself a former pupil) visited me and said that her husband had rented for four years a large garden across the river, nearly opposite the mission but some distance from the shore, that there were a great many children in the vicinity who ought to attend school, and that if I would open one there she thought I could secure after a while a good attendance. The proposition struck me favorably, and without delay I ordered my boat and came with her to the place. I found the canal leading to it very narrow most of the way and difficult of access at

high tide, while at low water it was necessary to come much of the way by land, crossing some half dozen smaller canals over each of which a single bamboo constituted the only bridge.

On reaching the "garden" I found it a forest of fruit trees, my teacher's bamboo cottage the only dwelling to be seen. They assured me, however, that they had neighbors, and soon the sound of voices told me that some of them were not far away. I felt quite unwilling to relinquish the thought of making some effort to benefit the people here, since the door was open and I was invited to enter it. Yet I saw that the exposure of health and loss of time would not justify me in coming and returning daily. I resolved therefore, with the approbation of my associates, to erect a small bamboo house, for the accommodation of myself, the native children now with me and one servant, during the dry season. I shall necessarily be shut out from much intercourse with the dear brethren and sisters of our own mission as well as those of the other Boards, but as I came here for the good of others rather than my own ease and pleasure, I shrink not from the loneliness. I ask only that God may abide with me and teach me how I may best instruct those around me.

Jan. 23.—I have now been at my new home about two weeks; have but seven pupils that are regular in their attendance, all of whom are boarders with me; others come and go as they please. Their parents desire much that they should come daily, but confess that they have no control over them themselves, and are very careful to inquire if in case of disobedience I shall whip them. I devote but half a day to teaching. In the afternoon I usually visit the families around and distribute tracts to those who can read. I have already called upon twelve families, all of whom received me with great kindness. Some of the children, who at first ran away from me, screaming with fright, are now watching for the choicest fruit in their parents' gardens, and begging them to shield it



th cloth from the thieving birds until  
ely ripened for me. From what I  
ve seen of the people here, I have  
the doubt that I shall be able to secure  
a good degree their confidence and  
fection; but how to make a religious  
pression upon their hearts is my great  
concern. They are as profoundly ignorant  
the great First Cause of all things as  
a infant two days old, and their minds  
sted with superstition. Pray for me,  
that God by his Spirit may assist me to  
alighten them.

Feb. 13.—I have been here a month,  
ave an addition of two day scholars, and  
tribute more books at home than at  
rest. Our Presbyterian friends, with  
their accustomed generosity, have sent a  
me supply of tracts for distribution and  
promise me more when needed. I en-  
deavor to distribute them judiciously,  
giving to none who cannot themselves  
read, and from those who call frequently  
I require some account of the last receiv-  
ed before giving another. The number  
at daily worship, particularly in the  
morning, has greatly increased. I sus-  
pect, however, curiosity more than any-  
thing else brings them here, and when  
that is once gratified I should not be  
surprised if they ceased coming. They  
are always quiet and respectful; still, to  
lead the devotions in a foreign language,  
(and one as yet so imperfectly known,)  
with ten or a dozen present besides my  
own family, requires all the strength and  
fortitude I can rally; and without divine  
assistance—which I daily feel is granted  
me—I could not do it. Had I at first  
foreseen all the labor and the different  
kinds of labor that would fall upon my  
hands here, I might have tarried at the  
mission a while longer. Still, I doubt  
not God directed my footsteps hither,  
and I have no wish to leave. Indeed,  
the thought that the coming rains may  
drive me away for a few months only,  
is painful. If I am prepared to do the  
Siamese good anywhere or under any  
circumstances, I feel assured that my  
present location is peculiarly favorable for  
the undertaking. O, if I could see but  
one truly penitent soul among them,

what a cheering sunbeam would it cast  
on days of toil and prayerful solicitude!

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### HONGKONG.

#### LETTER FROM MR. JOHNSON.

The following is the account, alluded to in a  
previous number, p. 190, of Mr. Johnson's

#### Visit to Tung Chiu.

Tung Chiu, Jan 3, 1852.—I came to-  
day by native passage boat, to this place,  
to fulfil an appointment I had made with  
the disciples here, to spend a Sabbath  
with them and administer the Lord's  
Supper. I have never before been here  
to spend so long a time as I now propose  
to remain, and am not without solicitude.  
But I am here at the bidding and under  
the guidance of Him who has said, Lo I  
am with you always. The hearts of this  
people are in his hands, and he can gra-  
ciously influence them as may please  
him. O that some of these poor people,  
now benighted and perishing, may by  
this visit be turned "from darkness to  
light and from the power of Satan unto  
God."

I had with me about thirty fellow  
passengers. They were much more  
civil than any with whom I have sailed  
on former occasions, though I was told  
by one of the passengers, an intelligent  
man belonging at this place, that several  
of them were pirates. They were all  
quiet and respectful, however, and dis-  
posed to listen to exhortation and receive  
the books which I presented to them.  
There was no gambling (the common  
vice of the Chinese) while I was on  
board, but all over the boat were groups  
talking about and reading the messages  
of salvation that I had given to them.

#### Excitement on his arrival—Good-will of the authorities.

I arrived here between four and five  
o'clock; found the school in session,  
twenty-six boys present. The last time  
I was over, I came in company with Mr.  
Dean and Mrs. Johnson. Mrs. Johnson's  
presence created so much excitement, so  
large a mob followed us from the landing,



collected around the chapel and became so rude and noisy, that we deemed it prudent to make only a short visit. As soon as I arrived to-day it was rumored around, "The foreign woman has come again," and crowds flocked to the house to see her. For a long time they could not be persuaded that she was not concealed somewhere about the house, nor would they disperse till the hour came that called them to their evening meal, a call that a Chinaman seldom allows anything, however important or exciting, to interfere with.

This evening about fifty persons came to the chapel to hear "the word." One of the assistants opened the services with a few remarks and prayer, after which I spoke to them from the words, "God is love."

After the meeting the assistant A Sun told me that Mrs. Johnson's visit created so much talk and excitement, that the chief mandarin in charge here visited the chapel the day after, to inquire into the cause and object of the visit. All the officials at present here have but recently been appointed to the charge, and consequently know but little about us. He was briefly informed of the objects of our coming here, examined some of the books in which the school-boys were reading, and asked to see some of our books of doctrine. These were given to him, and his attention was directed in the "Manual" to the chapters in which the respective duties of Rulers and Subjects are explained. The assistant also read to him the thirteenth chapter of Romans, the first seven verses as explanatory of the above chapter in the "Manual," and the whole as giving a sort of summary of the doctrines we taught the people. He expressed himself satisfied and delighted with his interview, took away with him some of the books, and assured the assistant that the school and chapel should be protected.

#### Sunday services.

4. Lord's day.—This morning at seven o'clock the brethren and sisters, with the school-boys and a few friends, came to-

gether for a season of social worship. The blessed Master was with us, and his blessing and presence for the day were craved in several fervent prayers.

Soon after breakfast the people began to assemble, and before eleven o'clock the house was crowded. There were more than thirty women present, among them a Buddhist nun. The assistant, A Tui, first spoke, taking as a foundation for his remarks Heb. i. 10, 11, 12. A Sun followed, dwelling for a few minutes on A Tui's subject, the power and wisdom of God as exhibited in the creation and government of the world. He then read John iii. 16, and 1 John iv. 9, 10, and gave a lucid exposition of God's love to man as manifested in His "unspeakable gift." After which I spoke for a while. The people remained remarkably quiet during the whole of the exercises (nearly an hour and a half,) exhibiting no signs of weariness or impatience. Much precious truth was communicated, many listening for the first time to those words which are able to make them "wise unto salvation through faith which is in Christ Jesus."

I thought it better not to have a general meeting this afternoon, lest the crowd should destroy the solemnity and prevent a proper improvement of the holy Supper. It had never been administered here before. At two o'clock the brethren and sisters, with a few friends, mostly women, who were desirous to be present, assembled in our "upper room" and partook of the sacred emblems. There were ten in all who partook, three of them women and heads of families. It was a precious and affecting season. The Saviour was present and graciously aided us in calling to mind his sufferings and death and wonderful love.

At seven o'clock this evening there was again public worship. There were nearly as many present as in the morning, and about twenty women. The nun who was present at the morning service, was in again this evening. After prayer and singing, A Ee spoke from Acts vii. 26—35, after which I again spoke. The



people, though not as quiet as in the morning, behaved very well, several frequently responding to my remarks, "Good"—"True"—"The doctrine is good"—"The teacher is right."—But such expressions do not mean much from the Chinese. From their excessive politeness they are ever ready to approve and commend the doctrines of the gospel, while they may understand but little of what is said and believe less.

After the administration of the Lord's Supper I had the school-boys together for catechetical instruction, when one of the little lads, only eight years old, brought to me his little sister of six years and said, "Teacher, my sister can read and I have been teaching her the doctrine." And to my wonder and delight the little creature repeated from the "Manual," without omitting a character, the discourse upon the character of God and the creation, and also that upon the Saviour and the Holy Spirit, and answered correctly several questions that I put to her in reference to the creation, and the character and work of Christ. And all this she had learned without any instruction other than she had received after school hours from this little lad, her brother, entirely from his own prompting.

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### NINGPO.

LETTER FROM MR. GODDARD.

Encouragement at Ningpo.

Ningpo, March 6, 1852.—It is with pleasure I am able to inform you of the continued health of all the members of the mission and their families. Mrs. Macgowan continues\* at Shanghai, but we have favorable reports of her health. The winter has been very invigorating,—cold and dry. Under its influence I have been able for some time past to use my voice with considerable freedom, and have endeavored to improve it in the services of the chapel, which have been

very well attended of late. Large numbers have there heard the gospel daily, and from the more orderly conduct of the congregation I hope our labors are not in vain. Many listen with considerable attention and stop to converse after the services, but we are not yet cheered by hopeful converts or even by many who can be called earnest inquirers. Our native assistants have also seemed more engaged in their work, especially the new one, who, I hope, will become extensively useful. He is yet, however, kept mostly at study, being regarded rather as a student than as an assistant. The building of our new chapel or church on the site of the old is commenced, to be finished in June or July. Of course our services at the old chapel and the school are suspended for a time.

I hope as soon as the spring weather becomes settled, to go out among the surrounding villages to some extent, to make known the way of salvation. When the four Gospels are printed and ready for distribution I shall feel a little more at liberty to leave my study for other work. I have felt unwilling to lose time until these important portions of the word of God are ready for distribution. The Gospel by Matthew is now nearly printed, and the others and the Acts are essentially ready for the printer. I can but hope the seed here sown will soon spring up and yield an abundant harvest. There are very many souls, the truth is becoming understood by them, and we have reason to think it is intellectually believed by many. I hope that no apparent want of success will damp the interest of the Committee or of Christian friends in this mission. We only need those influences which are given in answer to fervent and effectual prayer, to crown our labors with the most abundant success. When it is remembered that China, with its religion and customs, has stood probably longer than any other kingdom on earth, it cannot be expected that the change will be easily or hastily effected. But the disciples of Christ should set themselves patiently, perse-

\* Dr. Macgowan visited Shanghai early in January and left Mrs. M. there for a time, as the most likely means of invigorating her health.



veringly and prayerfully to the work, and in so doing they will not in the end be disappointed.

Interesting tidings from a distant province.

That Christianity was early introduced into China by the Nestorians, if not at a still more ancient period in the history of the church, is an undoubted fact, and there is reason to believe that it gained a large body of at least nominal adherents. The following incident suggests the probability that some traces of those ancient churches may be discovered in the interior of the empire.

A few days since a respectable looking stranger came into our chapel and listened with much apparent attention to the discussion. After service he stopped to converse. He said that he and his ancestors had worshipped only one God, the Creator. He knew of Moses and Jesus and Mary, said he was not a Romanist nor Mohammedan, neither had he seen our books, but that the doctrine was handed down from his ancestors. He did not know where they obtained it nor for how many generations they had followed it. He is from one of the western provinces of China, and said that in his native place there are some thirty families of the same religion. They have books but do not propagate them. I have been anxious to find the man again and converse more freely with him, but as yet have not been able. Some of his ancestors evidently received scriptural light from some source, which they endeavored in some degree at least to follow, and handed down to their posterity. Who can tell how many such instances there are, in which the seed sown may spring up and bear fruit without the knowledge of him who sowed it.

#### LETTER FROM DR. MACGOWAN.

##### Precarious state of China—Piracy.

Ningpo, Dec. 17, 1851.—The condition of this country is daily becoming more precarious. In addition to the rebellion which is extending in the southwest, the Manchu dynasty has cause for apprehension from hordes of pirates now infesting the coast. For some weeks past this city has been in a state of alarm, owing

to the appearance of a large fleet of these daring men just off the mouth of the river. Volunteers were enlisted and numerous plans were devised for defence in the event of an attack, which has been threatened. The recruits, or "braves," are from the distant hills and are a rude set of visitors. In the country it was generally understood that foreigners had all been massacred, and the friends of persons in our employ came to the city to ascertain how it fared with them. The "braves" have been sufficiently bold when there was no danger, and as they have met missionaries have not feared to mimic the operation of decapitating them. One of our number overheard the remark the other day, "Why! I thought that fellow's throat had been cut long ago!"

Last Sunday an action occurred off Chusan between the imperial forces and the pirates, which proved disastrous to the former. This result was wholly due to treachery. The admiral commanding the forces here, (a relative of the late emperor,) who was never ten miles from shore in his life, committed the attack to a commodore Wang, once a pirate but bought off and rewarded. The commodore, knowing the families of the pirates his old comrades, put many of them to death and plundered others. He was an object of great detestation to them, and every attempt was made to capture him. By means of spies they came to an understanding with the greater part of his fleet, which was, that after firing a few blank shots they should join with the pirates to surround the junks of the commodore and some of his adherents, which was done. Wang was captured and was to be slowly cut in pieces, but he so provoked his captors that they took off his head at once and eviscerated the body. About forty fell on each side. The imperial fleet had what was once the "Boxer," purchased of Americans, but she was the first to make off.

A perfect panic seized the Ningpo authorities as soon as they got the news. They applied to the commander of an



English brig of war accidentally in the river to remain awhile for their protection. But she must soon leave, when the community will be in a fresh excitement. This state of things is far from comfortable to those of the missionaries who are at all nervous, though there are none of them but would meet danger with coolness when it should actually come.

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### ASSAM.

#### LETTER FROM MRS. BROWN.

##### Additional candidates for baptism at Sibsagor.

Sibsagor, Feb. 20, 1852.—You will rejoice to hear that my little school still continues in an interesting state. The fourth pupil now stands before the church as a candidate and will probably be received and baptized before the next communion, with a middle-aged woman, mother of Kūntī, one of the pupils first baptized. This woman is the widow of a distinguished Brahmin. When she first came to us she was a firm believer in the Hindoo, and strongly prejudiced against the Christian religion. Being in feeble health and reduced to extreme poverty, she was induced for the sake of a support to betroth her daughter to one of the native Christians and allow her to be placed in the school under my instruction. For the sake of seeing her daughter she made frequent visits to the house, and by a long course of kind and gentle treatment we have been able to gain an influence over her, and have had the satisfaction of seeing her prejudices gradually give way. When her daughter avowed the Christian faith and asked for baptism she made no objection; and so anxious was she to witness the ordinance that she rose from a sick bed, and with the assistance of her little son walked with tremulous steps some distance to the water. After this her visits to the house became more frequent,—coming nearly every day when her health and the weather would permit. She has often taken the place of a pupil in the school

room, trying herself to learn to read and listening to the recitation of lessons from the Scriptures and catechisms. At our female prayer meetings she has been a constant attendant, but it was long before she could bring her mind to kneel with us, fearing the reproach and ridicule of her relatives and friends. But now, thanks to the power of divine grace, she not only kneels but prays with us,—and prays like an experienced Christian!

She is the first convert from among the women of her age, and she and her daughter the first from among the Brahmin caste in Assam. She is subject to chronic asthma and her health is very feeble and precarious, or I should have great hopes of her active usefulness among her own sex. She came and took her place in the “mothers’ meeting” the other day, saying “she had an unconverted son and step-daughter, and why should she not come with the other mothers, to pray for her children?”

Her daughter, according to promise, was married in December. She is the “flower” of the school, for she still continues to come. Her decision of character and zeal for the Christian religion will fit her, if she is spared to gain a few years of experience, for much usefulness, and to be a leader among the women of our little church. Her whole deportment is highly satisfactory, and her growth in grace and knowledge has been very remarkable.

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### TELOOGOOS.

#### LETTER FROM MR. DAY.

##### An encouraging tour.

Mr. Day communicates further information of the character and results of labor in the tour to Oodighery noticed in a previous number, p. 176.

Nellore, March 11, 1852.—We continued the tour as proposed and reached home on the 24th February, and found all things prosperous and increasingly encouraging. Through excessive labor in preaching in some places and exposure to a late sun and heavy dews, (being obliged several times to travel late in the



morning and to be out without tent all night,) my health at one time failed by a severe cold and loss of voice, and Mr. Jewett's by diarrhoea; but it was matter of great thankfulness that only one of us was ill at the same time. Moreover, when one was entirely laid aside from preaching for several days and there was great call for labor, the other seemed specially strengthened and sustained, and was thus enabled to accomplish, as it were, the work of both. And it is now matter of thankfulness to God that after some days of rest and refreshing the health of both, as also that of Mr. Jewett, is good.

Our return route, northward and eastward until we reached the great northern road, was mostly among smaller villages than those we visited going to Oodighery, but in general was attended with the same satisfaction and encouragement as to our object, as the former part of the journey. People every where, (except in two very small villages, and in one of these their conduct was owing chiefly to fear,—only the women and a few men being at home, the rest in their harvest fields,) seemed pleased to listen to our preaching; and many of such as could read, after hearing the gospel preached, took books. About 800 books and 1000 tracts were distributed on the tour, through a distance of 150 miles.

#### **Hopeful cases—Help needed.**

At one place we met a most interesting case of a person high in rank and influence, who appears to be "not far from the kingdom of God." He first heard the word preached in 1841 or '42, and then and since received portions of Scripture and tracts. He privately declared his belief in Jesus Christ the Son of God, and begged our earnest prayer for God's blessing upon him that he may be saved. O! what a refreshing to our hearts was this!—Almost immediately after our arrival home another young man came and privately declared himself a believer in Christ. He appears well and has requested to be admitted among us as a disciple and baptized. We hope, but

are not yet clearly satisfied, that he is a new creature in Christ. Doubtless there are hundreds round about, almost persuaded to be Christians, but weak, and waiting for others to break the way. O, how we need the outpouring of the Holy Spirit!

We have just closed several days of hard labor in this place, among the many thousands come to the great annual festival. As last year, we had two tents pitched by the way, one for women, where Mrs. Jewett taught in the name of Jesus, assisted by Mr. Laksh'am'ma who was baptized last year, and the girl in the boarding school who we trust is a real convert to God; part of the time also by one or other of the native brethren. The other tent was occupied by Mr. Jewett and myself with the native brethren. During four days, including last Sunday, the word of the Lord was freely proclaimed to many, both men and women, and nearly 1000 portions of Scripture and more than that number of tracts were distributed. Such is the impression now generally abroad on the minds of the people that, while some ask, *Where is your God?* and others stumble at a salvation freely offered, and others see not how it will be possible to live in this world without lying, cheating, &c., scarcely is the man found who either directly opposes our work or attempts to defend the religion of their fathers. But who shall carry out the work among the vast population of these regions? What are two missionaries and two or three native helpers, that on us so vast a work should be left to rest so many years? Must we, after all, see the harvest perish, and finish our course alone?

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## **NORTHERN FRANCE.**

### **EXTRACTS FROM CORRESPONDENCE.**

In the present disturbed and unsettled state of things in Europe, and the doubt that rests on the prospects of religious toleration upon the continent, our readers will find a reason for an apparent want of fulness and explicitness in the communications



on France. We give some extracts from a number of letters recently received.

**Uncertainties—Courage and progress.**

May 14, 1852.—The state of things in \_\_\_\_\_'s field is yet undecided and the spect threatening. There seems to be determination to do what can be done to arrest the work. At the last date, 3d inst., nothing direct had been attempted to L——, but the day previous the mayor, garde champêtre and one of the municipal councillors came upon F—— to S—— and declared a *procès*. The names of about forty persons were written down,—others dodged out of the way. I have no news for the last eleven days. In every other part all is tranquil. Mr. L—— not long since interred at \_\_\_\_\_ a child of one of the sisters and had an immense concourse of the people of the town both at the chapel and the cemetery, and an agent of the police to keep order. It is one week this day since L—— went to Paris to see what could be done by way of obtaining an authorization for the meeting of the little church there.

There is no certainty, no law to which we can appeal. There is no other law than the good-will of the President. A decree has come forth of late forbidding the teaching in primary schools of anything but reading, writing and grammar, and they must not meddle with the logical analysis of that. The whole affair of instruction is given into the hands of the Jesuits, religious orders are multiplied and the insolence of the clergy unexampled.

I have no news. The earth with the celestial bodies holds on its way apparently, the purposes of God are developing and accomplishing themselves—and who shall prevent?

May 17.—I have yet no news from Paris, and do not know whether I ought to encourage myself or not to hope for success. I hope we shall not be forced to become wholly inactive, and do not see any greater reason to withhold effort than I have hitherto seen in each successive season of difficulty. Things may

turn more advantageously for us than we have feared of late. Pray for us, as I am sure you do continually. The brethren seem to be of good courage and there are indications of progress.

Candidates for baptism are spoken of in several places. A letter communicated from one of the brethren mentioned above, shows the evil temper of the magistrates, and the firmness of faith that encounters it.

**Threatening proceedings.**

May 18.—*A week of tempests* would be the epigraph of what I have to tell. On Sunday, 7th inst., after the morning meeting and at the moment of going out of the chapel, a gend'armes came and requested me to go with him to the brigadier of the gend'armes. Br. L—— would go with me. We had to traverse the whole town, and as it was noon, the moment when many people are passing in the streets, it was speedily reported that we were in prison. Some said it was well, others were indignant at it. One woman fell sick upon it. The brigadier of the gend'armes told me he had received a letter from the Procureur of the Republic, ordering him to find out who told the mayor of S——, when he came to declare a *procès-verbal*, that we had received an authorization from the préfet for our meetings.

“ ‘Nobody,’ I replied, ‘told him so. I did indeed pronounce the word préfet, but in the following manner. The mayor and his company, seeing with what civility we treated them, though they had spoken very roughly to us, seemed to be ashamed and confounded, and said that they were sent, that they were obliged to do as they were ordered. Then I remarked, Gentlemen, we ought always to utter words of truth. I do not believe that the préfet has ordered you to do what you have done. He told me all that depended on the caprice of the local authorities; and it was dropped there.’

“ ‘But,’ said the brigadier, ‘what did the mayor say to you when he entered, and what answer did you make?’

“ ‘The mayor said to me, By what order are you here? You must have a



permission from me to meet together.—Sir, I replied, when four years ago we opened a place of worship at S—— we conformed to the laws. The decree of the 25th March not being, as I think, retroactive, I did not consider it necessary to demand an authorization at the time of its promulgation.'

"The brigadier wrote down my answer and we left him, after he had told us that he would come and declare a *procès-verbal* the next Sunday, though there should be but ten persons. Having returned home we ate and immediately after began divine service for the afternoon. I preached from Rev. ii. 10. We celebrated the holy Supper. We were happy.

Christian peace in prospect of death.

"To this alarm there was quickly to succeed another, but a very different one. Our young sister N——, who is consumptive and had not been to the communion for five months, yielding to an irresistible desire and profiting by an amelioration in her health, came from R—— to praise the God of her salvation and to commune with us. But the effect of the journey no doubt occasioned a relapse, so that she was obliged to remain at our house. During the night of Monday, 10th inst., she rapped on the wall forming the partition between her room and that where we were. My wife and myself arose and found her body in a sad state, but in what a glorious condition was her spirit! We lavished upon her all necessary attentions, but she was no better, and we were obliged to pass several nights with her, thinking that she was going to die. God employed this means for communicating to me spiritual blessings. 'I am not afraid of death,' said she, 'you can do me no greater pleasure than to talk to me of death.'—'What happiness to belong to Christ!' said she to me at another time, when I had been speaking to her of that glorious Saviour. O, my brother, what a glorious state of mind! I cannot describe the impressions made on my heart. Death is precious to the child of God, and if we do not

always contemplate it in this light, if we cannot always say Amen to the words of Paul, 'For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven,' it is because our hearts are distracted, it is because we have not a sufficiently vivid perception of the realities of the world to come.

Fear of them fallen upon the people.

"Whilst we were thus called to contemplate the kindness of the Eternal, who knows how to deliver his children from the terrors of death, one of our sisters, who with her husband is to be baptized in a few days, was called upon to admire in a different way the deliverance of God. The house was struck by lightning. The fluid passed down the chimney; she was sitting within five or six feet of it reading the bible, yet it did not touch her. The people of the village ran up and said, and say still, that it was because she was reading in the bible God would not suffer any evil to touch her.

"I must tell you, that the opinion that we are the objects of God's particular attention and protection is singularly current in this region. It results from several misfortunes which have befallen our persecutors. For example, the wife of the greatest persecutor of D—— died of a long and painful malady. Her daughter fell sick of the same disease, and she had so vivid an impression that it was a chastisement from the hand of God for their wickedness towards us, that she besought her father with tears to send and invite our brethren and sisters to come, that she might be reconciled to them before she died, to which, you will not doubt, our brethren willingly consented. At S——, one of the chief of those who burned [in effigy] our br. at L—— carnival, fell from his horse in the midst of his companions in folly, split his knee and will go all his life on crutches. Another, a member of the council appointed to watch us, and who cried in the streets, 'I have two sheets of stamped paper to make *procès-verbaux* against the Protestants,' was himself under the necessity of appearing the next week before the



Procureur of the Republic for having spoken against the government.

*Resignation of place for conscience' sake.*

"On Saturday, the 15th, Mr. D—— came to my house. He told me that the master of the school in which he was professor, had told him that on account of a cavalcade to take place on Sunday the scholars would go to mass with music; and that thereupon the following dialogue came off:

" 'I shall not lead the school music to-morrow, sir.'

'Why not?'

'Because I shall not go to mass.'

'And will you go next Thursday?'

'No, sir.'

'And afterwards?'

'No.'

'But do you not know that if you will not go to mass you cannot stay here?'

'I must then decide to look out for myself.'

'But you are a dishonest man. You told me at Easter that you would stay till the end of the year, and now——'

'Sir, I do not refuse to stay, but my conscience forbids my longer participating in Roman Catholic worship.'

'You will resign and go home during the holidays, so that the scholars may be ignorant of your determination. Promise me that you will say nothing to them in the afternoon school, or I forbid you to conduct it.'

"Mr. D, after relating this, added that he could not go to his aunts' (he has neither father nor mother,) because they are so furious against the truth. I offered him hospitality. He returned and sat up very late to write his resignation and a farewell letter to his scholars, and to arrange his trunks. The next day he came to meeting at S——.

"At the morning service, not far from half past eleven, two gend'armes came among us with much civility and declared a *procès-verbal* against me. They said nothing to my brethren and took my name alone. Perhaps they think it would raise too great a cry if they were to attack too many persons at a time.

"In the afternoon as I was preaching, Mr. C—— of R——, who has for several years persecuted his wife, entered, and asked me where she was. 'She must come—she must go out.' 'Sir,' I said, 'she was here in the morning, but I do not see her now.' She had stooped down between two benches. He spoke injuriously to me. I said, 'Do not interrupt us, sir, I beg of you not to interrupt us.' There was a certain animation in my words. When I had finished my sermon, I was troubled and said to myself, Instead of telling that wicked man not to trouble us, you might have asked him why he thus persecutes his wife, and you would perhaps have brought him to a better state of feeling. As I went out I saw his son. I told him to ask his father to come and speak with me. I gave Mrs. C—— notice of my intention, but his son having met him near Mr. L——'s door she had no time to conceal herself. He ran furiously upon her. She fled into one of L——'s upper rooms, but he was there as soon as she and broke the door with his foot. Our brethren ran and hindered him without noise from doing anything more. When he came down I said to him, 'Mr. C——, I believe you wish to respect yourself. Tell me, then, without noise, why you thus persecute your wife. Is she worse now than formerly? Does she not seek to render you happy by all the means that God approves? To these questions you are obliged to give an answer favorable to your wife. Why then do you injure her because she has become better? I have been told that you think she maintains us! It is untrue. If she ever gave me a liard—I say it before my brethren who are without doubt acquainted with the fact—the gospel which I preach is false and I am the most notorious of liars.' I followed him to Mr. C——'s, whose brother-in-law he is. We talked a long time together. He became calm and appeared almost ashamed of his conduct. God grant that our sister, rich in spiritual peace, may become so likewise in conjugal peace."



## MISCELLANY.

## AMERICAN AND FOREIGN BIBLE SOCIETY.

At a meeting specially called in New York, April 14, a report was presented from the Board on the Publication and Sales department, which in accordance with the action taken at the last annual meeting is to be kept distinct from the general operations of the society. While the *printing* of English bibles and testaments is gradually discontinued, it is deemed necessary,—to preserve the rights of life directors and members and to meet the demands of colportage, especially among our immigrant population, as also to fulfil trusts already vested in the society,—that home distribution should to a limited extent continue to form a part of the society's operations. The resources of this department as reported, including a sum due the society, were \$30,235.01, the expenditures \$29,977.42.

The lease of the rooms heretofore occupied having been terminated, a committee was appointed to raise a building fund, to procure a convenient edifice for the use of the society at a cost not exceeding \$100,000.

The annual meeting was held at Cleveland, Ohio, May 13. The Treasurer's report showed the receipt during the year of \$42,312.25, and an expenditure of \$41,682.98. Of the appropriations \$21,474.34 were for the circulation of the Scriptures in Asia and Europe, Hayti, Canada and New Mexico. There were issued from the depository 10,584 bibles and 24,248 testaments. The officers are the same as last year, except that Hon. J. M. Linnard, of Pa., was chosen a Vice President in place of Rev. J. L. Dagg of Ala., and Rev. R. Babcock, D. D., was chosen Corresponding Secretary, to which office he was appointed during the last year to fill the vacancy caused by the resignation of Rev. S. S. Cutting.

## AMERICAN BAPTIST PUBLICATION SOCIETY.

The thirteenth anniversary was held in Philadelphia, May 5. Forty-three new publications have been issued during the last year, thirty-seven of which were bound volumes. The most important of these are eight volumes of Bunyan's writings (including cheap editions of his *Pilgrim*, "*Heavenly Footman*" and "*Barren Fig Tree*,") *Minutes of the Philadelphia Association from 1707 to 1807*, Dr. Gill's celebrated tract on *Infant Baptism*, Hall's *Help to Zion's Travellers*. Whole number of publications on the society's list 335, of which 126 are volumes.

The colportage enterprise of the society has been enlarged. Thirty-seven "*colporteur missionaries*" have labored in eleven states and in Oregon,—ten more than the year previous. Their labors extend to Germans, Dutch, Irish and French, also to sailors. Six of them are Germans. Thirty-three libraries have been furnished to ministers and Sabbath schools, of the average value of ten dollars each. The fund for gratuitous distribution, \$10,000, has been made up, and the interest for one year fully expended. For the building fund \$17,633 have been secured, leaving \$7,367 to be raised.

The Treasurer's report exhibits receipts from sales, donations, &c., to the amount of \$42,358. The stock of the society in books, tracts and paper, is valued at \$16,147.06; stereotype plates, &c. \$14,486.78; total assets, including permanent funds and excluding copyrights, \$55,953.54. The book sales have defrayed the salaries and business expenses, and paid an amount equal to six per cent. on the working capital for the benevolent operations of the society. These operations not only extend to all parts of our own land, but grants are made to mission stations in China, Burmah, Siam and Hayti, also to Canada and the continent of Europe.



**AMERICAN BAPTIST HOME MISSION SOCIETY.**

Annual meeting was held at Cleveland, May 14–16. Four directors and seven members for life deceased the last year, also two missionaries. S. S. Whitman, of Wisconsin. Rev. J. B. Parsons, of Iowa. Number of life members now 2,367, and of life directors 367. Receipts into the treasury, including at the beginning of the year, \$1,984.91, disbursements \$36,869.00; balance in the treasury \$6,115.63; assets of the society at the close of the year, \$30,213.03, available resources, \$3;—leaving a balance of liabilities amounting to \$22,297.40. The circulation of the Home Mission exceeds 16,000 copies.

During the year 141 missionaries were in mission, occupying fourteen states, and provinces, as follows: five in California West, laboring at six stations; five in Canada East (connected with the Ligne Mission) at nineteen stations and out-stations; one in New Hampshire and two in New York, fields reserved for the future to local missionary societies; one in Delaware; three in Ohio at four stations and out-stations; one in Indiana; thirty-six in Illinois, including three German preachers) at four stations and out-stations; thirteen in Michigan; twenty-four in Wisconsin, at four stations; nineteen in Iowa, at four stations and out-stations; three in Minnesota, at five stations; four in Oregon, ten stations and out-stations; one in California, at four stations and out-stations; and three in New Mexico. Eleven missionaries were reported as under appointment to commence labor after April 1, and one missionary last year ceased to receive support from the society. The missionaries reported that eleven houses of worship were completed and nineteen are in progress, twenty-seven ministers were ordained, forty-six churches organized, 17 persons baptized, during the year. The churches aided by the society contributed \$3,111.64 for various

objects of benevolence, and about \$12,738 for the support of their ministers.

The late annual meeting being the second decennial anniversary, the report naturally reviews the progress of ten years. During that period the field of the society has been very greatly enlarged by the extension of our national sovereignty over a large territory, and the unprecedented rapidity with which population is setting westward, as well from Europe as from the older states. The society has employed 877 ministers of the gospel, whose aggregate labors equal those of one man for 828 years. By their agency 354 churches have been organized, 246 ministers ordained, 105 houses of worship built, 9,468 persons baptized and 15,263 signatures gained to the temperance pledge. Sixty-five churches once aided have become self-supporting.

In view of the wants of California, Oregon and New Mexico, the rapid growth of the north-western states and territories and the claims of the mineral region of Lake Superior, a decided enlargement of the society's operations was deemed necessary, and a resolution was passed encouraging the Board to expend the sum of \$60,000 during the present year. The officers of last year were all reelected.

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**AMERICAN TRACT SOCIETY.**

The twenty-seventh Annual Report, presented at New York, May 12, shows an unslackened progress. During the last year ninety-six new publications were stereotyped in English, German, French, Spanish, Portuguese, Italian, Dutch and Danish, of which twenty-five are volumes; making the whole number on the society's list 1,685, of which 352 are volumes. Besides these, 170 publications were approved at foreign stations, including thirty-four volumes; making the whole number so approved 2,763, of which 253 are volumes. The American Messenger, monthly, has a circulation of 200,000, besides an edition of 25,000



in German. Of the Child's Paper, a monthly edition of 125,000 is printed. There were printed 11,143,000 copies of tracts and other publications, making 316,518,500 pages; circulated, 8,892,973 copies, 283,296,568 pages; whole amount circulated since the formation of the society, 128,719,840 copies, 3,060,383,972 pages. The gratuitous distribution during the year amounted to more than 65,000,000 pages.

Including 170 students who have labored in vacations, there were 643 colporteurs engaged in the society's service, selling or giving the society's publications, conversing with individuals and families, and addressing congregations. By this agency 488,624 volumes were sold, 137,115 granted, 18,199 meetings attended, 652,538 families visited, of which 38,354 were found destitute of the bible, 62,442 destitute of all religious books, 51,462 Roman Catholics or "fatal errorists," 88,677 habitually neglecting evangelical preaching.

The receipts into the treasury, including a small balance at the beginning of the year, were \$342,858.93, of which \$116,406.41 were from donations and legacies. The expenditures were \$342,199.10. The American Tract Society at Boston received and expended in Maine, Eastern Massachusetts and Rhode Island, (over and above sums paid to the society at New York, amounting to \$42,466.44,) \$22,684.56.

#### PRESBYTERIAN BOARD OF MISSIONS.

The report presented at the annual meeting in May last, shows the receipt from all sources of \$145,059.06, and the expenditure of \$144,472.48. Thirty persons were sent out as missionaries and assistant missionaries during the year, — some of them missionaries returning to their fields. The missions of the Board are among the North American Indians, in Africa, Northern India, Siam, China, and Europe, and among the Jews in this country.

Among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas, and Sacs, Omahas and Otoes, Chippewas and Ottawas, are laboring eleven missionaries, seventeen lay assistants, and twenty-eight females, teachers, and the wives of missionaries and assistants. Four native assistants are included in this summary. The schools contain 368 pupils, of whom 325 are boarded and clothed by the missions. Church members reported, ninety-three. Most of these missions are reported as in an encouraging condition and urgently needing more laymen as assistants.

The African missions are among the Kroos in Liberia, and on the island of Corisco near the equator; consisting of three missionaries, three lay assistants and three females. There are 163 scholars, of whom six are boarders; and ninety-six church members are reported. One missionary and his wife were lost at sea.

There are three missions in Upper India, with ten stations, twenty-six ordained missionaries, including ordained native preachers, twenty-one female wives of missionaries, and twenty-one native assistants. Church members reported 231; scholars, chiefly in schools of a high grade, 1,914, of whom 117 are boarded and clothed by the missions. Issues of the press, 4,797,160 pages. "The work is great, but the signs of progress are cheering."

In Siam is one station, with two missionaries, one physician and one female missionary; one native assistant. The favorable state of the kingdom encourages to more extended labor and calls for additional missionaries.

There are three missions in China, at Canton, Ningpo and Shanghai, with ten missionaries, one physician and another lay assistant and eleven females — one teacher, the rest wives of missionaries; church members reported, nineteen; scholars 206, of whom eighty-seven are boarders; issues of the press, 2,808,160 pages.

The Board send no missionaries to



re, but appropriated last year \$4,000 for the support of native ministers and porteurs under the direction of religious societies on the continent. Among the Jews three missionaries have been sent to New York, Philadelphia and elsewhere.

#### AMERICAN AND FOREIGN CHRISTIAN UNION.

This society, organized for the prosecution of missions among Roman Catholics of this and other countries, held its annual meeting in May last, at New York.

The Treasurer acknowledged the receipt during the last year of \$19,911; the expenditures were \$54,000, leaving a balance of little more than \$2000 to the credit of the present year.

The annual report sets forth as grounds of encouragement, the fact that the Board have been enabled to find an increasing number of suitable laborers for the work in which they are engaged—a work rendered difficult by diverse characters and languages of the people with whom the society has to deal, and the success which has followed their efforts. The Board have revised with much care their plan of operations in the home field, to secure more economical, systematic and effective labor. The usage of employing in missionary or labor persons who have renounced Romanism without uniting with any Protestant communion, has been abandoned, and every laborer is now in connection with, and responsible to, some evangelical church, by which he is accredited.

Eighty-five persons have been employed in evangelical labor in fifteen states, preaching the gospel in six languages,—English, French, Spanish, Italian, Irish and English. Some are pastors, preaching in single churches composed mainly of converts from Romanism, some preach in two or three congregations in rotation, and others are evangelists laboring in considerable districts, publicly visiting from house to house, distributing tracts and tracts, organizing Sabbath schools where practicable, or procuring

the attendance of children in schools already established. The results of these labors cannot be very accurately presented in a statistical form; they are quiet, unobtrusive, sometimes perceptible only in their effects; but in general it is stated, "more than 20,000 families have been visited, and kindly and faithfully conversed with upon the subject of religion and their personal salvation. Thousands of pages of religious tracts have been distributed among them, some hundreds of bibles and testaments have been sold or given to them. *Many hundreds* of their members have been induced to attend Protestant places of worship, and more of their children have been gathered into such Sabbath schools; and a large number have been converted to Christ, and are now zealous disciples, and active and happy in his service."

Abroad, the society operates in Canada (through the French Canadian Missionary Society), in Hayti, where two missionaries are laboring, in Chili and Brazil, (coöperating with the Seamen's Friend Society,) in Ireland, where one missionary, the Rev. Alexander King, does good service for the truth, in France (through the French Evangelical Society), in Belgium, Sweden and Italy. The whole number of foreign missionaries in its service is about twenty-five, making the whole number of laborers 110.

The report urges the necessity of stronger effort in the direction of its aims. With between two and three millions of Roman Catholics in the United States, and not less, probably, than 250,000,000 of Papists, Greeks, Armenians and others, in the old world, holding substantially the same fundamental errors, immense numbers of whom are accessible, it sees a field demanding diligent cultivation, but receiving comparatively little attention. It finds in the successes gained both at home and abroad, particularly in Ireland, encouragement to go forward, and in the profusion with which the Romish church contributes for the diffusion of its errors, an argument for greater zeal in those who love the truth.



## AMERICAN BAPTIST MISSIONARY UNION.

## TAVOY MISSIONARY SOCIETY.

We have received, in a pamphlet of twenty-four pages 12mo, the seventeenth Annual Report of the Tavoy Baptist Missionary Society, presented Oct. 22, 1851, with the proceedings and addresses at the annual meeting. The leading facts presented in the report have of course been already communicated in letters from the mission, but the extracts from the correspondence of *native preachers* here furnished, have a peculiar interest, apart from any novelty of information they might possess. It is difficult to realize that the writers we quote were so recently brought from the darkness of heathenism and such depths of social inferiority as the Karens occupied.

Quala, pastor of the church at Pyek-hya, who has been laboring temporarily at Mata, in a communication dated Sept. 5, says:

"After the meeting in January, those who were appointed as travelling preachers to go about in this region, returned, and reported that a village of heathen Karens to the north were anxious to obtain a teacher and to become Christians. This claim was presented to the church, and an individual named Sau Thano offered himself as willing to go. He has had experience in former years as a teacher and preacher, and was accepted by the church. It was then proposed that a collection should be taken up for his support. As it was a new thing," continues the native report, "it was distinctly stated that none were forced or urged to give. It was simply said to the people, Let those whose hearts move them, give for this object, that these villagers who have called for a preacher may not be turned away empty on our account. Let each give what he likes, that they may have the word of life. But if one's mind does not move him to give, let him not give. Thus some gave an anna, some four annas, some eight annas, and some but three pice. The collection in all amounted to twenty-five rupees, six an-

nas and three pice. There were some who said, We have nothing and can give nothing."

Some interesting particulars are given by the same preacher in a letter from Matah of Oct. 2. "On the 28th of September" says the Report, "three persons were baptized, two of them females and one male. After giving an account of a person who had been the occasion of producing a difficulty in the church in reference to some property belonging alike to all, which he determined to appropriate exclusively to himself, but who had been brought to repentance, and apparently to a better state of mind than he has ever before evinced, the letter goes on to state 'that there is manifestly a work of the Spirit going on among the people; the disciples who were scattered abroad in all directions, have been gathered together again; and being near their house of worship, they assemble uniformly and hence hear the gospel and are led to confess their sins. Many sins which they had before denied, they now bring forward and confess. Hence we have much reason to hope that God has turned again to visit his people, and that he will not leave them.'"

"The village alluded to above, as the heathen Karens for whom a teacher was selected to be sent by the church," the Report states, "has not yet received a teacher, as the one selected was taken ill, and was unable to go. Repeated requests have since been made by the villagers for a teacher and they are still waiting for some one to be sent. A young man from the village, who has learned to read Burman, called in town during the rains, for Burman books with the intention of teaching the people to read in that language. But after a little instruction he concluded that he should be able to teach them in their own language, and went away supplied in books for that purpose. He seemed resolved to do what he could, and though still in darkness he was determined to be the means of imparting light to others."



good state of feeling seems general at Lauloo. "A young man in the school for native assistants has been stationed as their pastor. He seems not only to conduct himself in a proper manner to gain the good opinion of the people, but to be taking correct views in regard to the relations of the people to their pastor. In a communication dated in May, principally on account of a tour among the scattered Karens in connection with a person sent out as a travelling evangelist, he says of the church: 'I have much to complain. The church has been neglected for me. Sau Laua gave me four annas and four annas, and also gave me a garment which he purchased for me.' The disciples have also given small

letters dated the first of Sept., giving an account of the poverty of the people, and the circumstance that they were without rice, he replies: 'The disciples have taken good care of my wants. One has given a half anna, another six annas, another a rupee. This was from an aged woman. Thus has she given an example to the children in following the truth in good works.'

Improved state of things at New Lauloo noted. "A number of years of peace followed by a succession of epidemics—the small pox, measles and—left them in a deplorable state. It is in truth to be said that their houses were left unto them desolate. A young man in the school for native assistants stationed here during the year, who bravely contended with the obstacles of evil habits induced upon the people by their wanderings and frequent absences.

Some of these evils required patience as well as patience and firmness to overcome. But it would appear that a degree of success has attended his efforts.

He writes on the 7th of Jan. that the church in this place has been much improved above its former condition. Families have returned and built houses near the chapel, others have begun to come at the beginning of the season. Others listen to our exhorta-

tions. I feel that God has helped his people in a signal manner.' He complains of one who will not attend the meetings, and refuses to return to the company of the disciples. 'But we have determined,' he says, 'to bear with him, till the time expires when others have agreed to come.' He is also happy to say that those who had been set aside from the communion of the church for misconduct, come with apparent humility and confess their sin.

"The church has been employed in repairing the chapel during the rains, and individuals in building their houses, so that they have not been able to cultivate their fields as they would otherwise have done. But they say, 'We are now beginning anew. We have hitherto had no settled abode, hence we have lost much of our labor and now we have the trouble and expense of building our houses anew. But by the help of God, hereafter, we hope to see what we do, come to something, without wasting our time and energies by fruitless wanderings.'

"Klotshai, the second village on the Tavoy river, has by advice been nearly abandoned. There are however a few families left. They have a nice new chapel, and their teacher is to be supported pretty much by themselves. It was found so difficult to get the people in the neighborhood to build their houses near the chapel, that all who were not disposed to do so, were advised to go to one of the other two villages, as might suit them best. This the most of them have done.

"The Assistant writes: 'There seems to be a disposition in the people to do what they can. The two families which had been scattered away have now returned and begun to build new houses, and we hope they will complete them. The disciples have made preparations to repair their chapel and have employed carpenters to do so. It seems this year as if God had again visited his people. The disciples provide for me such food as they eat themselves, and permit me to fare as they do. If four families are able to support a teacher as these do me, there could no where be any ground for complaint. In future I have no doubt they will take care of their own teacher.' It



may be remembered that this same man, in the same place, when there were more than twice the present number of families belonging to the place, has been nearly left to starve, though receiving a considerable sum from the funds of this society. This he hopes will never occur again."

#### RECENT INTELLIGENCE.

##### Burmah.

The first of the following letters under date of Maulmain, it will be seen was written before the commencement of active hostilities between the English and Burmese, of which information has been received through other channels. Martaban was taken on the 5th of April; Rangoon was attacked on the 11th, and on the 14th the positions of the Burmese were all carried, including the Dagong pagoda, which had been strongly fortified and was expected to hold out a desperate resistance. Dr. Dawson writes March 28th.

It would be premature to speak of the probable results, in a missionary point of view, of the pending difficulties between the two governments. Nothing can be done in the way of an advance toward the capital till some definite settlement has been made. Under any circumstances, missionaries, I apprehend, will be allowed to enter and labor. Besides Rangoon and Ava, it is to be hoped, Bassein and Prome may soon become the seat of permanent missions both for the Karens and Burmans in those sections of the country. When these posts have been occupied, other fields will then be opening up in the direction of the Shyan states.

The cholera has been prevailing for some time past in Maulmain and the surrounding districts, to a fearful extent. Some of the villages, it is said, have been completely depopulated by death and the flight of the surviving inhabitants. Many of the Karen Christians have died of it. The tsokay or chief of the village of *Ko-do-ko*, a Christian man, was brought down in a boat to Maulmain in a dying state. He lingered till the following day and expired. It has also entered the Karen theological school and removed a young man named Kha Pay, one of its brightest members. He had endeared himself to his teachers by his amiable spirit and Christian zeal, and was much loved by all his classmates. While sinking under

disease his ear caught the voice of prayer going up in an adjacent room; he said he loved to hear the sound of prayer. He expressed the deepest interest for the spiritual welfare of his father, who was then absent. Exhibiting to the last the triumph of his faith in Christ, his end was peaceful and happy.

The capture of Rangoon suggested to Messrs. Kincaid and Dawson the expediency of embracing an early opportunity of visiting the place to look after their effects. Mr. Kincaid arrived there on the 13th of April, and Dr. Dawson on the 18th. Dr. D. writes on the 22d:

After an unparalleled defence, which continued nearly four days, this devoted place fell before the British arms on Wednesday, the 14th of April. No other than a European power could have achieved in this instance a victory over the Burmese. Their determined bravery, their indomitable industry and perseverance in fortifying this sacred spot, their great labors and sacrifices, prove that these people are a noble race of Asiatics and could not submit to be conquered without a fierce struggle. Hostilities commenced on Sunday morning, the 11th, contrary, it is said, to the wishes of the general, who desired to rest on that day. But some of the steamers having moved up the river to take up their designated position, the stockades opened upon them, and immediately a general firing ensued. Having no pleasure in the war I had no desire to be a spectator of it, and did not arrive till the third day after it was all over. The bombarding of the different stockades was an awful Sabbath day's work. One of the principal mines at the main wharf was fired by a shell and blew up with a terrible explosion. Many unfortunate Burmans were instantly hurried into eternity. Everywhere there are evidences of the dreadful havoc occasioned by such conquests. The site of the old town is a scene of frightful desolation. There is not a house to be seen. Thousands of beautiful fruit trees have been cut down. Brick buildings demolished, frame houses burned to the ground, the wells of pure water choked with rubbish, streets covered with heaps of bricks, pitfalls and hiding places dug in the ground—all is one wide ruin, making Rangoon as inhab-



pitiable and repulsive to its invaders as the ingenuity of its natives could devise. Its desolation and overthrow are now complete.

The attack on the Dagong pagoda began at six in the morning, and it was midday before the English troops gained possession of it. Enclosing this favorite shrine of the Burmese, including the site of the new town, there is a substantial stockade. The labor expended in erecting it must have been prodigious. Huge logs had to be dragged from the bank of the river, a distance of about two miles, and scores of their monasteries and *zayats* were torn down to furnish timber. As a fortification it is perhaps unequalled in all Burmah. At the outside, and entirely surrounding this wooden fort, is a margin of *facies* or spikes driven into the ground, intended to obstruct the approach of the enemy toward the walls. At the different forts there were over 150 cannon mounted. The English had a force of only 5000 men, but they had a heavy park of artillery, while the Burmans, they say, numbered between thirty and forty thousand men. The loss of the former was seven officers and twenty-seven men killed, and over one hundred and fifty of all ranks wounded. Reports state the casualties of the poor Burmese as two thousand killed or wounded. During the movement of the troops the weather was oppressively hot, causing the death of two or three officers and several men by "stroke of the sun." Since their arrival here many of the Europeans have died of cholera brought on by exposure and fatigue. Among the deaths by this disease was that of the Rev. Mr. Baker, chaplain of H. B. M. frigate Fox, a very amiable man, the pleasure of whose acquaintance I had enjoyed for several weeks.

The immediate cause of war was the firing from the stockades down the river on the steamer *Proserpine* bearing at her masthead a flag of truce. The vessel was coming up to town to learn the king's reply to the governor general's letter. After silencing their guns she retired to the mouth of the river where the fleet lay at anchor. There has since been no communication between the two governments, except a note sent by the fugitive

governor to the English general. It was brought down day before yesterday from Maubee, some twenty-five miles distant, and was considered very unsatisfactory and offensive in its tone. The general threatened the bearer of it, a *tseetkai* (native judge), that if he brought any more such letters they would hang him on the first tree. ●

A report is in circulation among the refugees who are now flocking in for protection, that the King of Ava is dead; whether of disease or by violence is not stated, and whether there is any truth in the rumor is yet to be seen. It is said there are two aspirants for the throne, a half brother and a foster brother of the late (?) monarch. A crisis may therefore have come in the affairs of this country which it is to be hoped will be productive of good. We await with much interest the receipt of authentic information from Ava.

On the withdrawal of the Fox from before this town in January last to commence the blockade of the river, there were many Armenians, Hindoos and other foreigners who remained, either from choice or because of their inability to leave. These have passed through a painful season. Stripped of most of their property, their houses were razed to the ground and themselves were kept, not in prison indeed, but as prisoners, under the daily apprehension of death. It was frequently said in the hearing of some of them most friendly to missionaries, that if there were a European in the place he should be barbarously destroyed. The whole blame of the war was laid at our door; though I can say that I had no more to do in the matter than if I had been living in Greenland. The glory of missions and of the God of missions, in my humble judgment, is better advanced in heathen countries by submission than by resistance to authority, unless Christian principle is compromised, when the higher duty we owe to Christ must guide.

Some of the Burmese and Karen Christians have already come to visit us. They had fled to the jungle and there kept concealed. None of them, so far as we have been able to learn, have been killed. We have heard of the safety of



the venerable Ko Thah A, the native pastor, and hope soon to meet him.

Among the European troops now in Rangoon we find several pious soldiers, converted on the Madras coast under the ministry of the Rev. Mr. Page, pastor of the Baptist church at Madras. There are also a number of Wesleyan brethren among them, and all seem to walk consistently together in the bond of Christian charity. It is refreshing to meet on this scene of "war's loud alarm" those who love our common Saviour.

We are now occupying an abandoned monastery, just so far out of the way of the troops that we are not mixed up with them. As we have neither tables nor chairs, I sit by the side of a box and write this on the top of it. We sincerely trust that the Lord will make our path plain, and give us grace and strength to do his holy will.

#### Assam.

Mr. Bronson writes from Gowahati, where he had spent a few days, on the 27th March:

On Lord's day the 6th inst. I had the pleasure of baptizing at Nowgong five more of the members of the Orphan Institution. These had for a long time given us hope, and during the present awakening in the school seem to have consecrated themselves anew to the service of Christ. Six others came before the church and desired to unite themselves to the people of God, but it was thought best on account of their youth to give them further time for examining their hopes. The church also felt desirous to see something more of them and to give them more particular instruction upon the qualifications and duties of Christ's disciples. The Holy Spirit is hovering over us on the one hand and on the other—temptations and trials beset the path of others. Our converts are *anxious comforts* to us, if I may use such an expression. They are all babes in Christ, ready to fall, and we must feed them with milk and nurse them with the care of the fondest mother.

Our dear brethren Danforth and Ward seem to be getting on very well here. A very neat little chapel is up, the frame of the belfry is erecting and will soon be covered in. The brethren at Nowgong and Sibsaigor are prospering and the little

churches are becoming stronger. Yet we have our discouragements, and daily and hourly are our anxieties increasing as the cause makes progress.

Mr. Whiting, under date of Sibsaigor, March 18th, sends a brief abstract of the labors of Batiram D. Pack, who was appointed a native assistant preacher at the last annual meeting of the mission.

In December he preached to audiences amounting to 213 persons, and distributed fifteen copies of scriptures and thirty-four tracts. In January he made a tour into the country, preached to 942 persons, and distributed sixty-nine copies of scriptures and two hundred and sixty-two tracts. In February he preached daily in the streets, and reports about 672 hearers, thirty-three copies of the scriptures distributed, and ninety-four tracts.

In communicating this report Mr. W. remarks:

Another year, if my life shall be spared, I hope to give some account of my own labors. I long for the day of utterance to come, and pray God for that ardent consecration which will enable me to be a herald of glad tidings in jungle, village or city.

#### Teloogoes.

Mr. Jewett dates April 9 at Kichnapatam, on the beach eighteen miles from Nellore, where he had gone to recruit himself by a few days' residence, against the heat of the coming five months. Mrs. J. intended to remain some time longer, but as she would soon have her school with her, her regular missionary engagements would not be seriously interrupted. Mr. J. says:

On Sabbath morning, March 28, we repaired to the tank at sunrise to administer the ordinance of baptism to Julia, one of the boarding scholars, and to Mrs. Gilmore, the matron of the school. Mrs. G. was formerly connected with the German mission church in Mangalore. — As she rose out of the water the sun was shining over the eastern hills; it seemed to her the emblem of the Sun of Righteousness shining upon her soul. Julia, also, was exceedingly joyful in God her Saviour. Our joy was like the joy of harvest. Most of the English residents in town were present, and also the English Indians and a small company of intelligent natives. Short addresses and prayers were made in English and Teloogoo; we also had singing in both languages.



Sing, of whom I wrote from Sungam in January as having broken caste, (Mag. p. 176,) still holds fast to his new purposes, and we have strong hopes that he will turn out well. Abdulally, a Mohammedan, appears to be a really earnest inquirer. We hope he will prove the first fruits of a harvest from this most hopeless and neglected people. Alliaib, (see p. 149,) having met with some persecution, has apparently gone back to his own people. I have heard that he has spoken evil of the good way, saying that trouble and persecution are the reward and that there is no worldly gain whatever. It is evident that the poor man's eyes have never been opened to see eternal things. I have heard nothing from Ramunjuda for several months. Our teaching is of little worth. If he is taught of the Father he will come to Christ, and will probably come again to us His servants.

## ARRIVAL OF MISSIONARIES.

Rev. L. Stilson, Mrs. S. K. Bennett and Miss H. E. T. Wright, arrived at New York from Maulmain, via London on the 29th of June.

## DONATIONS.

RECEIVED IN JUNE, 1852.

## Maine.

Wiscasset, John Sylvester 6.00  
Coll. at State Convention 39.50;  
Saco, ch 70, Paris. Mrs. H. Cummings 25 cts.; Palmyra, Mrs. M. Bernville 1; St. Albans, R. Stewart 50 cts.; Rev D. P. Bailey 50 cts.; Camden, 2d ch., mon. con. 2; Freeport, R. Mitchell, for Sham Miss., 1.50, Montville, L. Cushman 25 cts.; Bucksport, M. G. Buck 5; to cons. Wm. Cummings L. M., per Rev. N. Butler, agt., 120.50

125.50

## New Hampshire.

Dedford, Benj. Smith

200.00

## Vermont.

Windsor, Mrs. Jacob Perkins 2;  
Thetford, Elias Follett 100;

302.00

## Massachusetts.

Boston, "a friend" 5; Worcester, 1st ch., Juv. Miss. So. K. S. Joyce tr., for sup. of four heathen children, named Samuel B. Swain, Joseph Converse, Isaac Davis and Almira Studley, 75; Chesterfield, ch 10, Framingham, ch, Sab. Sch., to sup. a child named Carleton Parker, in Assam Orph. sch., 25;

115.00

Framingham, Female Mite So., Miss Selina N. Rice, treas., 0.31  
North Attleboro', ch., per Rev E. Savage agt., 37.06  
West Dedham, ch 21.50, Old Cambridge, ch. Sab. Sch. 25, Andover, L. S. Richardson 5, Littleton, ch. 10.40, Sab. Sch 10; Leominster Vll., ch. 6.12, Sterling, ch. 11.42; Fitchburg, ch. 7; 96.44

254.80

## Connecticut.

A "friend" 2.00  
Preston ch 25.75; Norwich, 1st ch 3.77, Parkerville, ch. 11.75, Jewett City ch 10; Wilkinson, ch. 1; Tarriffville, ch. 25, Stratford, ch. 28.25, Tolland, ch. 17; to cons. Rev. V. T. Allen L. M., per Rev E. Savage, agt., 117.52  
Eastford, Rev. T. Wakefield, for Karen Miss., 5; Greenville, ch. 50 cts.; Plainville, ch. 2; New Britain, ch. 50 cts.; Ledyard, 1st ch., Sab. Sch., 1, Windham, Rev J. H. Barker 2, Waterbury, ch. 42.27, Stepney, ch 14.36; East Hadham, Cent. ch 17, Sab. Sch 3, Clinton, ch. 6.50; Saybrook, ch 5.47; per Rev E. S., agt., 90.60  
New Haven, Academy at. ch 59.34; Sab. Sch 41.66, to cons. Rev. A. M. Hopper L. M., per Rev E. S., agt., 100.00  
Pleasant Valley, ch. 28; Suffield, 2d ch. 18, per Rev. E. S., agt., 47.00  
Wellington, ch. 80, Ladies' Miss So., 40, to cons. David Vinton L. M., per Rev E. S., agt., 100.00  
New London, 1st ch. Sab. Sch., for sup. of an Assam. orph. boy named Charles Willet, 25; 1st church, Elizabeth Colt 10, Deep River, ch. 148.31, Waterford, 2d ch. 5, Ashford, South Centre ch. 11; coll. at State Conv. 42.66; N Stonington, 3d ch 10, Hadham, ch. 5.75, per Rev. E. S., agt., 252.62

713 4

## New York.

Genesee Asso., Dea. S. Chapman, tr., Dennington, ch. 12.25; Warsaw, ch 11, Bethany, ch. 10.05, Perry, ch. 13.58, La Grange, ch. 23, Pavilion, ch 4.75, Oakfield and Alabama, ch. 28.75, Middleboro', 2d ch 7, Le Roy, ch. 100; per Rev S. M. Osgood, agt., 204.88  
Genesee River Asso., G. Wheeler, tr., Nunda ch (of which 10 is from Mrs Mary Lee to sup. a girl of the same name in Maulmain Karen Normal sch.) 62.87, Grays and Portage ch 24.50, Gallopville, ch 13, Pike, ch 23.25, Belfast, ch 0.50; Angelica, ch 2, West Almond, Mrs. Coman 25 cts., to cons. Rev. Ira Bennett L. M., per Rev S. M. O. agt., 131.37  
Livingston Asso., J. H. Norton, tr., East Avon ch. 50, York, ch. 60.00, children of Rev L. M. Bainbridge 1, Lakeville, ch. 18; Mrs. Bloomer 2, Mt Morris, ch. 6.75, A. Palmer, do., 2, Leicester, ch 5.69, Richmond, ch. 1; Scottsburg, ch 6, Danville, L. J. Swift and lady, 1.75, to cons. Thomas Hartwell L. M., per Rev. E. M. O., agt., 150.09  
Monroe Asso., W. N. Sage, tr., Rochester, 1st ch 15; Sab. Sch., for sup. of J. A. & Jane A. Smith in Maulmain Karen Normal Sch., 40; A. H. Prichard's Sib. class, for



sup. of Cherokee native preacher,  
45; to cons. James Howard L. M.,  
per Rev. S. M. O., agt., 100.00  
Seneca Asso., J. Mc. Lallen tr., Ith-  
aca, ch. 28.43; Mecklenburg, ch.  
15.70; Trumansburg, ch. 26.50;  
Ovid, ch. 30; per Rev. S. M. O.,  
agt., 100.63  
New York, W. H. Munn, to cons.  
James Tredwell Munn L. M., 100;  
Mrs. Maria M. Brown, for a type  
casting machine for Siam miss.,  
100; Brooklyn, a member of 1st  
ch. 2.50; 202.50

## New Jersey.

State Con., P. P. Runyon, tr., Plain-  
field, 2d ch., to cons., Jos. Per-  
rine L. M., 100; New Brunswick,  
P. P. Runyon, to sup. a native  
preacher, 40; 140.00

## Pennsylvania.

Bradford Asso., Sam'l Farwell tr.,  
6.99; for Bible operations, 2.11;  
Bible Soc., for do., 13; Eaton, ch.  
and cong. 7; 29.10

## District of Columbia.

Washington, E St. ch., Youths'  
Miss. Soc. for the Samson schol-  
arship, 25.00

## Ohio.

Cincinnati, "H. L. G." 10.00  
Anglaise Asso., Mt. Zion, ch., per  
Rev. J. Stevens, agt., 8.00  
Cesar's Creek Asso., Xenia, ch. 20;  
Vienna, ch. 4.49; Cowan's Creek,  
ch. 5.51; per Rev. J. S., agt., 80.00  
Columbus Asso., Granville, ch. 36;  
Sab. Sch., for sup. of Silas Bal-  
ley at Maulmain, 15; Berlin, ch.  
4.50; per Rev. J. S., agt., 55.50  
Grand River Asso., three sisters in  
Conneaut ch. 3; Sheffield, ch. 8;  
per Rev. J. S., agt., 11.00  
Huron Asso., Bellevue, ch., per Rev.  
J. S., agt., 5.00  
Lorain Asso., annual coll. 7.05;  
Birmingham, ch. 5; Grafton,  
Rev. W. J. Ne-bett 5; a member  
of Avon ch. 1; Camden, ch. 9;  
Henrietta, ch. 7; Sab. Sch. 1;  
per Rev. J. S., agt., 35.05  
Mad River Asso., Piqua, ch. 18.25;  
Sab. Sch. 14; Springfield, ch.  
27.77; Union, ch. 1; per Rev.  
J. S., agt., 61.02  
Maumee Asso., ann. coll. 20; Mau-  
mee City, ch. 17; per Rev. J. S.,  
agt., 37.00  
Meigs Creek Asso., Rockville, ch.  
1.10; Good Hope, ch. 2.06;  
Zanesville, Juv. Miss. Soc. of 1st  
ch., to ed. two children in Siam  
Miss. under care of Rev. W. Ash-  
more, 40; per Rev. J. S., agt., 43.16  
Miami Asso., Franklin, J. Dear-  
dorf 4; Miami, ch. 5; Dayton,  
Wayne St. ch. 5.87; Sab. Sch.,  
of which 7.35 is for Siam Miss.  
under care of Rev. W. Ashmore,  
16.60; Cincinnati, 9th St. ch.,  
mon. con., 12.48; An. Col., in  
part, 420.11; Burman Fem. Ed.  
Soc. 104.15; Sab. Sch., of which  
14.50 is from Bib. Class of Rev.  
O. N. Sage, and 4 from purse of  
Eliza Carley, dec'd, 104; Mrs.  
Niles, to sup. a native preacher  
under the care of Mr. Vinton,  
40; per Rev. J. S., agt., 712.21  
Portage Asso., Aurora, ch., pr Rev.  
J. S., agt., 18.56

Rock River Asso., An. Col. 10.62;  
Columbia, Fem. Benev. Soc. 4.25;  
Liverpool, ch. 7.75; Medina, ch.  
3.42; Seville, Mrs. St. John 50 cts.;  
Westfield, ch. 7; Cleveland, 1st ch.  
56.09; Sab. Sch., to ed. two chil-  
dren at Tavoy, 100; to cons. Mrs.  
Mary Dean L. M., per Rev. J. S.,  
agt., 189.63  
Seneca Asso., Attica, ch., per Rev.  
J. S., agt., 2.00  
Wooster Asso., Salem, 1st ch. 3.41;  
Sab. Sch. 1.07; Fem. Miss. Soc.  
10; per Rev. J. S., Agt., 14.48  
1,222.61

## Indiana.

Northern Asso., 65.20  
Hartford, ch. 5; New Albany,  
ch. 15; Economy, ch. 1.10;  
Greensburg, T. Edkins 1; New-  
port, ch. 5; Brewitt's Creek,  
ch. 3; Salamonia Asso., Jeffer-  
son, ch. 1.10; per Rev. J. Ste-  
vens, agt., 81.20  
Blairsville, Asa Marsh and family 25.00  
121.40

## Illinois.

Graysville, Mrs. Kenner, per Rev.  
J. Stevens, Agt., 4.00

## Canada.

Chatham, C. W., Miss Scott's pu-  
pils 1.00

## Shawano Mission.

Ottawa ch., John T. Jones 10.00  
\$3,842.72

## Legacies.

Paris, Me., Sarah Berry, per Rev.  
N. Butler, agt., 5.00  
Springfield, O., Mrs. Cole, per Rev.  
J. Stevens, agt., 50.00  
55.00  
\$3,898.72

Total from April 1st to July 31st, \$9,043.56

"Carmel, ch. Ohio, \$50," in May Magazine, should  
be Carmel, ch. N. Y., \$50; and  
"Wyoming, Asso., N. Y., \$16," should be Wyom-  
ing Asso., Pa., \$16.

## Boxes of Clothing, &amp;c.

Worcester, Ms., Theo. E. Studley, 1  
box clothing, for Rev. A. H. Dan-  
forth, 40.00  
Springfield, Ms., 1st Bap. Sewing  
Cir., 1 box clothing, for Siam  
Mission, 23.32  
Brookline, Ms., Dan'l Sanderson, 1  
box clothing, for W. Ashmore, 65.00  
Manchester, Ms., 1 box clothing,  
for W. Ashmore,  
Boston, sundry friends, 1 box  
clothing, for Mrs. S. S. Jones, 65.00  
West Woodstock, Conn., Fem.  
Benev. Soc., 1 box clothing, for  
J. H. Vinton and others, 103.11  
Rochester, N. Y., H. W. Dean, 1 box  
clothing, for Wm. Dean, 18.00  
Camden, N. J., ladies and friends  
2d ch., 1 box clothing, for E. Kin-  
caid, 40.00  
Philadelphia, Pa., Dr. David Jayne,  
2 boxes medicines, for Rev. L.  
Ingalls, 166.00  
J. E. Van Meter, 1 box medicines,  
for H. L. Van Meter, 30.00  
Dayton, O., Juv. Miss. Soc. of  
Wayne St. ch., 1 box of clothing,  
for W. Ashmore, 10.00  
Unknown, 2 boxes cheese, &c., for  
I. J. Stoddard.



THE

# MISSIONARY MAGAZINE.

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VOL. XXXII.

SEPTEMBER, 1852.

No. 9.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### SANDOWAY MISSION.

#### LETTER FROM MR. BEECHER.

At our last advices from Mr. Beecher (p. 831,) he had attempted a second tour down the Arrucan Coast, but had been hurried to Sandoway by receiving news while near Bassein of flagrant hostilities between the English and Burmese. Near the end of March, being advised that a residence at Sandoway would not be safe, he removed to Kyouk Phyoo. The following account of his last tour he transmitted from Sandoway, just previous to his departure from that station.

#### Suspense.

Sandoway, March 18, 1852.—We remained here in suspense, (after returning from Goa,) till near the end of January, having been advised by the commissioner to keep ourselves in readiness to leave Sandoway at a few hours' warning and go to Kyouk Phyoo or Akyab, as either of those places would be much more secure than this in case of open hostilities. But the Burmese professed so strong a desire to have difficulties amicably settled, that it was believed for a while there would be no war.

I was very anxious to visit the churches on the coast, and hoped also that while with them some of the native preachers in the region of Bassein would come over, and give me an opportunity of learning

the condition of their churches and rendering them some aid and instruction in this time of anxiety and trial. They had already sent to Sandoway to make inquiries respecting the intentions of the English in their movements at Rangoon, as they had heard many contradictory reports and knew not what to do or to expect. The Burmans had charged them with being the cause of the ships of war being sent to Rangoon, and of all the troubles which followed, and said that they must expect to suffer for being so friendly to the English. All the arms in possession of Karens had been seized, and oppressive demands made upon them to supply the king's army with provisions, but none of the Karens had been called to go in person as soldiers. We were glad to hear that the Karens were permitted to meet as usual for worship.

#### Visit to Great Plains—Continued prosperity—Baptisms.

Accordingly, all being quiet around Sandoway, and having been assured by the government officers here, as well as by those at Akyab, that there would be no war, I left on the 29th of January and went directly to Great Plains.



I was highly gratified to find the people healthy, industrious, contented and prosperous, and was greeted by them with many expressions of joy. The village of the old patriarch had been enlarged by additional families from Burmah, the fruit trees had thrived well, the flowers had not been neglected, and the same appearance of neatness and comfort pervaded the village as was observed last year. The old man, with a new wife and renewed youth, was ever active and useful. Shway Au, the young pastor, with a discretion far above his years and a degree of energy seldom exhibited by Karens, had discharged the responsible duties of his office with such zeal and faithfulness in all things, that he may be said to have fully observed the precept, "Let no man despise thy youth." I need not say that a people, with such an elder and such a pastor, are prosperous.

We have hitherto spoken of the people of Great Plains as of one village. They were such in the first place, but a number of families have been living for several years in places at some distance from the village, and quite scattered. The example of Wah Dee, in gathering families into a regular village, has this year been followed by Sah Gay, the pastor of the new village. Sah Gay is of a quiet, retiring disposition, but has great firmness of purpose and strong common sense. He has the confidence, the love and cordial support of his people. Provoked to good works by those of the other village, these have made during the past year very praiseworthy improvements, and promise to make still more.

The people of both villages assemble together in their commodious chapel on the morning of each Sabbath, but meet separately in the afternoon. Neither asked any aid in supporting their pastor this year, and they have jointly contributed nearly eleven rupees for their home mission society.

Early on Sabbath morning we repaired to the sea beach for baptism. A neat little basin formed among the rocks, with a smooth sandy bottom, afforded a

convenient and very pleasant place for observing this ordinance. The solemnity of the service seemed deepened in no small degree by the sound of many waters rolling upon the long extended beach and breaking upon the rocks around. Here twenty-two were buried with Christ in baptism. In the evening a goodly number partook of the broken bread and the wine in remembrance of Christ. Having made arrangements for a school to commence the day after I left, I bade the people farewell for another year.\*

#### Buffalo church—Exposures—Enlargement.

On arriving at Buffalo, on the morning of the tenth of February, I immediately sent word to Tway Poh to come to me. I had learned while at Great Plains that he, with nearly all his people, had left their village and were stopping at the mouth of the river on which it is built,—at a few hours' distance. A few weeks previous, the people of Buffalo had discovered the rendezvous of a band of robbers in the thick jungle near their village, and though the robbers had been in some way thwarted in their designs, still Tway Poh and his people were so much alarmed by their narrow escape that they durst not remain there longer. It was known, besides, that robbers in Burmah, instigated, no doubt, by Burman officers, had declared their violent intentions respecting Tway Poh. "It is not his money or the property of his people that we wish," say they, "but his life; for he has been chief in leading so many Karens to emigrate from Burmah and in getting favors from the English government for Karens in Arracan; and if we can secure him, others will be deterred from leaving Burmah." And it was doubtless to take his life that they attempted; "but God took care of him and us," said the Karens, "or we should have lost our pastor, and some of us, also, our own lives." We hope that the day of their deliverance from the fear and from the power of robbers is near at hand.

\* Since my return I have learned that a school was commenced with thirty pupils.



The church at Buffaloe has received important additions to its number during the past year by immigration from Burmah. They have enlarged and improved their village, and are disposed to make still further improvements. They appear united and cordial in the support of their pastor, and had given him more than they promised when I was with them last year.

**War begun—Return to Sandoway—Sinmah—Kyoung Thah.**

The day had been nearly spent in inquiries respecting the people, and in other preparations for labor, and the hour of evening worship had arrived, when a letter from Mrs. B. was received, containing news of the first battle at Rangoon, of the certain prospect of further hostilities, and the necessity of her going to Kyouk Phyoo in case of threatened disturbance at Sandoway. I was then only a day and a half southwest of Bassein, and at least eight days from Sandoway. Reports reached us that a man of war, while lying at the mouth of Bassein river, had sent some sailors on shore for water, two of whom were shot by the Burmese, and that the ship in turn was battering down the stockades of the Burmans. My position, to say the least, was not a pleasant one; and though I longed to remain and labor a few days, prudence seemed to dictate my speedy return. Accordingly, after a season of prayer, the evening was spent in distributing a small supply of medicine and imparting such counsel as the occasion seemed to require. Tway Poh had arrived, Bogalo, the pastor of Sinmah, was present, Myat Kyau had failed in an attempt to enter Burmah and was stopping at Buffaloe a few days. It was not without a struggle that I could leave them so soon and my work so unfinished, yet the hope that I should leave it only for a short time, to enter a wider field in Bassein, rendered the prospect before me comparatively bright and cheering.

On my way home I saw a few members of the church at Sinmah. The pastor has pursued for a year or two a course

with his people which has alienated and divided them. He is also dissatisfied with the fruit of his labors among them. I had entertained strong hopes of being able to adjust the disagreement, but could not remain long enough for the purpose. The chief fault of the pastor was in his novel and somewhat arbitrary mode of discipline. Patient and faithful instruction addressed to pastor and people, would probably reconcile them and place them again in a prosperous condition.

I was much gratified with the appearance of the church at Kyoung Thah during my stay of a few hours with them. It had received an addition of twelve or fourteen families from Burmah during the year, and though they had suffered much from sickness and poverty, still they seemed hopeful and were intending to improve their village,—were united in their pastor, and contributed according to their ability for his support. They were anxious that their children should have the advantages of a school, and will make arrangements for one as soon as their circumstances allow.

**Burman hospitality—Popular sentiment in favor of British rule.**

I reached Sandoway in good health after a journey of a day and a half by boat, and five and a half days' most fatiguing travel by land. I should be ungrateful not to mention the great kindness shown me by the Burmese through whose villages I passed on my way home. On arriving at a village I went to the house of the thoo gye, or headman, by whom I was always welcomed, and the best which his house or his village afforded was immediately set before me. The men who followed me, too, were well supplied with food, and though money was always offered in return, it was very seldom received.

It is worthy of remark, too, that as soon as the people, Burmans as well as Karens, learned the news of the battle, and the probability that the entire province of Pegu would come under British rule, they all without exception mani-



fested the greatest delight. The people of Arracan, having experienced the blessings of the mild and just government of the English, are firmly and warmly attached to it. And what is still more remarkable, all the Burmans and Karens, from the region of Bassein and Rangoon, are unanimous in representing that the great mass of the people in Burmah are anxious to throw off the oppressive yoke of the king of Ava, and would hail the triumphant advance of the British troops into their country as the signal of their deliverance from intolerable tyranny. May the Karens soon be brought to experience the blessings of civil and religious freedom, and their missionaries be permitted to live among them and labor unmolested for their social and spiritual improvement!

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### TAVOY.

JOURNAL OF MRS. THOMAS.

#### Visit to Mata.

The description of a jungle tour by persons in whom the charm of novelty is still fresh, will naturally make a more life-like impression on distant readers than is possible when the scene is viewed through eyes more familiarized to the way. A few extracts, presenting some of the more striking features of a visit to Mata, are made from a journal too extended to be published entire. The first entry is dated "Jungle, ten miles east of Tavoy."

Jan. 28, 1852.—Rose this morning at half past four and prepared for leaving home. Everything had been packed and made ready beforehand, and at early dawn, after a slight repast, the procession was moving. Our escort consisted of ten Burman coolies, Pwai Pau and three other Karens, Jacob and his son, the latter a young fellow sixteen or seventeen years old, who went to carry his father's things. Our clothes, books, &c., were packed in baskets. To each of these the coolies attach two ratans, by which they hang them on a long stick, one at each end, and then shoulder their load. Thus each man carries two baskets, changing the stick from one side to the other over the back of his neck with no little dexterity when he gets tired. Br. Bennett

kindly lent us a carriage to go as far as it would, and we rode in it four or five miles to where the road becomes a mere footpath. We then alighted and waited for the rest of the company, who were not far behind. It was necessary to walk thence to the place where we now are, where we were to be met by an elephant, to whose back the bedding and tents were to be transferred. Until eight o'clock we were in open plains which it would be dangerous crossing at a later hour. After that our road lay through a forest of bamboos, with occasional openings and two or three streams, over which we had to be carried. When streams are not much more than knee deep the natives think it unnecessary to bridge them. When we arrived, about twenty minutes past ten, where the elephant should be, he was not here. However, after taking our breakfast, parting off with an enormous mat one end of the zayat for a room, and making ourselves as comfortable as possible, to our great delight the huge animal was announced.

#### Elephant riding—Crossing the mountains.

It was near three o'clock this afternoon when we mounted the elephant's back by means of a ladder placed against his neck. It was a small one, but when we were seated I assure you we thought ourselves quite up in the world. The driver sat on his neck, with a sharp pointed hook and a knife to make him quicken his pace whenever occasion should require. Our seat was fastened in front by a rope attached to the elephant's neck, and behind by a crupper. We found the motion less disagreeable than we had anticipated, and as easy as almost any mode of travelling. In ascending steep hills the elephant doubled his fore legs so as to go upon his knees.—About sunset we saw those before us making rapid preparations; we at once concluded it was for the night. It is one of the wildest and strangest places in our whole tour, on the bank of a pure stream,—and pure streams are seen in this country only in the mountain regions. Here, in our quiet little tent, by the low-



murmuring water, with coolies and Karens all around us by their watch-fires, after devotions in Karen, we rest sweetly for the night.

29.—Awoke early. Had our devotions in English in the tent; our hearts were grateful. When we had breakfasted, learned that the elephant had got loose and gone for his breakfast into the neighboring jungle. As, however, we could have rode but a few rods further, on account of the roughness of the way, we proceeded on foot. During the night I had heard a roaring like wind in the tops of trees, but ascertained it to be the same pure stream flowing amid the rocks in the mountain gorges. All around us mountains arose to the height of hundreds or thousands of feet. Our way seemed at an end. Indeed there was no road. Sometimes we were crossing the stream, sometimes stepping from stone to stone or jumping from rock to rock up its current, for the mountains rose immediately from the water. Sometimes a cooley would take me up like a child and carry me in his arms. Now we were winding our way up the side of a mountain, where scenes of surpassing grandeur would open to view,—beneath us the stream, above, as far as the eye could discern, mountains clothed with trees and morning clouds. Now we descended quite to the water and moved along its margin, all the while charmed by its murmur, and the song of birds, and refreshed by the odors of wild flowers. At precisely eight o'clock we got where we could see the sun, and in about an hour we had passed over the rocky part of the way.

*Interview with heathen Karens—Arrival at Mata.*

We had gone but a short distance when we heard a strange noise. It was the voices of heathen Karens who were holding one of their feasts. We also overtook half a dozen of them on the way, who wished for medicine, which Mr. T. gave them. Then, at his request, these went with us and our teacher Pwai Pau to the camp of these heathen. It was a stirring scene; more than a hun-

dred men, women and children were collected, some eating, some drinking arrack sold them by Burmans, who had come from Tavoy to make money at this feast. We talked to them about Jesus Christ and about the folly of these customs. They listened, and some of them requested us to pray with them, which was done. A large number followed us to the place where we dined. Mr. T. read to them a little and talked much; Pwai Pau was also conversing with some. I found a fine-looking old woman who had never seen a white face before. I told her about Christ, and earnestly wish she may believe to the saving of her soul.

While at dinner, the old elephant made his appearance and we were right glad to see him. Pwai Pau was anxious that we should go on, and as he told us there was a dense forest ahead we concluded to start in the heat of the day, about one o'clock. About half past two we were out of the woods upon a sandy plain and felt the heat very much, but I think received no injury. About four o'clock we came to a stopping place and inquired how far ahead was our station for the night. To our surprise we were informed that it was only two hours' ride to Mata. We concluded to go on. The elephant, having a new driver, moved at a quicker pace, and by sunset we found ourselves in the chapel at Mata, surrounded by Karens who had come to welcome us.

30.—We have very comfortable quarters here. This is a large chapel and has three good-sized rooms on one side of it. The middle one is ours, one we use for bathing, and the other will be for br. Cross when he arrives. He could not come with us, as ill health in his family detains him, but we hope he will be here the last of next week. We were desirous to hasten on as soon as possible, as the jungle affords facilities for acquiring the language not to be obtained in town. Most of the people came to see us last evening, but, knowing we were fatigued, merely shook hands, and a few words and took their leave. As



they were not expecting us until to-day, they had not made the usual preparations for us, but in a few moments after our arrival the women could be seen in no small numbers bringing water in bamboos and wood in abundance. To-day we have been freely furnished with everything they have, for which missionaries have use. The pleasure they experience in thus ministering to our comfort is very evident.

**Progress in the language—Daily and Sunday services.**

We are now able to hold conversation with the Karens to a considerable extent, and every half hour's talk prepares us better for talking the next half hour. A Karen who has given up his heathen customs and is desirous of becoming a Christian, called on us to day. He is a Pwo, but speaks Sgau well, as do a large proportion of the Pwos. This gives us an advantage which the Pwo missionaries do not possess, as very few comparatively of the Sgaus understand Pwo. The wife of the head man of the village is a fine old lady. She, her husband and daughter, were baptized by Mr. Boardman. I remarked to her to-day that I thought she could remember the time when all the Karens were heathens and had not yet heard about the Saviour. She said it was so, but that when she first heard the gospel her heart rejoiced. She appears like a sincere and humble Christian.

Until Mr. Cross arrives we shall have a meeting every day at five o'clock P. M. Besides that I shall have a meeting, sometimes for the women and sometimes for the children, every morning soon after breakfast. On the Sabbath will be held three meetings and the Sabbath school. Mata is probably considerably larger than any other Karen village; it is much the largest of which we know. One class of duties devolving on us here is a little unexpected,—looking after the sick and administering medicine to them.

Feb. 2.—Mr. T. preached on Saturday at five o'clock P. M. In the evening of that day Kolapau, the pastor of this church, returned. He has been away

for a long time to recruit his health,—under the care of a physician in Tavoy, and for a month past in Maulmain. His health is very much better, so much so that he was able to preach yesterday morning, on John iii. 1—3. After the services were finished he requested the people to remain a moment while he delivered his message from Mrs. Wade. Every head was erect with the most intense interest while he delivered a few words from their former and much loved *mamma*. After exhorting the Karens to a life of zeal and holiness, and speaking of her present engagements in Maulmain, she introduced us; and the pastor did it in a very fine way. And the beauty of it was, we were here on the spot, no other missionary present. It was a joyful day for the Karens. They have suffered from the want of a missionary they could call their own. Br. Bennett understands only Burman; br. Cross's field is down south, and hence, though he has been here every year, he has not seemed like *their* missionary. When Kolapau closed, about every person in the house had to come and welcome us anew. In the afternoon there were about seventy out to the Sabbath school, and again a large congregation at five o'clock. This morning we commenced visiting from house to house, but made only a beginning.

**Views of the missionary work.**

5.—The extent and benefits of missionary work in Burmah and among the Karens have by no means been exaggerated. What has been accomplished is far more important and extensive than I imagined in America. Truly, the Lord has wrought wonders in this land. Many times, when I look at these assemblies of converted heathen, I think that all the sacrifices missionaries ever made are amply repaid. But although much has been accomplished, it is but a beginning. The field is white, ready to the harvest, and an increase of laborers is greatly demanded. There is need of humble, pious Christians here,—those who care not for a name and a place among the great



ones of the earth,—those who desire only to promote the honor of Christ and the salvation of souls. There is nothing very brilliant in the missionary's career. Going from house to house, ministering to the sick, collecting here and there a few ragged children to teach, instructing these simple-minded and but partially enlightened disciples in the fundamental truths of religion and in their every day duties to themselves and to each other, repeating, time after time, the story of the cross to those who have not yet availed themselves of offered mercy;—all these things have nothing in them to attract the gaze of the world, but they comprise a missionary's round of duties, or nearly so. However, a more blessed and desirable occupation earth does not afford. But my heart sinks within me when I think how insufficient I am for these things.

On the 7th, word was received from Tavoy that Mr. Cross would not probably be able to go into the jungle, and wished Mr. Thomas to prosecute the objects of the tour without reference to him.

#### Visit to Tahpoo—A prophetess—Baptisms.

9.—This morning, after an early breakfast, we started for Tahpoo, a Pwo village, where the first converts were baptized last year. Some of them talk Sgau, and as there is no Pwo missionary in Tavoy the oversight of them devolves on Mr. T. In about five hours after starting we reached our destination, after the most singular journey I ever took. As we were ascending the stream the current was against us, but not being very swift it was not difficult to get along. The river is so shallow that the Karens got us up by pushing with bamboo poles. Passing the rapids, which we encountered several times, seemed rather fearful, but there was probably no danger. The scenery was beautiful. The last three or four miles of the way we passed by the disciples, who were at work cutting their rice fields. These we notified of the meetings and forthwith they followed on, so that before we arrived there was a fleet of half a dozen boats moving up the stream. A short walk after landing

brought us to the chapel, but as it is very small and warm, the assistant led us to a zayat a short distance beyond. This was built for idolatrous purposes, and we found it on one side decorated with flowers, the offerings of idolaters; they were so fresh that they could have been here but a day or two. A few rods off is a pagoda, and still nearer a sacred tree. The Sgau Karens are not boodhists, but most of the Pwos are. But although the Sgaus do not worship images, they have heathen festivals and worship spirits. The unconverted Karens are most fearfully superstitious.

We had a meeting at five o'clock. Before that, all had been in to bid us welcome, and among other visitors was a prophetess, an intelligent looking woman. She seemed interested in listening to the story of the cross, and declared her determination to leave her heathenish customs and become a disciple of Jesus, but we do not know how much sincerity there is in her professions. After an interesting meeting we walked to her house, where we found her husband and two grown daughters, all heathen, but living in the best and most pleasant native house I have seen.

10.—The people assembled soon after break of day for prayer and confession. I did not go out to it, as the air was damp and chilly. After breakfast we walked out to see the people. There are but four inhabited houses here, but then a Burman or Karen house generally contains a sufficient number of people to occupy four or five. At half past nine the people came together again, and after a sermon by Klau A, the pastor, candidates for baptism were examined and received. They were a man and his wife advanced in years, and four very interesting girls from ten to fifteen years old. They all appeared very well indeed. When we arrived the church numbered but nine members, so that it was now nearly doubled. After another meeting the ordinance was administered, and at the fourth service we had the communion. The prophetess was at



the meetings, and we really hope she means to come out decidedly on the Lord's side.

**Concluding services at Mata—Baptisms.**

On the 11th the company returned to Mata. Meetings commenced there on Thursday, the 12th. The reception of the annual contributions of the church, together with the preparation for the communion on the following Sabbath, made the remainder of the week a busy season, not without its trials. "This church contains between three and four hundred members. Since Mr. Wade left for America, four or five years ago, it has been in a state requiring discipline."

16.—Yesterday (Sabbath) morning, was a meeting for the examination of candidates for baptism. As there was not time to finish the examination then, it was resumed after the next meeting. At the close of the third meeting was a funeral. The deceased was a young woman, a member of the church. The baptism took place a little before sunset. Twelve candidates received the ordinance, all but one children of from ten to fifteen years of age. It was never my privilege in America to witness such beautiful baptismal scenes as these in the lovely streams of Burmah. The evening service was a solemn and deeply interesting one. The large chapel was very full, and the audience listened attentively while Mr. T. spoke from the words, "Do this in remembrance of me." Then followed the administration of the sacrament, and I thought, as I sat there, I was enjoying a privilege for which many in America would be grateful were it granted to them, in thus being permitted to sit down to the Lord's table with so large a company of converted heathen.

On Monday Mr. and Mrs. T. left Mata, visiting on their way homeward a village named "Kurgau," where were twenty or thirty disciples out of a large number of Karens. A native teacher had been stationed there but a short time. Eight persons were baptized.

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**NINGPO.**

**LETTER FROM DR. MACGOWAN,**

**Voyage to Shanghai—The city of Chapoo.**

Ningpo, Feb. 28, 1852.—In the hope that a change of air might prove beneficial to my beloved family, I took them to

Shanghai on the 8th ult. and returned on the 19th, leaving them in that city. We preferred the pain of separation to that of my being absent from my post. Our heavenly Father vouchsafed us a prosperous passage over the sea at the entrance of the great bay of Hangchow, a part of the journey which, owing to the disordered state of Mrs. M.'s nerves, was much dreaded. We were but one night at sea, and having been kindly favored with a boat belonging to a merchant of Shanghai, were quite comfortable. We were at anchor for several hours at the place where the gifted and much lamented Lowrie perished by the hands of pirates. On the forenoon of the 9th we reached the port of Chapoo, considering it better to go thence to Shanghai by canal than to attempt to beat up the dangerous Yangtze' Kiang.

Chapoo is a city situated on the north side of Hangchow bay, and owes much of its importance to the trade which is carried on between China and Japan, the whole of which centres there. Six large junks were in the roadstead taking in cargo as we entered. Numberless streams or canals connect it with the great cities of the interior; the Grand Canal passes a little to the northwest of it. The present dynasty consider Chapoo a place of such consequence that they have planted a Manchu colony in one quarter of the city, and it was these Tartars, as they are improperly called, who offered so gallant a resistance to the attack of the British in the recent conflict. Rather than surrender the temple from which they were firing upon their assailants, they suffered themselves to be consumed in the conflagration which ensued.

**Jealousy of foreigners—Pursuit of a boat "under difficulties."**

Attempts have been made of late to close to foreigners this avenue between the ports of Shanghai and Ningpo. When the ports were first opened none were allowed to proceed by this route. Some special permits were subsequently granted by the authorities, and it gradu-



ally became the usual thoroughfare without the formality of asking for a passport. The resolution to shut the channel against foreigners was taken in consequence of their attempts to force a passage by way of the great city of Hangchau. When foreigners adopt the Chinese costume the mandarins prefer not to discover them in their travels. But in this instance they travelled in foreign dress and compelled notice from the authorities, who, as is their usual practice, manifested their anger in an indirect manner,—first, by putting to death their boatmen, and next by interposing obstacles to travel by way of Chapoo. As this had taken place several months ago, and as a number of foreigners had since passed to and fro by this route, I anticipated no difficulty except from the usual attempts at extortion, to prevent which I sent my teacher on to engage a boat for me. He soon returned, stating that spies had followed him from the landing and reported to the boatmen that he was seeking a boat in behalf of the “red-haired devil,” \* and that none could be induced to enter into a bargain of any kind. I then made the attempt myself, but a spell seemed to hang over all to whom I applied. Next I made many fruitless attempts to discover the office of the city magistrate, the people appearing to have conspired to mislead and misdirect me. I was sent to one end of the town where the office was not, and then to another, across this bridge and back again by that one, up a broad street and down a narrow lane, and each time without coming in sight of the place so perseveringly sought for. At length, having been directed to a gaudy-looking temple, I entered it satisfied that my perambulations were at an end, as mandarins often reside in temples. But it was soon clear that I had been deceived again. However, I took in my hand the cue of my informant, who was so indiscreet as to

follow me, and reasoned with him, concluding with the assurance that we should not part until he led me to the office of the mandarin. I was there in five minutes afterwards.

#### Magisterial finesse.

Every one in the office was as polite as could be, and anxious desires were expressed to aid me in prosecuting my journey. The magistrate took his departure, committing the care of procuring a boat for me to his deputy, who promised everything and disappeared, leaving me in the office, where I remained in conversation with those about me, sharing their peanuts and roasted watermelon seeds. Several hours were passed in this manner, when I discovered that the deputy had been regaling himself the whole time with his opium pipe in an adjoining room; and I further learned from my teacher that the mandarins hoped to tire me out and thus get me to go back the way I came. My expostulations with the deputy respecting the circumstances of my family seemed to have some effect, for he started off, as he said, to get a boat immediately.

After waiting a considerable time I went out to see how things were going on, but the deputy was not to be found. At length my teacher fixed his eye upon him and pointed him out to me, skulking behind an old pieman on the principal bridge. We made towards him, when he took to his heels, but though he had such a start the chase was not a long one. I soon overtook him, and after a little laughing, which was rather affected on both sides, we returned together to the office. Here further attempts were made to foil me. It was supposed that night, which was fast coming on, would find me without lodgings and that I should be obliged to return to my sea boat at least for a time. Without more loss of time I hastened to the harbor, had my things taken out of the boat and set off for the office in long procession. When the things were landed, including articles we were taking on for friends, though they were not numerous, they

\* A title commonly given to Europeans and Americans, from their light hair and deep-set blue eyes,—phenomena that are entirely foreign to Chinese.



were distributed among forty-five coolies who rushed on and laid hold of what they pleased. My family were in sedans, and several Manila men and an English sailor belonging to the boat accompanied us as a guard, so that we made quite a stir in approaching the mandarin's office, whither we were bound. The cavalcade filled the court. I placed Mrs. Macgowan and our little girl in a miserable room, the most comfortable in the establishment. Next, I announced to his worship that I should remain there until he sent me off to Shanghai, if it were a year hence, and also that I should commence prescribing for the sick of Chapoo on the following day. This proceeding was successful, and the officers were the more expeditious under the impression that the "black devils," as they call the Manila men, were members of my household.

Failing to thwart me in my purpose, repeated attempts were made to induce me to deposit the seven dollars for boat hire at the office, their design being to appropriate the money to their own use, and to cudgel the boatmen until they consented to take me on for nothing. I found the deputy kicking and beating an old man for this very purpose, but by myself giving the boatmen half the money I put an end to that injustice. When all my things were in the boat half a dozen delays occurred, owing to some secret manœuvres which I could not understand. It was quite dark when we got off, and though the officers failed in all their designs, we parted with the most glowing professions of good-will and with mutual and very profound obeisances.

#### **Extreme cold—Tedious voyage.**

Our boats were rickety, uncomfortable things, open in many places above and at the sides. The cold that night was intense; not that the mercury would have indicated anything extraordinary, but like the cold of this region generally, it was piercing. The sailor who conducted us across the bay had been in Arctic regions, but had never required more clothing than he did that day. We had made a few miles on our course when

the tide turned and we fastened to the shore. In the morning a strong wind, dead ahead, rendered our progress very tedious. At noon we entered the Hwang-poo river; the wind blew up the wide stream and the tide was running down, consequently the waves were high, so that our tiny bark was very unsteady. Towards sunset we had to seek shelter in a creek, where we spent the night enveloped in skins to keep warm. The following day was the Sabbath, and had the gale permitted it we should have felt it our duty to continue the journey, owing to our uncomfortable position. At sunset it abated and we dropped down to Shanghai, which we reached at midnight. I found that all my attempts on that Sabbath to converse with the people on the gospel were unavailing; it was with difficulty that a few familiar phrases could be expressed or understood.

Our brethren at Shanghai had kindly proffered us the hospitality of their homes, but we preferred occupying some vacant rooms in a Chinese building which had been engaged for the missionaries soon expected from the Southern Board. My stay at Shanghai was but five days, and as it did not include a Sabbath I could make no observations of interest on the progress of the missionary work there. It was some days before Mrs. M. got over the fatigue of her journey. The change appears to be doing her good.

#### **Return to Ningpo—Unfortunate Japanese— The Loochoo Mission.**

A most unusual occurrence, the departure of a vessel from Shanghai for Ningpo, afforded me an opportunity of making a rapid passage back to this city. It was in H. B. M. steamer Sphinx, Capt. Shadwell, her commander having kindly offered me a passage. We sailed on Saturday afternoon, and arrived at Ningpo Monday morning, not having sailed by night.

The steamer brought to Ningpo eleven Japanese, who deeply excited my commiseration. They had been picked up from one of the Pacific Islands,—or more



properly a rock, for it was small and with scarcely any vegetation,—on which they had been shipwrecked eleven months before, subsisting the whole of that time on shell fish. They were taken to Hongkong and provided for by the government till the present opportunity for sending them to this city, the usual destination of Japanese because of its proximity to Chapoo, whence they are returned to their native land. At one time I was disposed to doubt the accuracy of those statements which represent it as the invariable custom of the rulers of Japan to put to death all who return from abroad. It is too true, however, and I knew that these men were like sheep on their way to the shambles. With few exceptions they prefer a violent death in their native land to a perpetual exile. As Capt. Shadwell had instructions, after quitting Ningpo, to visit Loochoo, he would doubtless have taken them to those islands whence they might return secretly to their homes; but the sudden appearance of small pox among his crew made it unsafe to keep them any longer and they were handed over to the mandarins.

The Naval Loochoo Mission Society have induced the English government to send occasionally a ship of war to Loochoo in order to keep up a communication with their indefatigable missionary on that island, Dr. Bettelheim. No mission could seem more hopeless. My friend Dr. B. is a perfect prisoner; he has no intercourse with the people, and if it were not for the translation of the sacred Scriptures, which he finds opportunity of making, his mission would be absolutely useless. There is a prospective advantage in it which is of some value. Japan cannot remain much longer closed, and his knowledge of that language may be available at any time.

*Ningpo blockaded by pirates—Chinese method of repression.*

The English government despatched the Sphinx to Ningpo to aid the authorities in repressing piracy. For several months past the pirates had been increasing in

numbers and audacity, (see p. 336,) until the port became virtually blockaded. Shihpoo, a small walled town with an excellent harbor, about eighty miles to the south of this, had long been their head quarters, the place itself being as much under the control of the pirates as it was under that of the mandarins, who were merely tolerated. Every vessel approaching Ningpo was captured, until the price of articles brought seaward was materially enhanced. Hitherto junks and boats navigating the coast had been protected by Portuguese lorchas, but these were now relieved of their convoys by the superior force of the freebooters, who always allowed foreigners to pass unmolested. An imperial fleet was sent against them, but the only vessels which were at all formidable went over to the pirates, so that the commodore was made prisoner and held to ransom. This untoward circumstance threw the city into consternation and alarm. The governor was sent for from the provincial capital, troops were collected, and every arrangement was made to repel attacks on the city which the victorious outlaws menaced.

The precautions taken for defence were suitably adapted to that end, and so were the active measures, which were in perfect accordance with Chinese usage. The mandarins entered into negotiations with the pirates, who sent a deputation to the city to make the best possible bargain. After considerable wheedling, threatening and bullying on both sides, terms were agreed upon. For returning to their allegiance, as it was called, these robbers were to be handsomely rewarded. The merchants were to pay them largely for releasing their vessels, and the mandarins were to pay thirty dollars a head to the sailors and a thousand dollars to each leader; the latter were further to be rewarded with rank and office by the emperor. A much larger sum than that promised to the pirates had to be raised to propitiate the emperor,—to be presented as an offering from the penitent pirates for pardon and for rewards.



Proclamations were accordingly issued, calling upon all householders to pay their next quarter's rent to the authorities instead of their landlords, as a contribution. These arrangements were just completed as the Sphinx came into port, and hence, to the chagrin of her officers, their professional services were not required. The authorities were glad enough to have the offer of English aid, but they never thought seriously of availing themselves of it, for in such a case the emperor would be certain to hear of the circumstance, and their buttons, if not their heads, would be taken off in consequence. Many of the subordinates, on getting their pay, made off to resume their trade, and will doubtless form the nucleus of another fleet; which in the course of another year or two, after a similar interruption of commerce, will need to be bought in. The pirate chiefs will soon be rewarded with office, but as such miscreants usually make the best officers, their advancement will not be deplored by the patient people.

#### Fresh troubles—A Buddhist riot.

When the authorities were in their greatest perplexity and alarm about the pirates, there occurred a Buddhist riot, a salt riot and a series of popish riots, which seemed to complete their distress; the first named, however, proved a fortunate occurrence, as it contributed to replenish their coffers. They all deserve a passing notice, for the light they shed on Chinese manners.

The best endowed religious establishment in Ningpo is the Buddhist monastery called the Observatory Hall, which sometimes numbers its priests by hundreds. Besides the income which the monks derive from their lands, they are up to all the tricks of their trade for augmenting their revenue, such as feast days and fast days, special ceremonies for those who are afflicted with the ills of this life, and also for those who wish to pay their way in advance for that which is to come, the sale of passports through purgatory, the practice of self-torture (of the gentlest kind) for penance, and many other

things, few of which are peculiar to this great sect. Some of their proceedings are contrary to law; and though it is never regarded, there is a strong prohibition against the attendance of females at their festivals. A small douceur to the nearest policeman is all that is generally required in the way of expenditure.

On account of their wealth the fathers of Observatory Hall have frequent demands for shares in their gains, and of late years they have been compelled to fee a needy literary graduate very largely to prevent his bringing charges against them before the courts. Unluckily for them, they resisted some increased demands he made a short time since, which led the scholar to make an attack on the institution while the whole body was occupied in a very imposing ceremony in the presence of a great concourse of worshippers, nearly all females, who had been drawn from distant quarters by postbills advertising the exhibition. The assailant had hired a score of men to follow him, to assist in seizing all the cash taken in that day and in frightening presents out of the priests and women. But the brotherhood, who are reputed rather pugnacious, showed fight and handled the intruders so roughly that they were glad to escape with their lives.

#### Judicial and scholastic eloquence.

The matter was immediately brought before the mandarins by the scholar, whose wounds were very dangerous. Orders were given for the apprehension of the abbot and of the most active fighting men. The former bought himself off with a thousand dollars, but the latter were obliged to be made a spectacle with the *cangue* about their necks for a month. A proclamation issued by the district magistrate was posted on the temple door, in which, after setting forth the enormity of the offence and the punishment awarded, his worship gave the priests a homily, as follows: "You have all quitted the world and your homes for the priesthood, and it behoves you reverently to keep Budha's laws and early



and late to cultivate virtue. Why should you break all law? Henceforth, if you should again rely on your power and pitch into and pummel the people of the world, disobeying regulations and breaking laws, you shall be apprehended and brought before me, and no mistake. And I shall mete out punishment according to your crime, depose you and send you back to the world. No favors shall be shown. Let each tremblingly obey. Do not oppose. A special proclamation."

The discomfited scholar got nothing but bruises for all his trouble, and as the punishment inflicted on the monks gave him no satisfaction, he had a placard posted on every wall in the name of the literati generally, calling upon all good people to withdraw their custom from that monastery. I shall find room for an extract or two from this document:

"The abbot 'Paragon' and his aids, 'Happy Hill,' 'Auspicious Peak,' 'Growing Purity' and 'Intelligent Pool,' have been gradually getting more depraved. They entertain vile characters, contrive money-getting schemes, guzzle wine, and in fine there is no crime of which they are not guilty." (Some other sins are mentioned which are better omitted here.) "Let the literati and tradesmen of the city and neighborhood, when they have any business relating to births, deaths, marriages or bargains, by no means patronize that monastery. Do not go there, nor have the monks at your houses to chant prayers, exorcise, or perform rites of any kind, that the pure and the impure be not confounded and that the divine spirits be not provoked. If any of you continue to countenance them as formerly, we, your relations, will not make any presents of congratulation or of condolence, nor will we be present. Let the reputable study respect. A special advertisement."

Nearly at the same time a monastery was burnt down in a neighboring town and the monks driven off, by the descendants of a wealthy man who bequeathed a part of his property for its

establishment. It was done by a powerful and opulent clan, and the poor priests, who appealed in vain to the authorities for redress, have published in rhyme a statement of their wrongs. They say: "The fire of the Holy One failed to protect the monastery of the Coiled Dragon. Its land had been hedged and fenced in for several generations. The head of this clan schemed to the injury of his ancestors. He bribed the magistrates and bullied the constables. Ah! our hatred of him is as deep as the ocean." After going on in this indignant strain a long time, they come to the point, to ask for aid to carry their case before the provincial judge, and conclude thus: "The property was ours for more than a century. Our revengeful anger reaches as high as heaven and our hearts are topsyturvy. We publish it to gods and men. If you help us we will be willing even to die for you. If these Revenge Verses contain a false sentence, may the thunder of heaven strike us dead!"

#### *Insurrection against the salt monopoly.*

The salt riot amounted to an insurrection. It arose in consequence of attempts on the part of licensed salt dealers to extend their monopoly to parts of the country which hitherto had not been visited with this form of taxation. For many years the quarrel has been going on between the rulers and a populous district to the east of the city. Six years ago the people rose and destroyed all the salt establishments in their borders, and wounded, in some cases fatally, the salt police. A short time since, on the renewal of an attempt to subject them to the salt tax, the villagers, headed by one of their number named Tsiang, again expelled the monopolists, making prize of some of their property. The magistrates durst not interfere, but a few days after the riot, as the village hero was discovered drinking in a liquor shop, he was set upon by the police, captured and placed in confinement. His friends found no difficulty in summoning the excited people to assemble and demand his release. Not less than 50,000 met one morning



on the parade ground near the city, and delegated several aged men to proceed to the *yamun*, or court, and to insist on the immediate discharge of their champion. The delegates were not allowed a conference with the magistrate, and were treated disrespectfully by their subordinates. They returned and reported to their constituents. Instantly the whole body marched in excellent order to the court, broke open the prison, set Tsiang at liberty, and made a fruitless attempt to seize his worship with the view of inflicting corporal punishment upon him, but he had escaped by a back door. Thence they proceeded to the residence of the salt contractor, which they burned to the ground. Nothing was allowed to be carried out but articles of food; if furniture, clothing, or other valuables, were taken out, they were seized and thrown into the flames. Great care was observed by the rioters in preventing the fire from extending to adjacent houses, and when nothing but the bare walls was left standing they marched to their homes, carrying the poor contractor with them, firmly bound. The governor ordered out the military, or the "tax eaters," as these harmless men are styled by the people, who occupied themselves with drill in a square close by, until the villagers had quitted the scene of devastation, when they hurried to the spot and made no inconsiderable display of skill in marching, counter-marching, and firing off guns.

The building thus destroyed was the most interesting object in Ningpo and decidedly its chief ornament. All who visited the establishment admired it, particularly its garden, both affording superior specimens of Chinese taste and opulence. This riot promised to be a serious affair, but by allowing the villagers a few weeks in which to cool down, and then issuing a succession of promises and threats, quiet was gradually restored. The governor said in his despatch: "Killing is too good for the rascals who dared to enter the city, several thousands in number, and commit excesses. Let the

military be called out, and with cannon, guns, and implements of destruction generally, make a thundering attack upon them until they are all exterminated." The tautai (sub-governor) then affected to interfere and takes great credit for having averted his excellency's wrath and procured a respite for them; and after a good deal of Chinese official thunder, begs the insurgents to deliver up their leaders, particularly Tsiang. He tells them that no substitutes shall be sent to forfeit their lives for the guilty. It was well known that had it been necessary for one to die for the crime just committed, several persons wholly unconnected with the affair and having no interest in it were ready, for thirty dollars or so, to personate the criminals. The villagers were firm, and issued a manifesto of their grievances, which they placed in a strong light, and after enumerating a list of outrages perpetrated on them by the salt police, say, "Why, it was enough to make the very devils howl and the gods to roar again!" The unfortunate salt contractor was kept in custody in one of their temples, and only released when they felt that they no longer needed a hostage to secure their safety.

#### Romish outrages on Chusan.

But the perils the authorities were in from the pirates and the insurgents was as nothing, in their estimation, to the awful situation of affairs at Chusan. It is now several years since a Romish priest, at the head of a set of lawless Portuguese sailors, took possession of one of the temples on that island, which they converted into a mass-house. Partly by force and partly by intrigue, they have come into the possession of no less than thirteen of the pagan temples and the grounds adjoining, having sent off the Buddhist priests in the most summary manner. People and mandarins were so much in dread of the power of France, which this apostolic father depicted in his own way and represented as at his disposal to a considerable extent, that none durst oppose. Affairs were pro-



ceeding at such a rate as to lead to the belief that in another ten years the whole of that fine island would be brought under the spiritual despotism of Rome; nor, now that the whole business is settled, is the prospect less favorable for popery. Its power and influence, the protection it affords to its adherents and the comparative immunity they enjoy from the injustice of officials, and from visitation when they act in opposition to law, cause admission into that sect to be eagerly sought for by restless characters, making each chapel a perfect cave of Adullam; and thus gradually making its alliance necessary to every class in the community. For the last five years the native Roman Catholics on Chusan have domineered over the pagans, have wronged and plundered them without mercy, and that with impunity. An unexpected circumstance brought on them a sudden retribution, and for a time checked these proceedings.

Near one of the temples which they had got into their power, was a pagoda, covering the tomb of a Chinese priest, the stones of which these Romanists wanted for repairs elsewhere. Accordingly they took it down, but in so doing they uncovered the large jar in which the corpse had been entombed above 200 years. To the surprise of all, the body was sitting erect as when first placed there, and quite unaltered in appearance. What was their astonishment, when a slight disturbance of the jar caused its instantaneous disappearance in a cloud, leaving nothing to be seen but some dust! The phenomenon was similar to that often remarked by travellers in Egypt, where the remains of the Ibis have been deposited in catacombs; light and moisture being wholly excluded, they return to dust, scarcely undergoing any appreciable change, but on being exposed are reduced to an impalpable powder by the slightest touch.

This desecration of the sacred place incensed the populace, and the miraculous disappearance of the body, as it was considered, caused their anger at last to ex-

hibit itself in the form of violence. They rose in a mass and drove every Roman Catholic off the island, except such as sought refuge in the city of Tinghai, destroyed their dwellings and seized their furniture to defray the expenses of the riot. All the wrongs which had been inflicted by these converts on the people for several years past, were revenged in a day. Not content with this, the villagers destroyed the tomb of a French bishop, recently interred there. The priest, now a bishop, who had taught the neophytes to oppress the heathen, found himself unable to allay the storm his flock had raised, and sent in haste for the French consul from Chusan. Rumors were industriously circulated that a French steamer had been sent for to redress the outrage and to protect the Romanists, which threw all into terror, from the governor then at Ningpo to the meanest inhabitant at Chusan. When the consul and bishop demanded redress, therefore, they got all they desired. The converts were to be allowed to return to their homes and to be recompensed for their losses; on the other hand the bishop is to restore the temples whenever the people agree to pay for the improvements made by those who forcibly seized them; which being out of the question, they become the legal property of the church of Rome, as also the land connected with them. Proclamations were issued in abundance to wind up the affair. That of the bishop was as long as a president's message, and in it, by a pious fraud, he represented himself as having an "imperial" appointment;—whether he alluded to Louis Napoleon or Pio Nono, does not appear.

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## NORTHERN FRANCE.

### EXTRACTS FROM CORRESPONDENCE.

From a letter written in June, we select the annexed extract of a communication just received.

Progress of the truth—A monument of grace.

I am glad to have an interesting page to send you from Mr. C——'s journal, at



hand yesterday. Speaking of St.— he says:

"The revival continues there in a rejoicing manner. Our brethren have tribulations, but they are courageous. Mr.—, who was a finished drunkard and has squandered 20,000frs., is now so changed that he will not set foot in a cabaret. He is a glorious monument of God's grace that one may cite as an example, and whom, if he perseveres, one will cite; for the miserable man had ruined his family and maltreated his poor wife, who is now converted. She said to me some months ago, 'I cannot be a Protestant, for I must lie to my husband; he would beat me if I told him I had money and would not give it to him to spend in drinking.' A few days ago she said to me, 'God is faithful, as you told me, for my husband no longer asks me for money to go and drink. He is converted before me. I received the peace of God the ninth of last April. I had my youngest son read the sixth chapter of Matthew, and for the first time understood that I was a great sinner, proud and as guilty as my husband. At the words "Our Father" I felt that God was my Father; I felt inexpressible joy and happiness; I was full of rejoicing. I was blest, when a sinister accident caused me to lose my happiness. My youngest son was very light and he wished to make his first communion. I did not hinder him lest his faults should be put to the account of the Protestants, and as the curé wished those mothers whose children were to make their first communion should go and speak with him, I went, and had the weakness to tell him that I was becoming a Protestant to please my husband, whilst it was for my own salvation. I denied my Saviour and am afraid that he will no more pardon me.' She had been weeping more than fifteen days when she owned her fault and asked me if God would still condescend to pardon her. I referred her to Peter. She accepts the refuge of sinners, but has not found again her first joy.

"Her oldest son makes astonishing

progress and is zealous and devoted to the cause of the Lord. On Wednesday and Saturday evenings he holds a meeting at their house, where he has from twenty to thirty persons present, who are astonished at his gifts for exhortation and prayer. He is doing great good, and if God preserves him for us, I hope he will be an instrument in His hands of doing much. It is rejoicing to see that youth of eighteen years marching like a giant in the face of so many difficulties. His youngest sister would not be a Protestant, but behold, she became troubled and unhappy. It seemed to her that she ought to go with the Protestants to seek peace for her soul, but she would not have that hated name. Sunday came. She went to the dance to forget the torment that pursued her day and night and in all places. When she arrived at the ball-room she could not dance,—she could not stay there,—everything there seemed insupportable to her,—it seemed that something forced her away. She returned home weeping and said to her mother, 'Without doubt Aimé (her brother) is praying for me. I can live no longer without becoming a Protestant. I will go to the dance no more, and next Sunday I will go to the meeting with you.' From that time she goes with us, and we hope that God will effect a gracious work in her.

"Finally, the demon has overshot himself! The curé told the young lad who was going to make his first communion, that if his brother Aimé held any more meetings at the house he would not receive him to the communion. That was the last blow; the young lad abandoned popery, and now the whole family attends our meeting and we hope before long to have there a Christian family."

There is great encouragement in C—'s field. B— labors heroically there and is doing immense good. At D— also F— has great influence. The church there through his means has been made to move with the regularity of the sun.



## GREECE.

## LETTER FROM MR. ARNOLD.

Religious topics of the Greek press—The Lord's day—Rebellion in a theological school.

Athens, June 5, 1852. — Although nothing of special importance to our mission has occurred since the date of my last, yet in the community around us there has been more than usual to interest, and something to encourage us. The periodical press of Athens has become quite religious. About three months ago I read in one of our weekly papers a notice of the following purport:—The citizens of Patras have sent a petition to the Legislative Assembly, in which they call attention to the disorder and neglect into which the affairs of the church have fallen, and especially to the prevalent desecration of the Lord's day. They invoke the interposition of that body, in concert with the Holy Synod, to devise some effectual means to check the evil. They speak of the Lord's day as set apart "by divine command, that men may rest thereon from secular occupations, and employ their time in the worship of God and in what relates to the advancement and perfection of their spiritual life." I have not learned that any action has been taken upon this petition; but its presentation is a noteworthy phenomenon in a community like this, where the desecration of the Lord's day has long been almost universal, and where anything like a strict observance of it is commonly looked upon with suspicion as a symptom of Protestant heresy.

The trial and condemnation of Dr. King occupied for a season no inconsiderable space in the columns of several of the leading journals.

Another semi-religious topic was afforded by the rebellion which broke out in the Rizareion School, an institution founded in Athens by private munificence for the training of candidates for the priesthood. The pupils brought a double complaint against the priest who had the practical management of the institution, for giving them at the same time unwholesome bread and unwholesome doc-

trine. Whether it was their stomachs or their consciences that were really the most offended, or whether both complaints were put into their minds and mouths by enemies of the institution from without, are questions which I must leave unsettled. I believe, however, they had not much reason to charge the priest with a leaning to "Luthero-Calvinism," though he is undoubtedly more enlightened and less bigoted than most of the fraternity. The rebellion was an obstinate one. Several of the trustees were sent for, but their endeavors to quell the tumult only increased it; the long-haired priestlings were more ready to do battle than to surrender or to parley, and the trustees had to call the police to their aid before they could subdue the refractory pupils. As to the result, *all*, without exception, to the number of about thirty, were expelled from the school.

Persecution foiled by British intervention—A religious war threatened.

Another circumstance, though it has not so much excited the attention of the press, is worthy of record. The Greek priest mentioned in my letter of Sept. 12, 1848, as having applied to me for baptism, finding our way too narrow for him, joined himself to the Roman Catholic church, and after spending some time in Rome came here a few weeks ago on his way to Syra. He was recognized as an apostate and put under arrest, to be dealt with according to the civil and ecclesiastical laws in such cases made and provided. But he had the good fortune to be a Zantiote, and this title to British protection availed him much more in Greece than it did his countrymen on their own island in the persecution of July, 1850. His cause was espoused by the British minister here, and indemnity was demanded for his loss of time and the expenses of his unjust detention. Persecution thus missed its prey. It is impossible to avoid a feeling of sorrowful indignation at the thought, that had I baptized him at the time he requested, the protection of British power would have been appealed to in vain in his



own country. The Protestant government of England spreads its shield more readily over its persecuted Roman Catholic subjects in foreign countries than over Protestants under its more immediate jurisdiction. So at least speak all the facts in the two cases now under comparison. I hope I may be pardoned if the generalization is too hasty. My heart acquits me of any antipathy towards old England;—she “has been,” to her honor be it said, “a succorer of many” persecuted for conscience’ sake; would that she had been so to our brethren in Zante in the hour of their need! But she was not, and my bosom burns within me as often as my thoughts dwell on their unredressed wrongs.

But of the recent events that have given a religious direction to the public mind, the two most important remain to be mentioned. Unless the accounts from the interior are very much exaggerated, we are not without some reason to apprehend a religious war in Greece. A monk named Christopher, who had until recently led a quiet life in his cloister, began a few months ago to preach with great eloquence, or at least with great earnestness, and with remarkable success. At first surprising reports were brought to the capital, of the effects of his zeal in the reformation of morals and the awakening of consciences. Hardened sinners, terrified by his bold reproofs and solemn warnings, were subdued and reclaimed. The careless and the worldly, awakened by his fervid appeals, flocked to confession. Crowds thronged to hear him wherever he went. Soon it began to be rumored that his harangues were assuming a political character. The government, the public schools, the throne itself, foreign powers both Catholic and Protestant, were said to be arrayed in a mighty conspiracy against the purity of the orthodox faith. From every quarter, at home and abroad, Russia only excepted, danger threatened the religion of the country,—the religion for which the martyrs of old and the heroes of the revolution had suffered and bled. At last

these reports assumed so serious a character that the government ordered the arrest of the seditious preacher. But he bade defiance to the officers sent to apprehend him, claimed to have a commission from the King of kings, and with some hundreds of followers retired to Maina and there fortified himself. The whole region around is said to be affected with disloyalty, and strongly inclined to side with the fanatical orator. The government has at last taken the alarm, and has lately sent out an expedition combining the spiritual, the civil and the military elements, to arrest the spreading evil. One of the two regularly appointed preachers for the kingdom of Greece has gone to the disaffected region to endeavor to allay the popular excitement; magistrates have been displaced, and new ones with extraordinary powers appointed in their stead, to punish the refractory and restore order; and a considerable body of troops has been despatched to seize the rebellious ecclesiastic and bring him to justice. Such is the present posture of affairs. The ruling powers evidently regard the movement as seriously threatening the public peace, and rumors are rife of an extensive conspiracy instigated by emissaries of the north. Intelligence of a decisive character from the seat of war is daily expected at the capital.\*

Important ecclesiastical movement.—Dr. King.

The other event to which I have referred, though only a war of words, will probably be productive of more important and permanent consequences than the former. “The seat of war” in this case is the capital itself. To make the subject more intelligible, reference must be made to preceding events. From the commencement of the revolution in 1821, the church of Greece has been *de facto* independent of the Patriarch of Constantinople; but no official recognition of this independence had ever been received or asked. About two years ago, a prominent ecclesiastic was sent by

\* Intelligence has been received since the date of this letter, that the instruction is suppressed.



the government to Constantinople to procure such a recognition and to establish regular ecclesiastical relations with the patriarchate. His mission was crowned with the desired success, and something more. The patriarchal Rescript (called in ecclesiastical language the *Tomos*;) instead of merely recognizing the independence of the Greek Church as an existing fact, gave it a new organization, differing in some important particulars from that already in force, and making it really dependent on the Patriarch and independent of the civil power in Greece,—an “*imperium in imperio*.” This document was welcomed with great rejoicing by a certain party in the Greek Church, as the healing of the long-lamented breach between the church of Greece and “the mother church;” and though it has never received the sanction of the legislative assembly, and so has yet no direct practical operation, it has evidently strengthened the hands of the more bigoted party and contributed not a little to revive the spirit of intolerance and persecution. Of the truth of this the late proceeding against Dr. King may be mentioned as one illustration. But by the great body of the people, if the periodical press may be assumed as an index of their sentiments, the entire proceeding was regarded with disapprobation. In Athens, at least, the *Tomos* has found few supporters and many earnest opponents.

One of these last, a priest by the name of Pharmakides, a professor of theology in the university and well known in Greece and abroad as one of the most learned theologians and able writers in the kingdom, took up his vigorous pen to warn his countrymen against the danger which threatened their ecclesiastical and civil liberties, should this document go into effect. The result of his labors was published a few weeks ago in a volume of about five hundred pages. The book was eagerly sought for and an edition of 1200 copies is already exhausted, an unprecedented event in the literature of modern Greece. It is said (for I have not yet been able to read the work,)

that he has unanswerably demonstrated the inconsistencies of the rescript and triumphantly exposed its insidious object. The book has been the absorbing topic of discussion in the newspapers and in social circles; and its publication may be looked upon as a “*bow of promise*” by all those who long for the spiritual regeneration of Greece. For though it does not avowedly impugn any doctrine of the Oriental church, yet it deals such blows upon their ecclesiastical discipline as to make the whole fabric tremble. The simplicity of the rites and of the ecclesiastical polity of the primitive church is here set forth before the eyes of the Greek nation, as it has never been before in modern times, and fortified by an array of scriptural and historical proofs which cannot be successfully refuted. The author’s logical acumen and merciless sarcasm are applied, with triumphant effect, to the exposure of some of the most important abuses in the hoary system of ecclesiastical corruption, which has so long dimmed the light and paralyzed the power of evangelical truth in the Oriental church.

We would not put our trust in man nor cherish chimerical hopes. But the book in question can hardly fail to exert a good and powerful influence; and we may reasonably hope it will prove an important preparatory agency in facilitating and hastening that revival of pure Christianity which we long to see. It certainly looks like the first gray light of dawn. If we rightly “discern this time,” it is in some sense “the time of our visitation.” It is a time suited to prove the measure of our desire for the spiritual renovation of Greece, and of our faith in the promises of God.

There appears to be no sign of a disposition on the part of the Greek government to execute the sentence against Dr. King. He remains in Athens unmolested, and it is known to all that he does so.



## MISCELLANY.

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### ENGLISH BAPTIST MISSIONARY SOCIETY.

The missions of this society are in Africa, and the West and East Indies. From the abstract of the Annual Report of the Committee presented at the late anniversary in London, we obtain the following general results of its operations to the close of the last year.

The African mission, at Fernando Po and on the neighboring coast, had been for some time vacant, giving reason to fear that the native brethren might prove too weak to maintain their steadfastness against the manifold temptations and discouragements of so exposed a condition. But on the resumption of the station it was found that the church at Clarence, of about one hundred members, had met regularly for worship, had watched carefully over its members, and excluded three from fellowship for open sin. The utmost scrutiny of the missionary found occasion to exclude only three more, the residue having maintained a consistent and exemplary profession. At Bimbia and Cameroons, the two stations on the continent, two colored helpers had labored diligently, and the missionary found on his arrival five converts ready to be baptized.

The West Indian missions are in the Bahamas, Hayti and Trinidad. In Hayti and Trinidad the mission has been extended to new and important stations. The number of converts gathered is 131, of regular attendants on public worship upwards of 500. The Bahamas, though a numerous, are a barren and thinly inhabited group of islands, having less than 30,000 inhabitants. One missionary has labored on the island of New Providence, where there are churches numbering over 700 members; two others have ranged over other islands of the group, supervising the work of native assistants. The difficulty of access and the danger of navigation at certain seasons,

prevent the visitation of the churches oftener than an average of twice a year. In all there are about 2,700 persons in fellowship of the mission churches, and a considerable number are gathered in churches unconnected with the mission. The Committee have thought that so large a body of Christians may properly be called upon to sustain their own religious institutions and to furnish pastors from their own number, and accordingly one of the missionaries has been appointed to reinforce the Hayti mission, and the remaining two, as soon as the Bahama churches are fully settled, will be withdrawn to more needy fields. The churches in Jamaica, which became independent of the society's support in 1845, have been so far weakened by commercial distress, and of late by dreadful visitations of cholera and other epidemics, that they are enforced to ask assistance. To meet this necessity it was thought best to constitute a fund distinct from the general accounts of the society, and material relief has been afforded.

In the East Indies thirty-five missionaries are actively engaged, aided by ninety-two native preachers. The churches under their care number more than 2,000 members, of whom about 1,700 are converts from heathenism. A new edition of the Old Testament in Bengali has been carried through the press, and the New Testament has been revised in manuscript to the end of Peter and printed off to the 5th of Romans. "The alterations in this edition are numerous, but such as will add to its elegance and accuracy." A new and revised edition of the New Testament in Sanscrit has been prepared, and some progress made with the Old Testament. The Hindustani New Testament has been printed, as also a new issue of the Persian. Of scriptures and parts of scriptures 82,821 copies have been issued from the depository within the year.



mpore College, by an arrangement entered into, is henceforth to be intimately connected with the

The direction of the college is in accordance with the council, which will consist mostly of missionaries, but the college will engage to support the theological students and his class, who are to have access to the secular classes without charge. The mission press at Calcutta pays its expenses and contributes a considerable sum into the treasury.

A deputation appointed to visit the missions in India and Ceylon last year, after a thorough examination of the field, has recommended, and the Committee have adopted, a plan for the consolidation of the missions, by giving up stations so far separated and nearly inaccessible as to impede mutual coöperation. The recent occupation of some of the stations diminishes the sacrifice involved in their relinquishment. The India missions are thus placed on a firmer and more efficient footing. The chief interest, however, centres in Bengal. Its populousness, the growing intelligence of the people, their gradual but increasing loss of confidence in Brahminism, the weakening of the bonds of caste, all tend to prompt with special urgency the adoption of vigorous measures for the prosecution and enlargement of the missions in this presidency. Eastward, from Calcutta, to the border of Assam, lies a great populous region wholly unoccupied by missionaries, while remarkable success has been gained by slight incursions within the interior. The reports are full of encouragement. The Committee have therefore appealed to the supporters of the society to furnish the means for the immediate extension of their work in that direction.

The subject of native agency has occupied the attention of the Secretaries and the Committee, and as the result of their deliberations they have recorded "their mature judgment,—that it is in the highest degree desirable that the churches should be placed under the care of pas-

tors elected and supported by themselves, and that to this end the missionaries be earnestly counselled to direct the attention of the churches to such of the native converts as may be qualified by natural endowments and the grace of God to sustain the office."

Rev. J. Leechman, one of the deputation and formerly a missionary at Serampore, in an address descriptive of his visit, spoke in high terms of the capacity and piety of the native preachers he met. He alluded to two who have been particularly useful. "One of them had been a Mussulman. He heard brother Parry preach, and was brought under the power of the gospel. Now he says, 'The love of Jesus is the jewel of my heart; it makes me happy.' They asked how he preached; he said, 'Looking at the cross of Christ, I pray for a blessing.' When asked if God had given him any blessings, by bringing any persons to a knowledge of the truth, he said, 'I preach, God converts;' and he mentioned several such. The other of these two native preachers has written beautiful hymns. He has written one on Abraham sacrificing Isaac, and another on Christians being the salt of the earth. He used formerly to receive large sums for composing and singing songs at heathen festivals."

By the statements of the report an improvement in the finances of the society is apparent. The debt of £5,751 11s. has been reduced by the sum of £1,058 5s., and £2,000 have been expended in India above what was appropriated the previous year. The total receipts were £19,146 11s. 9d., total expenditures £18,088 6s. 1d. But for the desired enlargement of the Bengal mission, and the extinction of the debt, an increase of income is demanded.

#### REV. J. LEECHMAN'S ADDRESS.

The address of the Rev. J. Leechman, above referred to, gave an interesting review of his visit to the missions, bringing forward facts of the most encouraging



nature. Some extracts will be acceptable to our readers.

"In Ceylon the mission has been remarkably blessed of God. The native preachers were men of intelligence, well versed in scripture, and fitted for their work. We went into the country, day after day, and saw large chapels, comfortable mission-houses, and schools, built and paid for by the people themselves, and the kind friends at Colombo. The congregations were large and attentive. We assembled the members of the native churches, questioned them, and took down their answers, which displayed a knowledge of scripture truth surprising and delightful.—When I got to Bengal I began to feel quite at home. Many old friends welcomed me, and thanked God for bringing us to visit them. I was anxious to hear a native brother preach in Bengalee, to ascertain whether I could understand that language after being fourteen years absent from India. We arrived on a Friday. On Sabbath I went with brother Wenger to Collinga Chapel. A venerable native brother preached—an eloquent brother, with a fine intelligent countenance, and a beard that would grace a patriarch. His text was, 'Many are the afflictions of the righteous.' He preached with great power and beauty. It did my heart good to listen to his touching appeals while describing the afflictions to which the Christian is exposed. Referring, in pathetic terms, to the distress which the pious feel when they see their relatives walking in the ways of sin and death, he exclaimed, with tears in his eye, 'Is that not affliction?' He then dwelt on Christ as the righteous one, and pointed out the many afflictions he endured for our salvation. After the sermon, the church met at the Lord's supper; and as I found I understood the preacher, I ventured to give the people an address in Bengalee. I trembled at my temerity, and soon stopped, fearing they could not understand me. However, brother Wenger assured me I was understood; and the people cried out, 'Speak more, speak more; we all understand.' I was gratified not a little at this, and from that time became once more a missionary.

"My visit to Serampore, the place of my former residence, was peculiarly affecting. There I had spent five years in connection with Carey and Marshman, and other loved brethren; and though many of the old friends were gone, still the work of God was advancing. Those whom I knew as youths I was delighted to find grown up to be fathers in the church.

The congregations were excellent; the church peaceful and prosperous; and our meetings in the Christian villages were seasons of refreshing and joy. Pran Krishna, the aged native preacher, had gone to his rest. He was brought to the knowledge of the truth by a tract brought to his village by a travelling fakir; his brother was brought to Christ through his instrumentality; and several of his sons have become preachers of the gospel.—Permit me to take you to Jessore, where Mr. Parry lives and labors. He is one of our East Indian missionaries—has never been in this country—but is one of the fruits of our mission in India. He has long been engaged in the work, and has been made a signal blessing to many. From his own lips we received many interesting particulars respecting the people of his charge. In that district the native Christians are much persecuted by the zemindhars, or landlords, who are unwilling to have native Christians on their land, as they cannot extract money from them at their heathen festivals, as they do from others who still worship idols. On one occasion some of Mr. Parry's people were apprehended, and unjustly put in prison. One of the party was the native preacher. They were kept in prison several days. The Sabbath came round, and though shut up, like Paul and Silas, they determined to worship God in the jail. They sang aloud the praises of God. Their keepers came to torbid and scold them; the native preacher then began to preach to them. At length the chief officer of the zemindhar was obliged to set them at liberty, saying, 'What can we do with these people? If we imprison them, they sing; if we scold them, they preach and argue.' I asked one old man here, how old he was. He replied, 'Nine years of age.' 'For,' said he, 'all the time till I knew Christ goes for nothing.' Another fact interested me much. One of the native members was in great trouble. She came to tell her griefs to the missionary. Her little boy was with her. He listened with deep feeling to his mother's sad tale, and looking up to her, said, 'Fear not, mother; let us go home, God will provide for us.' A noble specimen of filial piety, and firm faith in this little child of the jungle.

"A little one."

"One of the most pleasing visits we paid was to perhaps, the smallest native church and station in India. I mention this, for I am not selecting the most favorable specimens, but wish to present the facts as they really are. Sailing



one of the noble rivers in Bengal, evening, we came near one of Mr. Page's out-stations, called Kalispore. We were not expected, and had no means of calling, as we did not know what would pass near this place. It was a beautiful moonlight night, and finding no houses in that neighborhood, we were obliged to rest awhile, and visit these few huts left here in the wilderness. We met the native preacher. He was glad to see us. He and his people and we were in the country, but did not expect to be favored with a visit. A moon off to assemble his people to meet us. We walked some distance through reeds and bushes, the moon-beams gleaming beautifully on our path; at last we reached this little Zoar. This truly is 'a little one.' There were a few huts ranged in the form of a circle, the humble dwellings of these children of the Lamb. At one end stood a cathedral church!—the least, the most unpretending of any thing of the kind I had ever seen. It was a frail mat and mud floor, straw roof, two or three openings for windows, a few mats for the disciples to sit on—there was the altar facing the door, and almost within the door, though placed close to the wall—the dimensions of the church were so tiny. About a dozen people soon collected, and about filled the place. Bright black eyes we saw looking at us, where we could distinguish no face because of the darkness rounded this little chapel. We soon perceived, however, that enlightened minds and warm Christian hearts were there. They sang a hymn in their strange language to one of their stranger tunes. A prayer was offered to God, and then we conversed with the people, and examined them respecting their knowledge of the gospel. Their knowledge surprised me. They not only showed a acquaintance with the facts and doctrines and precepts of the gospel, but they could give a clear and scriptural reason for every thing that was in them. We exhorted them to continue in the faith, and to meet them in heaven. They received our visit, they said, as that of an angel from heaven.

**well greetings—Wants of Bengal.**

Barisal we witnessed the most convincing evidence of the progress of the gospel cause. Day after day we had conversations with the disciples in that district of Bengal. We saw the grace of God at work, and we were glad. The interest mani-

fest at our meetings was intense. When the services were concluded, what greetings there were! At our farewell service I suppose two hundred natives were crowded in the chapel. They were sitting close up to our feet, packed as tight as could be; how still they were!—what expression in their countenances! It was as exciting a scene as I ever witnessed. At the close, Mr. Page rose and said, 'I have now a word to say to you; what have you got to send to the kind friends in England who have sent their Sahibs to visit you, crossing the ocean, leaving all their friends, and exposing themselves to so much toil and danger for your good? What can you send them in return?' One man cried out, 'Send them a bit of every thing we've got.' Another said, 'Send them a bit of our hearts.' A third said, 'Send them lots of our Christian love.' And I am happy now, in this great meeting, thus to present to you their expressions of gratitude and affection. God has done, and is doing, great things in Barisal, whereof we are glad.

"On other points I must not enlarge. Serampore College we found prospering, under the zealous care of Mr. Denham, who is laboring alone with great success. We examined his classes of young men, and they acquitted themselves with great credit both to themselves and their tutor. We are extremely anxious to send him help with all possible speed. We found young Brahmans going to the college by the light of lanterns, very early in the morning, so eager are they for instruction. A class of these same persons attends Miss Denham for instruction in crochet work, that they may teach this useful accomplishment to their wives at home, as it is impossible otherwise to get access to these respectable females. The mission press at Calcutta we thoroughly examined. It is a most valuable help to our mission. It is in a sound and prosperous condition. It is worth more than £20,000; and brings in per annum more than £2,000 to our mission funds. A noble beginning has been made in India, but our work is only begun. In Bengal we have our strongest missions, and yet there are millions, even in Bengal, who have none to preach to them the gospel of peace. In Tirhoot, a district of Bengal, there are 1,697,700 souls, and no missionary of any denomination. In Purneah there are 1,532,165, and no missionary. In Rungpore there are 1,360,350 and no missionary. In Tipperah there are 1,372,260, and no missionary. In Sylhet there are 1,083,720, and no



missionary. Thus I could go on, showing that there are upwards of 21,000,000 in Bengal alone, who have not a single missionary of any denomination to preach to them Christ and his salvation. India is doing much to help itself; some of our missionaries, from their own scanty salary, are supporting native preachers to help them in their almost overwhelming work. But help must come from England."

#### ADDRESS OF REV. H. DUNCKLEY.

The Rev. Henry Dunkley, of Salford, delivered an interesting address.

#### Missionary aims and agencies.

He said:

"The sacred name in which they had met supplied an epitome of the object they wished to promote. It was to honor Christ, to preach Christ, to bring all mankind into allegiance to Christ. They cared not to avow that object in all its offensive simplicity; they were there not as philosophers or the apostles of commerce, but as the disciples of Christ; and their aim was not to civilize the world, but to make men his disciples. It was often said that they ought first to civilize, and then to Christianize; but he would say, that the religious elements of man's nature were among the most indestructible with which he was endowed; he was religious before he was civilized, and the character of his religion determined the character of his civilization. When every trace of civilization had become extinct,—when laws, learning, commerce, and liberty had fled, there yet remained within his soul the dim, disfigured elements of religion, on which the civilizer might again lay hold. Civilization was not the foundation of religion, but religion was at once the base and the topstone of civilization;—that which imparted to it both its stability and its beauty. Did they want to raise society? Let them enter within the man—rake up the smouldering elements of his undying conscience—reason with him 'of righteousness, temperance, and judgment to come'—bring to bear upon him the mighty truth of redeeming love—and they would renovate his entire nature, and fit him for sustaining all the relationships devolving upon him, whether towards God or towards man. This was their simple but comprehensive design. Surveying man as he lay prostrate in wretchedness, cowed with a consciousness of guilt, tormented with the fury shapes of superstition, the projecting shadows of his own fears, their object

was to raise him from the dust, and to bless him with the liberty of the sons of God. Looking upon the world in which they were placed, against the background of savage ages, lighted up with the fitful gleams of a still imperfect civilization, and summoning to their glance the dungeons where political tyranny immured its victims, the scaffold where the dauntless martyr died, and all the blood-stained trophies of slavery and war—they aspired to be able to cleanse the world from its pollutions, and make it a temple wherein God might dwell. It had been objected to the advocates of Protestant missions, that the success which had attended their efforts was not at all adequate to the means they employed. He begged to remind such objectors of the extreme arduousness of the task, and the comparatively short period during which their plans had been in operation. It was true that for sixty years missions had been carried on, but even supposing they had been carried on upon an equal scale during the whole of that time, this was no period for reaping the world's harvest home. Changes in the outward circumstances of mankind might be speedily brought about—a single battle might decide whether a Hungary should be enslaved or free—and a rapid stroke of policy, the work of a single night, might consign to a tomb for years the liberties of a great nation. And where the imagination was appealed to, where Jesuitism moved about, arrayed in all the trappings of sacerdotal pomp, where painting and poetry were employed to impose upon the senses of the people—where the theological champion, instead of putting on the whole armor of God, came forth from his ecclesiastical boudoir all jewelled and perfumed, a very glass-case model of millinery mysteries, followed by an invincible artillery of images and holy water—conversions might take place by a sort of magic, and nations be christened, though not, alas! christianized, in a day. But when the missionaries went forth to fight with error, and their aim was not merely to effect an outward change in the condition of the world, but to reverse men's habits and opinions—the result was comparatively a slow one."

#### Assurance of success.

After alluding to four special grounds of encouragement to believe in the certainty of success,—namely, the tendency of the speculative contests of the present day to purify the faith and piety of the churches,—the maritime power of Brit-



ain,—the great scientific discoveries and inventions by which travel and the diffusion of intelligence are promoted,—and the political supremacy of England in the east,—he proceeded :

"Under such circumstances as he had enumerated, the promoters of any merely human enterprise might well expect success; but they had broader ground to build upon, and still stronger assurance with which to buoy up their faith. Their ambition was, the recovery of the world to God; but this was also God's purpose; it was that for which the Saviour came down from heaven; it was this which cheered him on in the path of suffering and of sorrow, and made him obedient unto death. The work was not theirs, it was God's; his spirit commenced it, his power energized and defended it; it was one, might he say, with the constitution of the world; it was linked to the wheels of destiny; it was one of those fiery chariots on which the King of Glory rode forth conquering and to conquer. Outwardly it might look like a series of reverses and failures; inwardly looked at by the eye of faith, it was a succession of triumphs. Their brethren might fall upon the field—Carey, and Knibb, and Burchell, and Davies, and Newbigin, might rest from their labors; but God still lived, his will must be obeyed, and in his presence might be discerned the dawn of triumph. Yes, it was before them. With the eye of faith they might behold the vision of that happy day. It looked as yet like a fair illusion—a soft and vernal landscape, sent as if to make us feel the sterilities through which they were passing, a heavenly ideal of truth, and happiness, and beauty, sent to make us feel the distance which still separated earth and heaven. But it would be realized; the time would come when one song, the outburst of a deep feeling of love to God and man, should rise from all nations, and mingle with the strains of heaven's more glorious anthem, which should announce that the kingdoms of this world had become the kingdom of God and of his Christ."

#### WESLEYAN MISSIONARY SOCIETY.

The last annual report states the receipts of the year to have been £111,730, and the expenditures £111,555; central stations, or circuits, in Ireland, the British colonies, and among the heathen, 356; chapels and other preaching places connected with central stations, 3,092;

missionaries and assistant missionaries, including twenty-one supernumeraries, 476; other paid agents, as catechists, interpreters, school teachers, &c., 782; unpaid agents, as Sabbath school teachers, &c., 8,477; church members, including Ireland, 108,078; increase 3,843; on trial for church membership, as far as ascertained, 5,499; scholars, 79,841.

#### PERSECUTION IN FLORENCE.

That the Church of Rome has no real hold on the popular mind in Italy, is abundantly manifest by events that have occurred there in and since 1848. The opening of the country, even for a brief space, to the entrance of the word of God, proved conclusively that the continuance of religious liberty was the annihilation of Romish influence over a large portion of the community. Accordingly, on the suppression of civil freedom, liberty of conscience was summarily abolished. But the people had "tasted the good word of God," and were not to be diverted from its enjoyment; if they could not hear the word preached, nor freely communicate it to one another, they would read and meditate. To prevent this as far as lay in their power, the government next, on the 25th of April, 1851, issued a decree authorizing the magistrates to commit to prison any person known to possess or to read the bible, or suspected to be averse to Romanism. At the same time the priests exerted all the power of the confessional to compel persons to betray their friends and acquaintances. By such appliances a father was made to inform against his two sons, who were immediately arrested, and a wife to denounce her husband; his house was searched three times without finding anything to convict him, but he was suspected and accordingly imprisoned. Count Guicciardini and seven other persons with him, were surprised by the police while reading the New Testament. They were several times privately examined, but steadfastly avowed their faith in Christ, and for this were banished.



The case of Francesco Madiai and his wife has excited so painful an interest, from the barbarity of the sentence visited on them, that it may fully be noticed more particularly. On the 17th of August his house was searched and two bibles and a religious work in English were found. He was arrested and lodged in prison, with three others in the house against whom not a tittle of evidence was produced. One, being an Englishman, was released, but the other two were compelled to choose between banishment and imprisonment; they left the country. Twelve days afterwards Madame Madiai was also imprisoned and put in solitary confinement. Neither her husband nor any other friend, not even her medical attendant, was permitted to see her. Besides their imputed heresy—a charge against which they made no defence, but boldly avowed their Protestantism—the Madiais were accused of gross immoralities; but all such grounds of proceeding were abandoned, and their prosecution based on the naked charge of dissenting from the doctrines and discipline of the Roman Church. Their belief was their only crime. It was not alleged that they had attacked the church, or its doctrines or rites, or that they assailed the faith of others. But when questioned, they had ingenuously testified their faith in Christ only; and they had the word of God in their house.

After a tedious imprisonment, the trial was fixed for the fourth of June last. The prisoners seemed happy to see each other again, and bore themselves with great composure and firmness. To the question whether he was born in the Roman Catholic Church, M. Madiai replied, "Yes, but now I am a Christian according to the gospel."

"Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?"

"My convictions have existed for many years, but have acquired strength from the study of the word of God. It has been a matter between God and my own soul, but which was outwardly

manifested when I took the communion in the Swiss Church."

Madame Madiai replied to her interrogator, that after reading the word of God and contrasting it with the Romish doctrine, she abandoned that church and made a public profession of faith by partaking of the Lord's Supper, at a time when the laws gave religious liberty to the citizens. The audience were struck by the simplicity and calmness of the sufferers. The trial lasted for two days more, and a considerable time on the fourth day was occupied by the judges in consultation. The court was divided, three judges for condemnation and two for acquittal. Sentence was pronounced immediately; M. Madiai to hard labor at the galleys for fifty-six months, and Madame Madiai to hard labor at the *ergastolo* (the female galleys) for forty-four months: both to be for three years after the termination of their sentence under *surveillance* of the police, and to pay costs.

The public were indignant at this inhuman severity, and the government, it may be suspected, are somewhat indisposed to execute such a sentence; such, at least, is the natural inference from the fact that the Minister of the Interior recommended that a commutation of the sentence to banishment be immediately petitioned for. The prisoners' counsel advised an appeal to a superior court. The victims of persecution were not forsaken, but found occasion to glory in tribulation. On the day they were sentenced Madame Madiai addressed the following letter to her husband.

"My dear Madiai,—You know that I have always loved you, but how much more ought I to love you, now that we have been together in the battle of the Great King—that we have been beaten, but not vanquished! I hope that through the merits of Jesus Christ, God our Father will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup which is prepared for us, with returning of thanks. My good Madiai, life is only



, and a day of grief! Yesterday are young, to-day we are old! theless, we can say with old n, 'Lord, now lettest thou thy servant in peace, for mine eyes have seen thy salvation.'

Courage, my dear, since we know by the Holy Spirit that this Christ, loaded with reproach, trodden down and despised, is our Saviour; and we, by His light and power, are called to follow the holy cross, and Christ, who is with us, receiving his reproaches that we may afterwards participate in his glory.

Do not fear if the punishment be severe, God, who made the chains fall from us, and opened the doors of his kingdom, will never forget us. Keep in the Spirit, let us trust entirely in God. I see you cheerful, as I trust, by His grace, you will see me cheerful. Love you with my whole heart.

Your affectionate wife,

(Signed) "ROSA MADIAL."

SHALL NOT GOD AVENGE HIS ELECT, WHICH CRY DAY AND NIGHT UNTO HIM, THOUGH HE BEAR LONG WITH THEM?

#### ANIC ERUPTION IN HAWAII.

Mr. Coan, in a communication to the *Missionary Herald*, gives an interesting and admirable description of a volcanic eruption, full of sublimity, and one fitted to excite awe, when viewed even at this distance, and through the medium of printed words.

About half past three, on the morning of July 17, a small beacon light was visible on the summit of Manna Loa. At first it appeared like a solitary star, but soon it increased and shone like the noon sun. Seamen, keeping watch in the harbor, exclaimed, "What is that? A moon is rising in the west!" In a few minutes the problem was solved. A column of fire burst out of the mountain, and soon it began to flow in a brilliant current down its northern slope, in the midst of the great eruption which I witnessed in 1843.

In a short time immense columns of smoke and matter were thrown heaven-

ward, apparently three or four hundred feet, flooding the summit of the mountain with light, and gilding the firmament with its radiance. Streams of light came pouring down, flashing through our windows and lighting up our apartments; so that we could almost see to read fine print. When we first awoke, so dazzling was the glare on our windows, that we supposed some building near us must be on fire; but as the light shone directly into our dormitory and upon our couch, we soon perceived that it proceeded from a volcanic eruption. At the end of two hours the molten stream had rolled down the side of the mountain, as we supposed, about fifteen miles. The eruption was one of terrible activity and surpassing splendor; but it was short. In about twenty-four hours all traces of it seemed extinguished.

At daybreak, February 20, we were again startled by another eruption bursting out laterally, about half way down the mountain, and exactly facing Hilo; so that we could again see it through the windows of our dormitory. This crater seemed as active as the one on the summit; and in a short time we perceived the molten current flowing directly towards Hilo.

The action became more and more fierce, from hour to hour; floods of lava were poured out; and the burning river soon reached the wood at its base, a distance of some twenty miles. Clouds of smoke ascended, and hung like a vast canopy over the mountain, or rolled off upon the wings of the wind. They were marked, blue, white, purple, scarlet, as they were more or less illuminated from the fiery abyss below. At times they assumed the figure and the hue of a burning mountain inverted, with its apex pointing to the orifice over which it hung; and at times, after shooting up several degrees vertically, the illumined pillar made a graceful curve, and swept off, like the tail of a comet, farther than the eye could reach. The whole atmosphere of Hilo assumed a lurid appearance; and the sun's rays fell upon us with a yellow and sickly light. Clouds of smoke careered over the ocean, carrying with them ashes, cinders, &c., which fell upon the decks of ships approaching our coast. Filamentous vitrifications, called "Pele's hair," fell thick in our streets and upon the roofs of our houses; and while I write, the atmosphere is in the same fallow and dingy state; and every object looks pale and sickly. Showers of vitrified filaments are falling around us; and our children and the natives are gathering them up.



Mr. Coan started on the 23d, with Dr. Wetmore, to visit the crater. Their way led through a dense forest, "so completely intertangled with ferns, vines, brambles, &c.," that they could advance not more than about one mile an hour. At noon of the second day, having gained a high ridge overlooking a portion of the surrounding country, they discovered that the lava current had swept half through the forest towards Hilo. "The fiery flood was rolling steadily onward, sweeping the trees before it, and sending up volume after volume of lurid smoke. Like an immense serpent it moved relentlessly along its sinuous way, overcoming all obstacles, and devouring all forms of life in its track." Here Dr. Wetmore decided to return, and Mr. Coan proceeded alone, with great difficulty, and on the afternoon of the third day after he reached the crater and "stood alone in the light of its fires."

#### A near view of the eruption.

It was a moment of unutterable interest. I seemed to be before the burning throne of the Eternal; and I felt that, while every other sound was hushed, he alone spake. I was ten thousand feet above the sea, in a vast solitude untrod-den by the foot of man or beast, and amid a silence unbroken by the voice of any created being. Here I stood, almost blinded by the insufferable brightness, almost deafened by the clangor of this fearful trumpet, and almost petrified by the terrific scene. The heat was so intense that the crater could not be approached within forty or fifty yards from the windward side; and probably it would not have been safe to go within two miles of it from the leeward.

The eruption, as before stated, commenced on the very summit of the mountain; but the central pressure became so great as to force itself through a depression in the side, cracking and rending the mighty mass all the way from the summit to the point where it burst forth. The mountain seemed to be siphunculated, the fountain of fusion being elevated some three thousand feet above this lateral crater; and, being pressed down an inclined subterranean tube, the lava was ejected with such power as to throw it from one hundred to five hundred feet in the air.

I approached as near as I could bear the heat, and stood amidst the ashes, cinders, scoria, and pumice, which were scattered widely and wildly around. There had been already formed a rim of from one hundred to two hundred feet in height, surrounding the orifice in the form of a truncated hollow cone, perhaps half a mile in circumference at its base, and three hundred feet in diameter at the top. From this horrid throat vast and continuous columns of red-hot and white-hot matter were ejected, with a voice which was almost deafening, and a force which threatened to rend the rocky ribs of old Mauna Loa. The sounds often seemed deep, subterranean and infernal; first a rumbling, muttering, hissing, with deep and premonitory surging; and then an awful explosion, like the roar of broad-sides in a battle at sea, or the quick discharge of park after park of artillery on the field of carnage. Sometimes the sound resembled that of ten thousand furnaces in full blast; sometimes it was like the rattling fire of a regiment of small arms; sometimes like the roar of the ocean along a rock-bound shore; and sometimes like the booming of distant thunder.

The eruptions were not intermittent, but continuous; and the force by which the columns were expelled, shivered them into millions of fragments of multiform size, some rising, some falling back in vertical lines into the mouth of the crater. Every particle shone with the brilliancy of Sirius; and the creation and breaking up of every kind of geometrical figure was constantly going on. No tongue, no pen, no pencil can portray the beauty, the grandeur, and the terrible sublimity of the scene. It was something to be felt, not described.

Night coming on, we retired about a mile from the crater, having still a perfect view of the whole; and here we took our station for the night; not indeed to sleep, for that was impossible, but to listen to the awful roar of this great furnace of Jehovah. During the night the scene surpassed all my power of description. Vast columns of lava fused to a white heat, were going up continually in the form of pillars, pyramids, cones, towers, turrets, spires, scimitars, &c.; while the descending shower poured a constant cataract of fire upon the rim of the crater and the surrounding area, each containing matter enough to force the proudest ship far down into the ocean's depths.

A large fissure, through the lower side of the rim of the crater, allowed the



molten flood to flow constantly down the mountain in a broad channel, at the rate, probably, of ten miles an hour. This fiery stream we could trace all the way

for twenty or thirty miles, until it was lost from the eye by reason of its own windings in the wood lying between us and Hilo.

## AMERICAN BAPTIST MISSIONARY UNION.

### RECENT INTELLIGENCE.

#### Rangoon.

The letter from Dr. Dawson, which we published in our last number, gave the most material facts in relation to the capture of Rangoon. From the copy of a letter addressed by Mr. Kincaid to his wife, dated April 15—20, some particulars are derived, which, although they do not bring down the narrative of current events to any later date, or cast much light on the future, go to complete the view of transactions important and interesting to all friends of the Burman Mission. Under the date first mentioned, the day after the final battle at Rangoon, Mr. K. says :

“ I dined with the officers on the field ; then I went, when the flag was up, to Shway Dagong. Found Gen. Godwin and Capt. Latter, and also two boxes of my books, just in time to prevent the soldiers from carrying them off one by one. They claim everything they find. Yesterday and to-day they have been rushing here and there gathering up everything, digging for silver and gold and precious stones, and I am told they find not a little. What little the poor Armenians and others had saved from the rapacity of the Burmans is now seized. Captains and officers of transport ships, with their lascars, are carrying off vast quantities of property.

“ All Monday and Tuesday the governor was in a deep hole under the north side of the pagoda, so frightened that he could hardly speak, and Tuesday night he fled. The deputy governors and other great officers fled immediately after. All who were in the new town and around the great pagoda on Wednesday, were robber chieftains and their followers. Their object was plunder, and they kept three or four thousand unfortunate beings

at the guns while they were plundering the town. This is what the Armenians tell me. Great numbers of Burmans had their throats cut by order of their own officers. Every one who tried to run away, or was suspected of a wish to run away, was instantly killed in a horrible manner. Whether Gen. Godwin will advance upon Prome or not, is yet uncertain. So terribly have they been beaten, that Prome might be occupied without another struggle, if proceeded against at once.

“ 18.—This is the Lord's day, but I have been unable to go out. Have been thronged with people coming in from different places where they had fled. Capt. D——, of the Madras forces, found me out and called. He is a pious man. I became acquainted with him many years ago. Soon after, about twenty pious non-commissioned officers and soldiers called, some of them Baptists, others Independents and Methodists. I learn there are quite a number of pious men and several pious officers, and they are wishing me to preach and hold prayer meetings. Of course I shall get a place soon. Major H—— is a high churchman, but invited me once to breakfast, asked me a variety of questions about our missions, and appeared to take no little interest in my replies. He said also he should take special pains to collect any of my books that might fall into the hands of his officers and men.

“ 19.—Early this morning we set off in search of a building. It is hardly prudent yet to live out by Kau-dau-gala, and we have taken a kyoung near the pagoda. It is not very large, but still, larger than any ordinary house, is constructed so as to be light and airy, and looks out upon the river. Quite a large



plot of ground belongs to it, and a number of trees that escaped the governor's vindictive axe. All the zayats and several of the old kyoungs were pulled away for stockades. I have had a hard day's work in getting things brought down from near the great pagoda. I have been obliged to go with the men, as, if alone, they are instantly pressed by officers and soldiers to carry baggage from the ships to the pagoda. Then these Karens are so much like little children, that I am obliged to keep my eye constantly on them or they will get separated from one another and from me, and then they are instantly seized. While they keep by me, all is right. I have run miles to-day in a broiling sun to get first one and then another out of the soldiers' clutches, and still their childishness sticks in them. It is now done, and we are in our house.

"20.—Early this morning I went on board the frigate to inform the Commodore of some two thousand Rangoon people, men, women, and children, who are up near Pegu, many in boats and others along the river, and cannot get down without aid. Burman officers with a few armed followers are ready to cut them down if they attempt it. A few men escaped secretly, came to me yesterday and begged for a steamer to go up. The smoke of a steamer sets these tyrants flying. About noon a message came in from the viceroy, brought by a *seetkai*, a writer, and some fifteen followers, in a small boat with a flag of truce. The Commodore sent them, with Capt. Latter and Mr. Edwards, to Gen. Godwin, who has his head-quarters on Shway Dagong. Mr. Edwards called on his way back; the *seetkai* and all his tribe came in also and sat half an hour. Mr. Edwards told me the purport of the viceroy's letter. It was as follows:—'A difficulty has existed between the two governments, and we failed to come to an amicable settlement. Now there has been fighting and great suffering on both sides. The Burmans have three great armies, and you have fought with one, and there has been much suffering of both the English and Burmans. As you are a great and generous and compassionate man, would it

not be well to consider this and be satisfied?'—Thus ends the second chapter in Burman diplomacy.

"Several Karen disciples have come in this evening from Maubee, twenty miles from here. They inform us that the viceroy is only a few miles above, and that two of them had been to his camp the day before. He has about two thousand men and is about two miles from the river; all the rest of his great army have fled. To-morrow or next day the Commodore sends three or four steamers and the 'Serpent' up the river. They will go as far as Danabo, and put his excellency a little nearer the golden city. Our amiable governor, Mounge Ake, is governor of Ava. All the foreigners there are in prison. Oung Bau, his wife, and child, are dead. Two disciples from Yatho came in just at night. All these poor, childlike, and yet courageous disciples, have found me out amidst these thousands of foreigners. One of them found out at the General's head-quarters where I was, and made his way here through the crowd. Mounge Geo, from Kanbet, came in this morning. He was baptized last rains. His wife is dead; all the other disciples in that village are living. Ko A has gone some ten miles further on."

#### Germany.

We are happy to place on our pages the gratifying announcement, already communicated to the churches, (see *Macedonian* for August,) that the restrictions imposed on Mr. Oncken have been overruled, and that the king has instructed the authorities to put no impediments in his way, and in no wise to interfere with his relations to the Berlin Baptist church. The letter conveying this intelligence to us was dated June 22, and after stating that Mr. O. had lately presented a petition for permission to return to Berlin, attributes the favorable issue, under God, "to the intervention of the English brethren, who through the Chevalier Bunsen, the Prussian Minister in London, had already represented the matter to the king." Whatever may have been the immediate instrumentality, all must alike



rejoice in its early success, and all unite in grateful ascriptions to God. May we not also regard it as a favorable omen for the efforts yet to be made for religious freedom, and an encouragement to continue instant in prayer on behalf of our persecuted German brethren? It will not be forgotten that in other parts of Prussia the local authorities have pushed their oppressive measures even to fine and imprisonment, and that to these also the action of the Board had reference at its annual meeting, in directing a memorial to be presented to the court of Berlin. It will not be unseasonable to add that such a memorial has been forwarded, and under auspices that promise to secure to it due attention.

#### LETTERS FROM MISSIONARIES.

##### Airacan.

L. INGALLS, March 28 (2), April 13, 24, May 19.—H. E. KNAPP, (j) Dec. 25—March 8, April 10, 23.—C. C. MOORE, May 10.

##### Bandoway.

E. I. ABBOTT, May 12.—J. S. BEUCHER, Jan. 15, Feb. 24, March 18, April 14, May 14.—H. L. VAN MEYER, March 24, May 12.

##### Manimain.

KAREN MISSION, March 28, May 12.—N. HANSEN, March 25.—W. MOORE, March 12, May 12.—T. B. HANNEY, March 20, April 16, May 8 and 10, 18.—T. SIMONS, May 13.—E. A. STEVENS, May 11.—J. H. VINTON, Feb. 28, April 7.

##### Rangoon.

J. DAWSON, March 28, April 22, May 12.—E. KINGMAN, April 16.

##### Tavoy.

C. BENNETT, Feb. 18—March 2.—F. MASON, March 27.—M. C. THOMAS, Jan. 27—March 10.

##### Hongkong.

MUNSON, May 19.—W. DEAN, March 28, 29, April 18, May 19, 23.—J. JOHNSON, April 21.

##### Ningpo.

J. GODDARD, March 6.—D. J. MACGOWAN, Feb. 28, March 10.

##### Assam.

M. BRONSON, March 27, April 19, 24.—O. T. CURTIS, March 26, May 15.—N. BROWN, May 15.—A. H. DANFORTH, May 22 (2).—S. M. WHITING, March 18.

##### Taloochoo.

B. B. DAY, May 5.—L. JEWETT, April 6, 9; Mrs. J., June 7.

##### Bassah.

J. YOUNG and L. K. CROCKER, April 2.—L. K. CROCKER, April 19, 20, May 14.

##### France.

E. WILLARD, March 8, 9, April 28 (2), May 14, 18, 24-25, June 7, 19, 22, July 12 and 19, 21.—T. T. DEYAN, Jan. 12, Feb. 26, July 19.

##### Germany.

J. G. ONCKEN, April 9, 10, May 5, 18, June 22.

##### Greece.

A. N. ARNOLD, May 5, June 5, 7, July 5.—R. F. BUEL, May 7.

##### Oherokees.

W. P. UPHAM, Jan. 15, Feb. 5, 23, April 29, July 16.

##### Shawanoes, &c.

J. MEKKER, May 12. J. G. PRATT, June 28.

##### Onawas.

L. SLATER, July 10.

##### Ojibwas.

A. BISHAM, June 30 (2).

#### DONATIONS.

RECEIVED IN JULY, 1852.

##### Maine.

Jefferson, 1st ch. \$10.00

##### Vermont.

Derby, ch. 16.75; Salem, Mrs. Chloe Campbell, to support Rev. N. Brown, 6; Troy, H. M. Smith 3; 24.75  
Shaftsbury Asso., coll. at Asso. 21; 21.00  
per Rev O. Dodge, a. t., 45.75

##### Massachusetts.

Boston, Charles st. ch., mon. con. 18.10, Tremont st. Sub. ch. 15, B. Abington, Young Men's Mss. Soc. to sup. Wm F. Stubbett in Mrs Cutter's school, 25; Young Ladies' Mss. Soc., to sup. Mary R. Stubbett in do, 25, Watertown, Ladies' For. Mss. Soc., Miss Julia Stone tr., to sup. Newell Brown in Assam Orphan Sch., 25 Chelsea, ch., S. Bryant tr., to sup. John T. Hadaway L. M., 100, Beverly, 1st ch., per S. D. Herrick, tr., to cons. Rev. Edwin B. Eddy L. M., 10, Groton ch 9.53, Sandisfield, ch 6, Charlestown, 1st ch, Boardman Mss. Soc., Joseph Goodenough tr., 200; Westfield, N. Howard 5; 527.63

##### Rhode Island.

State Convention, V. J. Bates tr., Providence, 1st ch. 10; mon. con. 24.48, do. a friend, to cons. Miss Mary Helen L. M., 100; do. Fem. Miss Soc. Mrs. Sarah N. Rolles tr., 2; 6th ch., Benj. Orwell tr., 53.78; Brown University, mon. con. 20.10; 210.86

##### Connecticut.

Westford, ch. 4; Hartford, Julia E. Lyman, to sup. Jane R. Lyman in Rev. S. M. Whiting's family at Hibeagor, 25; 29.00

##### New York.

Washington Union Asso., L. Valentine tr., 107.99, Thos. Rogers 3; Sandy Hill, ch. 12.40, Hart-



ford, ch. 18; Fort Edward, ch. 10; Lakeville, ch. 5.35; Adamsville, ch. 5.50; Bottskill, ch. 103.41; per Rev. O. Dodge, agt., 265.65  
Hudson River South Asso., A. R. Fox tr., 48.03; Half Moon, 1st ch. 24.01; Hyde Park, 6; R. S. Vandusen 1; Poughkeepsie, 1st ch. 50; to cons. W. J. Loomis L. M.; do., Central sq ch. 99; Miss Caroline I. Babcock's S. Sch. cl's 1; per Rev. O. D., agt., 229.04  
Saratoga Asso., A. Peck tr., 68.84; Half Moon, 2d ch. 45.78; Glenville, ch. 8.87; Wilton, ch. 2; Saratoga Springs, ch. 10.88; a friend 50 cts; Galway, 2d ch. 1; with other donations to cons. James Noxon and Eunice E. C. Harris L. M.; Amsterdam, ch. 61; do., Mrs. Anna M. Potter, to cons. Ichabod Potter L. M., 100; per Rev. O. D., agt., 237.82  
Union Asso., Cross River, ch. 6.56; Isaac Barrett 1; Yorktown, ch. 2; Peekskill, ch. 4.12; per Rev. O. D., agt., 13.68  
Hosick, ch., per do., 7.84  
Stephentown Asso., Schodack, ch. 8.25; Nassau, 1st ch. 5.65; do., 2d ch. 1.60; Lebanon Springs, ch. 16.87; Stephantown, ch. 17.00; Berlin, ch. 4.87; per Rev. O. D., agt., 49.84  
Rensselaerville Asso., Berne and Knox, ch. 8.25; Cornelius Seabery and family 5; Sloansville, ch. 9; Charleston, ch. 11.72; Preston Hollow, ch. 9.66; Rensselaerville, ch. 9.10; per Rev. O. D., agt., 47.73  
Lake George Asso., Rev. Caleb Smith tr., per Rev. O. D. agt., 15.00  
Worcester Asso., John Hayden tr., 112.27; Anna Sherman 1; Isabel B. Whitbeck 1; Richmondville, ch. 2.80; Howland Sherman 3; to cons. Wm. Goddard L. M.; per Rev. O. D., agt., 119.57  
Franklin Asso., W. Stilson tr., per Rev. O. D., agt., 19.00  
Dunkirk, ch., per Rev. O. D., agt., 8.67  
Black River Asso., Leyden, ch. 82.75; Rodman, ch. 16.25; Rev. J. A. Wood 1; Harrisburgh, a friend 5; Ruth Caldwell 1; U. Lewis 1; Mary Davis 1; L. Bentley 25 cts; Lowville and Denmark, ch. 8.88; H. Edwards 2; Sarah Edwards 2; Carthage, ch. 8.57; Mrs. O. Palmer 1; Malvina Fish 50 cts.; Daniel Smith 1; Adams, ch. 15; Bellville, ch. 10.80; Fem. Mite Society 6; coll. at Asso. 45.80; to cons. Abijah Hall L. M.; per Rev. H. A. Smith, agt., 208.80  
Cayuga Asso., Scipio, ch. 14; Port Byron, Chandler Fisher, to cons. him L. M., 100; per Rev. H. A. S., agt., 114.00  
Mohawk River Asso., Little Falls, ch. 7.81; Mohawk, ch. 8.25; Norway, ch. 44.62; Newport, ch. 27.50; Pleasant Valley, ch. 6; Salisbury, ch. 42.13; S. Sch., for Assam Orph. Sch., 25; Frankfort, ch. 43; to cons. Rev. Henry C. Hazen and Jesse W. Johnson L. M., per Rev. H. A. S., agt., 204.81  
Otsego Asso., Burlington, 1st ch. 19; North Burlington 42; Brookfield, Fem. Miss. Soc. 7.28; Hartwich, ch. 31; Fem. Miss. Soc. 8.25; Butternuts, ch. 88 cts.; Litchfield, ch. 18.96; Rev. L. Bolton 2; J. Perry 1; A. Hopkins 1; per Rev. H. A. S., agt., 126.87  
Broome and Tioga Asso., W. P. Raymond tr., 4.96; Wilsesville, ch. 2.52; per Rev. H. A. S., agt., 7.50

Oneida Asso., Rev. C. Swift 2; So. Trenton and No. Drerfield, ch. 11; per Rev. H. A. S., agt., 13.00  
St. Lawrence Asso., jewelry sold 50 cts.; Parkville, ch. 17.04; James Robinson 5; O. & N. Andrews 2; Electa Peck 1; Enos Burt 1; Mrs. Baldwin 25 cts.; P. Newland 5; N. Day 2.50; H. N. Farnsworth 1; Chateaugay Miss. Soc. 11.22; Juv. Miss. Soc. 1.75; Nancy Smith 1.50; Malone, ch. 13.17; P. Osgood Harmon 2; W. P. Harmon 50 cts.; Wesley Harmon, to cons. Mrs. Harriet Harmon L. M., 100; Madrid, ch. 4.25; Canton, ch. 4.04; Hermon, ch. 8.58; Richville, ch. 4.37; per Rev. H. A. S., agt., 186.67  
Owego, S. Sch., per E. S. Buckbee, tr., to sup. Philetus B. Peck in Assam Orph. Sch., 25; Bangor, J. A. Smith 75 cts.; 25.75  
1,949.1

## New Jersey.

New Brunswick, Youths' For. Miss. Soc., Stelle F. Randolph tr., 400-

## Pennsylvania.

Pittsburgh, coll. at Ann. Meeting 185.81; sundry donations 15; to cons. Rev. Francis Herron, D. D., and Rev. Wm. M. Paxton, L. M., per Rev. J. F. Wilcox, agt., 200-

## Ohio.

Rockport, per Rev. O. Dodge, agt., 4; Cincinnati, W. D. Emerson 2; Norwalk, ch. mon. con. 40; S. Sch., for Assam Orph. Sch., 3.78; 42.1

## Michigan.

St. Mary's, Mrs. Lawrie 2; Schoolcraft, S. Sch., to support Mary Ann Barrett in Assam Orphan Sch., 25; 27.1

## Iowa.

Long Creek, ch., per Henry A. Ritter, tr., 10.1

## In Foreign Countries.

Nellore, India, Rev. Lyman Jewett, to cons. Ezekiel W. Davis L. M., 100.1  
\$3,560.1

## Legacies.

Ogden, N. Y., Timothy Colby, per Eastman Colby, executor, 363.73  
Lowville, N. Y., Eunice Shepherdson, per Rev. H. A. Smith, agt., 10.00  
363.1  
\$3,953.1

Total from April 1st to July 31st, \$12,997.33.

## BOXES OF CLOTHING, &amp;c.

North Adams, Ms., one box clothing, for Mrs. Buel.  
Cambridge, Ms., one box clothing, for Rev. F. Barker.  
South Abington, Ms., one barrel clothing, for Rev. F. Barker.  
Providence, R. I., a friend, one box clothing, for Rev. S. M. Whiting, 6.1  
Hartford, Ct., Orra A. Bolles, one box clothing, for Rev. N. Brown, 22.1  
Philadelphia, Pa., Fem. Benev. Soc. of Tabernacle ch., one box clothing, for Rev. E. Kincaid, 200.1  
Do. Ladies of 10th ch., two boxes clothing, for Rev. E. Kincaid, 202.1



T H E

# MISSIONARY MAGAZINE.

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**VOL. XXXIII.**

**OCTOBER, 1852.**

**No. 10.**

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PRAYER FOR THE SPREAD OF THE GOSPEL.\*

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FINALLY, BRETHREN, PRAY FOR US, THAT THE WORD OF THE LORD MAY HAVE FREE COURSE, AND BE GLORIFIED  
EVEN AS IT IS WITH YOU.—2 THESS., 8: 1.

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In all the recorded requests of the apostle Paul for a remembrance in the prayers of his Christian brethren, there is a *secondary*, and there is a *primary* emphasis of thought and desire. The secondary and slighter stress falls on *himself* as a subject of petition,—that he may enjoy the protection of Divine Providence and the consolations of the Holy Spirit,—that he “may be delivered from unreasonable and wicked men,”—that with all the saints of God he “may be refreshed.” But here the mind of the apostle never pauses more than for a moment, while preparing itself to spring to a higher theme, and there plant itself with a firmer step. The primary and chief stress of all the apostle’s requests has respect to *the success of the gospel* in his hands—the furtherance of Christianity in those parts where it had been already introduced, and its introduction into new and remoter regions. And in accordance with this view of the emphasis of thought in the text, we read,—“Brethren, pray for us—that *the word of the Lord may have free course, and be glorified.*”

In this, and in other requests of Paul for an interest in the intercessions of his fellow-Christians, and doubtless also in his own prayers for himself, the objective predominated always over the subjective. Paul simply as Paul, in his individual experiences of joy or trial, in his depressions or ecstasies of feeling, was nothing; but Paul as the servant of Christ, Paul as the missionary of the church, Paul as a debtor, for Jesus’ sake, to the Gentile world, was worthy of frequent and earnest remembrance in the supplications of the faithful.

This feature in the solicitations of the great apostle for a place—a large place—in the prayers of the churches, this comparative self-oblivion by reason of his intentness on the objects embraced in the great commission, was so uniform as to be mark-

\* A discourse preached before the American Baptist Missionary Union, at Pittsburgh, May 20, 18  
Rev. V. B. HORTON, and published by request of that body.



worthy. It exhibits him in fine contrast with those many Christians—anchorets in spirit—whose thoughts, and solitudes, and requests concern, chiefly, their own comforts and enjoyments in religion; and whose highest life consists, not in the robust moral health and the vigorous piety which reward efforts, sanctified by the spirit of true devotion, to better the condition and to brighten the prospects of men by bringing them into subjection to the gospel; but in the mere epicureanism of mute religious meditations and moody religious sentimentalisms.

Not thus was it with Paul. He wished, doubtless, to “finish his course *with joy*,” wished to walk in the comforts of the Christian life, and this was, we may well suppose, included in his requests for prayer in his own behalf. But more earnestly did he wish to “fulfil the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.” He was conscious, doubtless, of a desire to realize in his own soul all those gracious experiences on which Christians, generally and properly, set a high estimate; but he was more thoroughly conscious of a wish “to open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive the forgiveness of sins, and inheritance amongst them which are sanctified by faith in Christ.” And, in fact, this higher class of wishes, on which rested the stress of all his requests, secured the realization, in largest measure, of the subordinate class. Voluntarily losing his life in obedience to the divine precept, according to the divine promise he found it. The effort, prompted by right motives and guided by right principles, to make known to others, even to as many as possible, the reconciling grace of God expressed in the gospel of his Son, served to awaken within his own soul, varied, exquisite, and richly compensating experiences of the religious life. As the axle is heated in the nave of the swiftly revolving wheel, so was the mind of Paul kept in a glow of joyful religious emotions, by the very intenseness and continuity of his labors in the outward world of evangelism.

Still it is true that the overmastering desire of the Apostle was to give the widest currency to the gospel; and this desire gave coloring and emphasis to all his requests, and to his utterances generally, as we find them in his epistles to the churches. In those utterances, himself and his fellow-disciples are only steps by which his soul mounted to its habitual and absorbing theme of thought and purpose. In his range of contemplations, Christians and their comforts held a place subordinate to that occupied by the world and its wants. And there is scarce a page or paragraph of the Pauline epistles to which this *master-sentiment* of the writer's mind has not given a tinge; so that our text, in checking, somewhat abruptly, the natural course of thought after the use of the personal pronoun, in giving an unexpected turn to the second member of the sentence, in carrying the emphasis of request from himself and his fellow-laborers to the great work in which they were engaged, is not a solitary and singular passage, but is one of a rich cluster of kindred texts from this writer.

Does the apostle, for instance, call upon the Christian brotherhood at Rome to “strive together with him in his prayers to God for himself?” It is “that he may come to them in the fulness of the blessing of the gospel of Christ,” that he may discharge his debt of evangelical obligation to the millions of that great city, and that afterwards, by the good offices of the Roman Christians, he may be brought on his way towards Spain, whither he purposed to journey in his mission-labors. Does he, in a letter brought from Rome by the hand of Tychicus, exhort the church at Ephesus to pray for him? The chief emphasis of his request is, “that utterance may be given unto him, that he may open his mouth boldly, to make known the mystery of the gospel,” even at the very seat of paganism, and in the very palace of the Cæsars. To the church in Colosse he writes with the same discrimination, “Continue in prayer, and watch in the same with thanksgiving, withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of



Christ, for which I am also in bonds, that I may make it manifest as I ought to speak."

Thus, in all his requests for the prayers of the churches, the stress of emphasis follows his own thoughts, and falls on his mission-fields and his mission-labors. And so, when from the city of Corinth, where he was laboring to plant the gospel after his conflict with the Epicureans and Stoics of Athens on the great themes of Christianity, the apostle sent forth this, his second letter, to the Thessalonian disciples, he employed the language which we have chosen for our text,—“Finally, brethren, pray for us—that *the word of the Lord may have free course*, and be glorified, even as it is with you.”

At the time when Paul wrote this letter, Corinth was thoroughly cankered with the corruptions of heathenism. Throughout this emporium of commerce between the eastern and western parts of the Roman Empire, this mart of Asiatic and European trade, there was an overgrowth of moral evils. At the Isthmian games the youths of Corinth were familiarized with brutalizing scenes, in the combats of men and beasts; in the temple of Aphrodite her daughters were encouraged in wantonness, by the rites of a religion systematically and shamelessly licentious. Withal, there was considerable of literary culture and of intellectual activity, but under the control of a merely speculative philosophy, calculated to foster that pride of wisdom “which puffeth up.”

Amid influences and elements like these, Paul had undertaken to establish the gospel,—a gospel requiring, as the tokens of its saving effects, and securing, as its sanctified fruits, along with many other qualities, those two in which Corinth was particularly deficient—humility and chastity,—and which, therefore, would have to contend with a haughtiness and a dissoluteness that had twined, as an ivy, the whole social and political and religious life of the people. And in view of the result of his recent discussion with the philosophers of a neighboring city, a discussion which, though conducted on his part with characteristic and consummate ability, was followed by comparatively meagre success, Paul realized the insufficiency of human reasoning and eloquence, either to conciliate the understanding or to gain the heart’s consent to the humbling and saving truths of Christianity. With, therefore, an unshaken confidence in the omnipotence of the gospel, in the hand of the Holy Spirit, both to humble the pride of the Corinthian intellect and to check the corruption of Corinthian morals, Paul had yet no confidence in any “excellency of speech,” merely as such, to regenerate and purify, and adorn with moral beauty that Gentile city. And so he commenced his apostolic labors there “in weakness, and in fear, and in much trembling,” determined not to know any thing amongst them as a means of removing from the city its moral contaminations, save the preaching of Jesus Christ and him crucified, and relying for success wholly upon “the demonstration of the Spirit.” And that this demonstration—this powerful manifestation—might be made in connection with the preaching of Christ, Paul craved a *special* remembrance in the prayers of his distant Thessalonian brethren.

It was, my hearers, as a *Christian missionary* that Paul solicited the prayers of the church at Thessalonica; it was *for the work of Christian missions*. And do not all the *substantial* facts connected with the effort to plant the gospel in ancient Corinth hold good of the efforts of our present missionary staff to propagate the gospel in foreign lands? Has heathenism, since then, lost any of its grossness, its impurity, its crushing and debasing power? Has it anywhere given proof of any recuperative properties, of any tendencies to moral improvement and self-renovation? Is it not yet as degrading to man, as offensive to God, in Hindostan, in India, in the South Sea or the Sandwich Islands, as it was eighteen hundred years ago in Asia Minor, in Macedonia, in Greece? Does not the first chapter of the letter to the Romans still present a full-length and life-like portrait of heathen communities? What



single feature in that picture of abominations could be justly excepted to as a caricature of such communities?

Now, were Paul himself living and laboring, just at the present time, at one of our mission-stations, were he toiling in the sun and sands of Africa, or among the jungles of Burmah, or upon the great plain of China, or on the elevated steppes of Tartary and Thibet, or in one of the numerous Polynesian groups; would he not send forth to the churches of America his letters, and, with a few strokes of his pen giving us a graphic sketch of the moral condition and religious wants of the people amongst whom he might be laboring to introduce the gospel, ask us to pray for him and for them? Doubtless he would make other demands. He would ask the churches for *men*; he would ask them for *money*. He would call for their sons and their substance, without stint or stay, according to the exigencies of his mission work. But, as the main-spring of all, as the uplifting and onward-moving spirit "in the wheels" of all their mission-measures, he would most earnestly implore *the prayers* of the American Zion. And as Paul *would do*, so precisely are our missionaries *actually doing*. In tones of deepest earnestness, and strongest importunity, and with unceasing iteration, they are saying to the churches from which they have been sent forth, "Brethren, pray for us, that the word of the Lord may have free course amongst these pagan delusions, and may be glorified in the salvation of these idolatrous millions?" Thus are they crying unto us from all those dark, dungeon-depths into which, at our instance, they have voluntarily gone down, to proclaim pardon and liberty to spirits there imprisoned and loaded with the rusty and ponderous chains of ancient and false religions.

In the light of these statements and facts I ask, Are our intercessions for foreign missions and for a fallen world what, or anything like what they ought to be? When in the closet or at the family altar we draw nigh to God with our requests, do we *always* remember *this* object with that strength of faith and that fervency of spirit which are demanded by the magnitude, and the grandeur, and the glory of the work, and which are encouraged by the greatness of the promises? And, with special emphasis I ask, Are *the churches* of our land, as churches, availing themselves of all the incentives and encouragements from the word of God to *united and concerted* prayer, "*striving together*" before the throne of grace for the gospel's success and enlargement? O! for the revival in the churches as the *great desideratum*, of that spirit of *travailing* prayer which in the year 1792 *gave birth* to the enterprise of modern missions to the *whole* heathen world.

Bear with us still while by four considerations we endeavor to illustrate and enforce *the necessity of a deeper and more general spirit and exercise of PRAYER for the spread of the gospel throughout the world.*

I. Prayer sustains a relation of *antecedence* to the accomplishment of the divine purposes of mercy in behalf of mankind,—and that, because such is the appointment of God. And in harmony with this appointment the Author of all things has so arranged the course of nature and of providence, that, without any disturbance of the laws of either, prayer may be heard in heaven and answered on earth.

It must be so, or else the many bible-injunctions of prayer are calculated to awaken delusive expectations in the minds of plain and unlettered Christians,—in fact, in the minds of Christians generally; for those injunctions are based not wholly or chiefly on the moral uses of prayer in its influence upon the heart of the suppliant, but on the ground that *it will be heard and answered*. It must be so, or else much of Christian experience, including that of the most pious and enlightened disciples, is an illusion, for they pray not only for the moral discipline of the exercise, but in the hope and confident belief of obtaining the blessings sought in answer of prayer. It must be so, or else the history of the people of God is an insoluble enigma, for that entire history is, apparently, an exposition of the doctrine that the prayers of



the redeemed stand in an antecedent relation to the accomplishment of the divine purposes of grace to man. "God remembered his covenant with Abraham, and Isaac, and Jacob, *when* the children of Israel in the land of Egypt sighed by reason of their bondage, and cried, and their cry came up unto God." And say, if you can, when or where Jehovah Jesus has wrought deliverance for Zion, or has bestowed blessings on her labors, except as prayer, humble, earnest, and united, has ascended to the throne of grace. And say, also, where such prayer has been offered with steadfast importunity without answers of good. The great awakening in the days of Edwards and Whitefield, the great Reformation in the days of Luther, and numberless other deliverances and enlargements in the history of the church, illustrate the connection between believing prayer and the manifestations of saving grace, and shed the light of evidence and assurance on the declaration, "I will yet for this be *inquired of* by the house of Israel to do it for them. I will increase them with men like a flock." As we have seen the showers of rain, after a long period of drought, follow the course of a winding stream, guided by some law of attraction, so may we trace the divine visitations in the outpourings of gracious influences, not only in the fertilized and verdant belts which they have left behind, but also in the history and record of the prayers whereby they were attracted and guided.

Of the many scriptures in which, upon the basis of the atonement, the gathering of all men to the throne of the divine authority and grace in homage and obedience, is predicated in connection with believing prayer as the antecedent, we quote only the second verse of the sixty-fifth Psalm, in Dr. Alexander's version: "Hearer of prayer, up to Thee shall all flesh come." Up to God shall the whole human family be ultimately lifted, and it shall be by the force of that prayer that pleads in their behalf the provisions of redemption, and the promise of the regenerating Spirit. And the encouragement of such prayer, in its most comprehensive and urgent expression, may be thus stated: In most of the prayers which we offer, we cannot be certain that they are altogether agreeable to the will of God; cannot be sure that we may not have offered some petition under the prompting of pride, or selfishness, or sinful timidity; cannot know how much of mere earthliness has mingled with and adulterated the exercise; and hence, at the close of our most urgent entreaties we are constrained to add, in all humility, "Nevertheless, not as I will, but as thou wilt." And how large a subtraction from the whole sum of things asked for, that supplementary and exceptive expression may make, who can say? But when we pray that unto Him who was "lifted up from the earth" as the sacrifice and Saviour of the world, the whole family of man may be ultimately drawn in devotion and obedience, we have no such exceptive and abating clause to annex. We leave the petition in all its fulness of import and in all its strength of utterance before the mercy-seat, assured that we have prayed in harmony with positive precepts and promises, and that the answer to our pleadings, even to their utmost extent, is sure.

II. Entering now somewhat into detail, let us examine the relation which the prayers of the church sustain to the furnishing of missionary fields with *men*. How shall these men, the complement of foreign laborers, preachers, printers, teachers, colporteurs, be secured in *adequate supplies* for the multiplying mission fields of our earth? That they are numbered and are not wanting amongst the people of the Lord, who can doubt? The church of the first centuries furnished a *ministry for the world*, from the pillars of Hercules to the farthest India, and from Gaul to the deserts of Africa. Can we call in question the ability of the church of the present century, with its *far more numerous membership*, to do the same? Without hesitation or reserve we affirm our belief, that there are at this moment in the keeping and trust of the church, sons and daughters who might be well spared, in numbers sufficient to occupy and cultivate every open field of evangelical labor throughout



the world. How shall these children of the church be enlisted in the service of Christian missions?

Not, I answer, by means of any human expedients or appliances whatever, but by implicit and universal compliance on the part of the church with the instructions of omniscient wisdom. And those instructions, so far as they are related to the subject under discussion, may be found in the 9th chapter of Matthew's gospel, and again in the 10th of Luke's. As the prospect of the spread of the gospel amongst all nations, after he should have prepared the way for it in his own sufferings, lay delightfully and glowingly before the mind of Jesus at Capernaum, he delivered, first to the twelve and afterwards to the seventy, this solemn message: "The harvest truly is great, but the laborers are few; *Pray ye therefore* the Lord of the harvest that he would send forth laborers into his harvest." It is, I think, a sober and legitimate view of these instructions that they are, and were intended to be, applicable not only to the twelve and the seventy, but to all who worthily bear the Christian name; and therefore that the prayer of the church, directed specially to this object, and offered with united desire, with importunity and with strong faith, is an indispensable means in that economy of grace whereby the promised ministry of reconciliation is to be separated from the body of believers, as Paul and Barnabas were separated from the supplicating church at Antioch, and sent forth to publish in all lands and amongst all people the gospel of the kingdom.

And here let me ask these representatives of the churches, if prayer for the increase of laborers in the moral vineyard of our God has not lost its *due* place and influence amongst the means of forwarding the enterprise that has called us together from so many distant points? On the hearts of which of us, on the hearts of which of our churches, does this subject rest as a burthen of special and strong desire? From which of the churches here represented has prayer of *this* kind recently or often gone forth? — "O Lord of the harvest, all unworthy as we are, yet *as a church* we desire and crave to be used for thy glory in the earth. And when from regions of religious destitution we hear the Macedonian cry, 'Come over and help us,' and when we hear the answering call of thy providence, saying, 'Who will go for us,' *our* hearts respond, 'Here are *we*, Lord; from amongst us, even *us*, choose whom thou wilt, and send whither thou wilt.'" Prayer of this nature characterized, I doubt not, the apostolic and primitive churches; and *hence* the large number, as compared with the whole Christian membership, of those who "went everywhere preaching the word." And *hence* the amazing rapidity with which, as if borne on eagles' wings, the gospel sped its flight to the extremities of the earth.

The relation of prayer in the church to supplies of men for the work of missions, may be made apparent by two suggestions. First, prayer for any specified object of *promise* is, of all Christian exercises, that one in connection with which God is pleased to shed upon the minds of his people *the brightest illuminations*, and to give them the *clearest views* and the most *united feelings* with respect to the object of supplication. When, therefore, a body of Christians plead at the throne of grace this prayer; "Lord of the harvest, send forth more laborers into thy harvest," then will be given unto them an extraordinary measure of *the spirit of discernment*, which will guide them to elect, with unanimity of choice and with a strength of expression tantamount to authority, this and that and the other member of the body to go, as bearers of the gospel messages, "far hence to the Gentiles." It was "while they ministered unto the Lord, and fasted," or as the Syriac New Testament has it, "while they were fasting and *making supplication* unto God," on some day, Barnes suggests, set apart for fasting and prayer, and probably, I will add, while they were offering prayer specifically for the multiplication of Christian laborers and the spread of the gospel; it was in such circumstances that the Holy Ghost directed *that* church, where "the disciples were first called Christians," to designate the first missionaries to the heathen world. And it is doubtless true that God has ever sig-



nalized those churches in which the prayer prescribed by our Lord to the twelve and the seventy has been most importunately and unitedly urged, by causing them to discern and designate his choicest ministers and missionaries.

But the bearings which the supplications of the churches have upon the furnishing of supplies for the departments of missionary service, may be made still more apparent by another suggestion. Such exercises have a power beyond all other means, to engage and interest the suppliant's own soul in behalf of the object of prayer, and "to render the wishes expressed in prayer more ardent and passionate." Eloquent discourses may be preached, mass meetings may be held, the great commission may be often and ably expounded, the moral necessities of the world may be affectingly set forth, and impassioned appeals may be made to every feeling of Christian philanthropy and to every principle of moral obligation,—and yet, from all this there may be realized, for the cause of missions, only an abnormal, spasmodic and partial expression of benevolence. But there is *one* means whereby all that is *genuine* in the missionary feeling, excited by *occasions*, may be perpetuated, and deepened, and extended. Let the promises of Scripture concerning the spread and prevalence of the gospel be *dwell upon* by the mind of the church, and *pleaded in earnest intercession*, until, by faith, the glorious future of prophecy becomes a present and living reality; let the minds of Christians be brought thus into feeling familiarity with the bible-predictions of *latter-day events and glories*; let, moreover, the present actual condition of earth's unregenerate and unevangelized millions be often rolled crushingly upon the supplicating hearts of the universal Christian membership; and would there long be a deficiency of laborers for foreign fields? Would not each church furnish its full quota? Would not choice and consecrated spirits rise up among us on every hand, ready, yea, eager for service the most distant or the most difficult? This result waits but thy prayers, O Zion.

We have admired to see the Jesuit missionary go, at the bidding of the general of his order, to climes the most insalubrious and to people the most inhospitable, and there toil and perish without a thought of ever retreating from his position or relinquishing his mission. Brethren, the prayer of the church is an influence mightier and better than Jesuit discipline, for missionary purposes; for it can send anywhither the heralds of the gospel, and hold them there until death, while, unlike Jesuitism, it leaves intact and unabridged the freedom of the individual will.

III. Prayer sustains a vital relation to the supplies of *money* for missionary operations. And if for a few minutes I dwell upon this topic, I trust that I shall not be drawing out my discourse to a wearisome length. The sublime command usually denominated "The Great Commission," involves a vast outlay of pecuniary means, *vast beyond all parallel or computation*. No necessities of human government, no enterprises of worldly commerce, no claims created by coast surveys or voyages of discovery, by the exigencies of science or by the demands of literature and the decorative arts; not all these together require a *tithe* of the pecuniary assessments which the command in question legitimates and makes imperative. *These*, and all other merely human and earthly interests may be amply promoted, and yet *superfluous* wealth may accumulate in the hands of those whose coffers supply the sinews of these enterprises.

But we venture the affirmation that under the condition of a strict and universal obedience to this command by Christians and Christian churches, *superfluous* wealth in their hands were an impossibility, at least while the world is unevangelized. The commission, by general agreement, is alike and equally to all the members of the household of faith, making *each* a debtor to *all*, until the moral destitutions of the world shall have been supplied in the universal and equal diffusion of the gospel. What excuse, then, can any Christian render to his conscience or his Master for



boarding superfluous riches, so long as there remains on earth one tribe or one member of the human family to whom the message of mercy through the atonement has not been sent? *Who* is responsible for the execution of the commission in behalf of that tribe or that individual? Is not *the whole church* responsible in each of its members? Can any Christian say that the responsibility is not *his own*, and can he safely retain in his hands means which are not absolutely necessary to the discharge of the responsibilities which *Providence* has manifestly entrusted to his guardianship?

Whatever answers may be given to these queries, one thing is manifest: the great farewell command of Christ necessitates vast outlays of money. To borrow a single paragraph from that sermon on "The Moral Dignity of the Missionary Enterprise," which for the last thirty years, nearly, has been thrilling the heart of the church,—  
 "We have to operate upon a race divided into different nations, speaking a thousand different languages, under every different form of government, from absolute inertness to unbridled tyranny, and inhabiting every district of country, salubrious or deadly, from the equator to the poles. To all these nations must the gospel be sent, into all these languages must the bible be translated, to all these climes, salubrious or deadly, must the missionary penetrate, and under all these forms of government, mild or despotic, must he preach Christ and him crucified." And to do all this, what a complication of means must be employed, and what a bill of expenditures will be incurred! Said we not truly, that, compared with the assessments which the great commission authorizes, but a tithe of taxation is exacted by all human enterprises?

And the assessments thus authorized will be met by increasing numbers in the Christian church. The age of apostolic liberality will return upon the church, and such examples as Father Bennett set, of the conscientious and scrupulous consecration of all superfluous means to the cause of missions and kindred objects, will multiply themselves by scores, by hundreds, by thousands, by millions, till the gospel, like the atmosphere, shall have kissed every hill-top and valley, and like the sunlight, shall have glanced upon every human habitation, and shall have gladdened every human heart.

Hear ye on this subject the prophetic word: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come, *they shall bring gold and incense*, and they shall show forth the praises of the Lord." "All the flocks of Kedar shall come, they shall be gathered unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory." "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, *their silver and their gold with them*, unto the name of the Lord thy God, and unto the Holy One of Israel, because he hath glorified thee." Hear also this glorious prophecy from Zechariah: "In that day shall there be upon the bells of the horses, Holiness unto the Lord;" and this from the Psalms, "The kings of Tarshish and the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts." What means all this prophetic imagery, and much more like it, but that the wealth of all lands will yet be consecrated to the work of filling the world with the knowledge, and influence, and fruits of the gospel? India shall yield her spices, Arabia her gums, California her gold, the seas their commerce, and every land its peculiar productions, both of nature and art, and from all places the most precious and costly things of earth shall be offered upon the altar of Christian missions. Then shall the Rothschilds and the Baring of our earth control its resources, and guide its moneyed operations, not for commercial purposes or political coalitions, but for the promotion of truth and holiness, and the glory of God amongst mankind. Thus, upon every possession of the church, will "consecration to God and to the service of his kingdom" yet be written.



But *how* shall this disposition of the wealth of the church be effected? By the mighty efficacy of what means shall all superfluous riches in the hands of Christians be turned into the channels of Christian beneficence? The answer is, Nothing will so surely and speedily effect this result as the great increase of prayer for the spread of the gospel throughout the world. Other influences may swell missionary offerings occasionally to a considerable sum. But they alone will often leave the channels of benevolence dry and dusty. A deep, fervent, general spirit of prayer for this object, finding utterance for itself in every place and on every occasion of prayer, is the only influence on which we can rely for a steady, strong, equable, full-flowing and fertilizing stream.

Would God, therefore, that all they who bear the Christian name, and to whose stewardship God hath entrusted so large a portion of the goods of this world, could be made, in *all* their approaches to the mercy-seat, to bear on their hearts the burthen of this object. Then from the thousands of churches in our land the golden streamlets would gush forth and set towards the mission-treasury, as the mountain-rills mingle and flow oceanward, and Ezekiel's vision of the holy waters would be realized in rich accomplishment.

It is, I believe, an acknowledged fact, that there is, annually, a sad deficiency in the means of keeping our own foreign posts well manned, and of occupying such new fields of labor as Providence manifestly opens before us. I know, and I am thankful to know, that the somewhat increased expenditures of the past year have been met by a corresponding increase of contributions. But it should be remembered that the sum which the denomination has, the past year, placed at the disposal of their Board, did not correspond to the foreign claim on that Board. The distance is immense by which the apparent demand of the heathen world has been separated from the contributions of the churches of our communion.

Now, this discrepancy, annually occurring, indicates, unmistakably, a *wrong* somewhere, either on the part of our Board, in not making larger demands upon the churches, or on the part of the churches, in manifesting a reluctance to welcome such demands. God does never, by his providential arrangements, call for laborers in any department of the Christian service faster or further than he gives to his people the means both of furnishing the laborers and performing the labor. He doth not, Pharaoh-like, exact "the tale of bricks" without an allowance of "the straw." The simple fact, therefore, that call after call, urgent as that which startled and stirred the soul of Paul at Troas, is not responded to, the fact that now at last China and Persia, the territories of Buddh and Mohammed, have been thrown wide open and are scarce occupied, the fact that all over our earth, at the blast of the trump of Providence, the walls of the Jerichos are falling, and yet the cities are not taken possession of,—all this is proof conclusive that Zion's sons and daughters are not adequately in the struggles of prayer for the salvation of a perishing world; *else* would the needful supplies, even to a *million* of dollars annually, be forthcoming from this single division of the Christian church.

IV. We pass to contemplate, finally, the relation which *our* prayers sustain to the *actual success* of our missionaries and our missionary enterprises. Paul at Corinth requested his brethren of a distant city to pray for him, "that the word of the Lord might have free course and be glorified." In bonds at Rome, he called on the saints at Ephesus, though mountains rose and seas rolled between them, to pray for him, that utterance might be given unto him in making known the mystery of the gospel. From the same place he thus wrote to the Christians in Colosse, whom he had never seen: "Continue in prayer and watch in the same with thanksgiving, withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak." Was Paul indulging a delusive expectation in these oft-repeated requests



to be remembered, for the sake of his cause, in the prayers of distant disciples? Was *the great Luther* giving place to a foolish fancy when from his Augsburg cell, at one of the most critical moments of his life, he thus wrote to his friends in Weimar and Wittemberg, "The Lord God lives and reigns: to his keeping I commend myself; and I doubt not that in answer to the prayers of pious souls He will send deliverance. *I seem to feel that prayer is being made for me*"? Was *Whitefield* mistaken when, in the midst of his almost apostolic success, and from the blaze of those heavenly influences wherein he was wont to walk with God, he never ceased to crave a remembrance in the supplications of the faithful? Are *our missionary brethren, one and all*, mistaken in the sentiment that prompts them to put into all their letters and communications to the churches from which they have gone forth, this request: "Brethren, pray for us, pray for *these benighted millions*"? And is that an appeal founded on delusion, which comes to us in the very last number of our missionary journal, from *the native preachers of Assam*, in the form of the following affecting resolution? "Considering the ignorance, darkness, and indifference to the gospel manifested by the people of Assam, Resolved,—that we request our friends and benefactors in America to offer up earnest prayer to God, that he would assist us in making known the gospel of his grace, and grant his blessing upon our efforts for the advancement of his kingdom throughout the land." Unless these sentiments are delusive and these requests are Utopian, unless the holiest and greatest of God's servants have been wont to cherish in their hearts grand deceptions; then a vital and important relation does subsist between our prayers and the success of the gospel in the hands of our missionaries; then there is significance in that word of Paul to the Corinthian disciples, "*Ye also helping together by prayer for us.*"

And, brethren, there is no reason why we should put the matter in this hypothetical form. We know full well that with the Hearer of prayer distance is annihilated. We know that prayer touches a cord that vibrates around the earth. We know that prayer, like the electric wires, may put a Christian or a church in America in instant communication with mission stations and mission bands in Burmah or China, in Africa or in the Islands of the Pacific. And, doubtless, often while a church is in the act of earnest and united intercession for Christian laborers, far, hence amongst the heathen the almightiness of the Spirit is vouchsafed, and the answer of the prayer is *given*,—in that unwonted thrill of joy, or in that new nerving of the heart with courage, or in that strengthened confidence of success, of which some lone missionary's bosom is made delightfully conscious; or perhaps in the opening of the understanding, and the quickening of the conscience, and the renewing of the heart, and the budding of hope and holiness and happiness, of which some poor heathen is the surprised and joyful subject.

Let us then, henceforth, respond more earnestly, more unitedly, more importantly to the cry that comes from every living missionary, "BRETHREN, PRAY FOR US, THAT THE WORD OF THE LORD MAY HAVE FREE COURSE, AND BE GLORIFIED, EVEN AS IT IS WITH YOU."

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## MISSIONARY QUALIFICATIONS.

BY REV. WILLIAM DEAN, D.D.

In an article of the *Macedonian* for February, headed "The Most Efficient Missionaries," is a statement on missionary qualifications nearly related to the old objection to ministerial education. The article alluded to may owe its origin to the apprehension that some might favor the *substitution* of intellectual endowments and culture, for devotion to Christ and love to the souls of men. But these are indispensable to every Christian character, and can scarcely be reckoned among the *qualifications* for missionary work. In enumerating the qualifications of a man



for manual labor, it is needless to state that he has a *hand*; in speaking of the fitness of one for mental labor, it is unnecessary to premise that he has a *mind*; and in speaking of the qualifications of a Christian Missionary, it need not be mentioned that he should be a *Christian*. That is taken for granted, and is as indispensable to the existence of a Christian missionary as his physical or intellectual faculties.

Starting, then, with the principle that no one can justly be called a Christian missionary who is not a Christian, and that the term Christian implies a devotion to Christ and to the salvation of men, the question arises, are all Christians qualified to become missionaries? In one sense it may be said they are, but in another sense they are not. So likewise, with one definition of the term, all Christians are qualified to preach the gospel, but in the ordinary acceptation of that term they are not. It is generally supposed that a minister of Christianity professes, in common with all Christians, love to God and love to man, but that he has also gifts and graces peculiar to the ministry, and these latter we denominate qualifications for preaching the gospel. Among these qualifications are reckoned those mental powers by which a man may be successful in learning and apt in teaching the mysteries of godliness. There is much truth in the remark that a man can do almost anything if he tries. It is sure he will do nothing good unless he tries, but there are some things which some men can never do, let them try ever so much, — and among these are the duties of the minister and the missionary. For this work, as before stated, Christian love and spiritual life are indispensable; but life is not all that is necessary. It is written, a living dog is better than a dead lion. Still, a living lion may be better than a living dog, since the lion's strength may easily do that which the dog's zeal can never perform. And here it is worthy to note, that in the intellectual as well as in the animal world, the weaker often appear to make up in noise and pretension what is wanting in strength and efficiency, and it is not uncommon to find a man's meekness and humility inversely in proportion to his capacity and power, while the clearest heads and the strongest hearts are least confident in self and most dependent on divine aid.

We see no reason why the gifted scholar from the school of Gamaliel may not be as humble and prayerful and as devoted to Christ, as the illiterate fishermen from the sea of Galilee. Does his learning make him worse, or their ignorance make them better fitted for the work of the gospel ministry? And admitting him in his endowments and learning to be superior to all, and in his zeal and devotion second to none, why was he called by the Holy Ghost and separated to the work of a missionary among the heathen, while the humble-minded and pious James was stationed as pastor of the first church in the metropolis of Christendom? Why not have sent this humble teacher and example of faith and good works to instruct the ignorant Gentiles, and stationed the erudite and master-minded Paul over some school in Jerusalem, where he might silence the cavils of the skeptic Pharisee and watch over the interests of the metropolitan church, planted by its divine Author and consecrated by a pentecostal baptism of the Holy Ghost? Why were these important interests entrusted to minds less gifted and to hearts no more devoted, while this profound thinker, this classic writer, this persuasive speaker, was sent abroad to labor among the unchristianized Gentiles? Was it that the work of evangelizing the heathen, and planting churches, of moving the multitudes and moulding the public mind, was then more difficult or more important than it is now? And why did Jehovah choose a man learned in all the wisdom of the Egyptian court to be the deliverer and legislator of his people? Would Moses have been better prepared to lead and govern six hundred thousand men, with the attendant women and children increasing the host to more than a million and a half of souls, if he had been uneducated and inexperienced, and instead of study and attendance at Pharaoh's court had spent forty years in making bricks? Or would he have been



admitted to more intimate communion with Jehovah, would his face have shone any brighter when he came forth to the people, if he had been less intellectually endowed, less cultivated and refined, or more ignorant of the world?

We do not say that intellectual gifts and culture can fit a man for the service of God, but the objections to ministerial education and missionary qualifications offer a *premium to ignorance*, and can be sustained only by proving that a dwarfed intellect, an uneducated mind and an ignorance of the world are promotive of Christian usefulness, and that a strong and disciplined intellect, varied and extensive acquirements, and a knowledge of human nature and of divine revelation, are hostile to humility, Christian philanthropy and devotion to God.

If the piety of the church had reached that standard that she should *colonize* heathen nations by a Christian emigration, it might be wise to send such a delegation as should represent all the variety of talent and agency she possesses, and these might all be called missionaries, in the same sense that pious lawyers and physicians, merchants and mechanics, farmers and domestics, might be called preachers at home. But if the piety and power of the church will allow her at present to do more than send men to translate the bible and preach the gospel to the heathen, it would seem wise to select such men as can do the work—and do it the most efficiently and the most economically.

## INTELLIGENCE FROM THE MISSIONS.

### FRANCE.

#### EXTRACTS FROM CORRESPONDENCE.

From letters under date of June 19 and 22, it appears that the annoyances experienced by our brethren at S—— had reached a crisis. (See p. 889.) On the 8th of June, F—— and L—— were cited before the *juge d'instruction* at L——. This functionary received them civilly, and treated them courteously; he, at least, as would seem from the report of the examination, did not wish to persecute. The following Sabbath, however, while the assembly were engaged in worship at S——, the chief *com-misaire de police* of the district presented himself with two *gens d'armes* and the mayor, and ordered the people, with threats if they met there again, to leave the house. On the 19th, of the same week, a citation was served on F—— to be present at the "placing of the seals" upon the chapel at S——. "The deed was done—the door and windows were sealed; to enter the chapel now, without leave of government, is a crime."

It was intimated to F—— that he was at liberty to preach at L——, his regular charge, but not in other places. He improved this liberty while it lasted, which was not long, in a grateful and memorable service. On Sunday, July 4, twelve persons were baptized in temporary baptisteries placed in his chapel. One of them was Mr. D——, whose case is described in our number for August, (p. 341.) The mayor was present. Measures were soon taken to arrest these proceedings, and in a letter of July 17, Mr. F—— informs us that he has received official warning that this chapel is also closed.

We give the substance of these communications, (July 6 and 17,) opening indeed with a gratifying announcement, but casting a more sombre shade than

any previously received, over the prospects of freedom of worship in the northern department of the French Mission.

#### Baptisms at L——.

"July 6.—Last Sabbath the Lord gladdened the church entrusted to my charge, by introducing into its bosom, by baptism, twelve persons, to whom we trust he has granted repentance and regeneration. We administered the rite at L——, that being the only place where we are still permitted to meet; and for fear of exciting against us at this inauspicious moment the bitter jealousy of a certain class of persons, we baptized in our chapel. Two tents of sufficient size were arranged on the sides of the pulpit, in the corners of the building, with curtains reaching from the ceiling to the floor, and close to each, at a short distance from the pulpit, was placed a bathing tank. Each tank or bath was enclosed with blocks of wood covered with cloths, which lay back upon the tanks after being raised five or six *centimetres* above their sides. A large number of persons were present. Many came to see the baptism of Mr. D——.

"The usual services began at 9 1-2, A. M.; then followed the examination of



the candidates, which was edifying. The church having voted to receive them, I entered the pulpit and delivered a discourse appropriate to the occasion, which was heard with attention. Next followed the baptism of three of the candidates, and then of a man in the laver prepared for men; and while these changed their robes in the tents which had been provided, we sang a hymn. In this manner I baptized in succession the entire twelve. At half-past four, P. M., the service closed. Many who were present were very serious, others mocked, as is the custom.

"Saturday night some *gens d'armes* came to me by order of the procureur of the republic, to inquire in what villages our brethren live, and how many in each, and when we commenced preaching to them in the villages, &c., &c. The procureur has also inquired of the mayors of the communes visited by us, whether we have given the required notifications before establishing our meetings, and whether our proceedings are immoral, &c., &c.

The friend who transmitted the above communication, says:—"You will easily make your own commentary upon the significance of these things. I am far from considering the persecution as ended, though I cannot foresee what will be the end. I have from the first been impressed with the thought that the intention is to shut all the places of worship in that department, and then, perhaps, elsewhere. One cause of this activity and fury, is, no doubt, to be found in the conversion of Mr. D—. Other causes will come to light. From all the manoeuvrings, I foresee the closing of the chapel at L—. I am sure that God, in wisdom and in goodness, permits all this, if we can exercise faith and confidence enough in him to act in all things in accordance with his will, there will be nothing to regret. But the disappointment, humanly speaking, is great, and the trial severe. I trust I have no need to recommend these afflicted and persecuted brethren to your prayers."

Chapel at L— closed.

July 17.—The procureur of the republic has addressed the mayors of all the communes visited by us. If the mayors have given affirmative answers, we are truly a very wicked sort of people. The manifest intention of — was to hold us as men assailing virtue and good morals. The mayor of L— all the while was

taking steps to make us close our chapel. So at least I was told. Next appeared an article in the Journal of —, the design of which evidently was to inflame public sentiment against us."

After recounting other incidents having a like object and tendency, the writer adds:—

"This moment letters are brought, informing me that the prefect orders our chapel at L— to be closed! My dear brother, may God pity our persecutors! I set out in a few hours for C—. We shall not hold our meeting here to-morrow. \* \* \* Nevertheless, I rejoice in the midst of my sorrow. I have baptized twelve persons this year; God grant I may baptize twenty-five next year."

We learn from other sources, also, the unfavorable leaning of the prefect of A—. A correspondent who belongs to another connection, says:—"In the very midst of the session (of an academic council,) the prefect suddenly interrupted our labors to inquire whether we were connected with the Baptists, or rather, whether the Baptists held to us by any ties,—whether they recognized consistories. I replied that there existed between them and us only a 'dogmatic' union—that they made no part of the Reformed church, that no ecclesiastical bond united them to us. Thereupon he announced his intention to close all their places of worship. I expressed to him my grief. I told him I deeply regretted this new infringement on religious liberty. He replied that he also regretted it, but he had received the commands of the general police. 'Besides,' he said, 'indecent things are done at their meetings;' alluding to the baptism of females, which is performed publicly (*coram populo*)."

#### LETTER OF DR. DEVAN.

The following interesting narrative was compiled by Dr. Devan from reports forwarded to him by two of the parties concerned. He gives also some account of the district in which the events occurred. "The whole district is aroused, and inquiry is every where made into this new doctrine."

Seed sown in good ground.

July 19, 1852.—J— B— was for a number of years a "brother of the Christian Doctrine," a Roman Catholic order devoted to the instruction of little children. Finding that works could not give peace to his sin-sick soul, he was finally led to accept the gratuitous salvation announced in the word of God. He consequently left the faith and practices of Rome and became a Christian. He was baptized at — about a year ago, since



which time he has been an evangelist. In the course of last January he had occasion on account of some secular affairs to revisit his own part of the country, and br. G——, pastor of the —— church, accompanied him. "In that visit," he says, "the Lord showed us clearly that there is a vast field ready for the harvest. Seeing which, I redoubled my prayers to the Lord that he would send laborers into that field." During their visit the brethren preached on all sides the unsearchable riches of Christ, and they reported a deep attention on the part of the people to the doctrine of a free salvation. That part of the country was apparently pretty well supplied with bibles and testaments and they had wrought their legitimate effect, but the people had never heard the living teacher.

Circumstances needless to be here mentioned induced B—— to leave —— on May 3d, for M——l, where he fixed his residence. He reports: "I commenced by going through the villages and hamlets of the neighborhood. I had no need to enter each house in particular, for as soon as I was seen to arrive the people all came together in some one house, and if the house was not sufficiently large we went into a barn, where we read the word of God and prayed. Seeing that the Lord blessed these measures and that a great number of the people became serious I resolved to commence public worship in a room of the large house in which I reside. I accordingly made the official declarations exacted by law and opened public meetings, one at M——n, two at S——, one at G——e, and another at G——n. The last three are very numerous attended, the greater number of the congregation perhaps from curiosity and some as spies, but a few from sincerity."

**The clergy aroused—A pursuit.**

The clergy, seeing that many of their parishioners were not afraid of neglecting the mass in order to hear the word of God, now held a meeting among themselves to the number of about thirty to

consider the case. They then waited in a body on M. d'Arfrancat, the father-in-law of the attorney general at C——t, and denounced B—— as having turned the Romish religion into ridicule, and as having said that "gold and silver cannot save," that "there is no purgatory," and that "the second commandment forbids to make statues and images and to bow down to them and adore them."

On the twenty-third of May the justice of the peace, accompanied by a constable, the mayor and guard of M——n, with three gens d'armes, came to M——l to seize B——. But the Lord caused that they arrived too late, for he had finished the meeting and left for G——e. The three gens d'armes followed in pursuit, having been instructed "to seize and bind strongly that fellow, no matter where or when they should catch him." But the Lord again caused B—— to have already finished the meeting and to have departed before the three armed men reached the village.

"The next day," reports B——, "I wrote to the attorney general that I thought myself acting right, inasmuch as I had conformed to the laws of the land, and that if I had failed in any point it was through ignorance. Nevertheless, I told him, I was ready to appear, if he desired it, to undergo whatever penalty the law might impose. I went on, however, with my meetings. The pursuit by the gens d'armes did not in any way diminish the number of my auditory. On the contrary, the Lord's day following I had still larger congregations." They consisted of some three hundred persons. The meetings were held in a large barn gratuitously offered, but entirely destitute of seats. All stood, except those who had perched themselves upon the rafters and beams or who could find seats upon the hay.

**Meetings prohibited—Continued work of grace.**

"On the fourth of June," continues B——, "I received a citation from the attorney general to appear before the judge of the criminal court on the seventh. The authorities had associated with me



as an accomplice a young man named A——." This young man had been at ——, where he had heard the gospel and where the Spirit of God had opened his heart to attend to the things of the kingdom. He had come to B—— to be instructed, and being very zealous and warm-hearted, he would sing the songs of Zion without fear and read publicly the word of God. This circumstance caused him to be associated with B—— in the criminal accusation.

"Lord's day, June 6," writes B——, "I conducted my three meetings as usual, after which, in company with our friend A——, I set out on foot for C—— in order to obey the summons to appear for trial the next day. We walked all night. We found that the curé and vicar of S—— and the vicar and mayor of M——n were our accusers. After hearing their depositions the judge ordered me to discontinue my Sunday meetings. I continue nevertheless to visit the villages and hamlets, and such families as seem disposed to receive the gospel.

"Notwithstanding these persecutions the Lord continues to bless the work of evangelization, for several persons have believed in the Saviour. On the twenty-ninth of June the pastor G—— arrived, and on the day following our br. A——, as also br. D——, having given satisfactory evidence of a change of heart, were baptized. On the first of July twelve others followed Jesus into the baptismal waters after having given credible proof of conversion."

#### Second arrest—Trial and condemnation.

On the thirtieth of June brn. B—— and A—— were served with a second summons to appear before the criminal court at C——t on July 8, to answer to the accusation of having publicly preached *immorality*, inasmuch as they preached other doctrines than those taught by a church recognized by the state. On the eve of their trial they set out for C——t on foot, reaching that place on the following morning. Dark and lonely was their journey that night. The at-

mosphere was agitated with incessant thunder and lightning, but their souls were calm and joyous in the Lord.

An eye-witness of the trial writes me that the court room was filled to overflowing with spectators, drawn together mainly perhaps by curiosity, but unanimous in their sympathy for the accused. The trial lasted about five hours. There were twelve witnesses called for the prosecution, and the following will give an idea of their examination and their testimony.

*Judge.*—"Did you hear M. B—— say that the curés, who are ministers of the state religion, are robbers, liars and deceivers?"

To this question eleven replied in the negative and one only in the affirmative. On hearing this single affirmative the judges expressed themselves furiously against the accused. It is necessary to observe that this witness was deaf, and that his language was not French, (in which B—— preached,) but the patois of the country.

Two women were called as witnesses, and testified as follows. "M. B—— said in his meetings that the priests have not the right of pardoning sins; that Jesus alone came into the world to save sinners, and that his blood alone purifies us; that we are saved by grace, and that works can save no one, but that we ought to do good works to show our faith when we are saved by Jesus Christ; that purgatory is an invention of men and has no existence; that souls would be very miserable if men had the right to leave them there or to take them out, for some would always be left there, but nevertheless this pretended purgatory is a source of gain; that the baptism of children is nothing, for we should first believe and then be baptized; that if the Virgin Mary knew what is passing on the earth she would be very unhappy, that she could not bear to see it, but that she is happy inasmuch as she believed in the grace of God like all others who are saved; that God only can pardon sins, and that all those who go to him with humility find



grace and pardon through Jesus Christ," &c. &c.

When the attorney general heard the depositions of these witnesses he was almost beside himself, and cried out to the bench, "Ye see, messieurs judges! that the accused is a man very dangerous to society through such doctrines, for he overturns the faith of believers and troubles the peace of families. He merits a very severe condemnation and ought not to be soon allowed his liberty."

Br. B—— then defended himself, at the same time making an excellent confession of faith according to the word of God, proving that his preaching did not consist in eloquent discourse but in the wisdom which comes from God. He declared that faith in Jesus Christ saves the soul, that after having believed, a man should be baptized in order to obey God, and that he should live holily, without which no man can see the face of God.

The judges ridiculed him, applying to him the epithets "blockhead," "fool," "silly," and declared him "a corrupt impostor."

When this was ended the attorney general read certain letters from the clergy of Thiers, Broasse, and the convent to which br. B—— originally belonged. These letters were abominable. But happily br. B—— had by him certificates of morality from the authorities of those very places, and their publicity gave the lie to the letters of accusation.

The counsel for the accused, a Protestant, argued about an hour and a quarter. He maintained that religious liberty permitted M. B—— to have meetings wherever he chose, and that nobody had a right to prevent him. His defence was listened to as a matter of course, but it was without effect.

The judges then retired (for this was no trial by jury,) to deliberate upon the sentence, and on their return to the court room pronounced in substance as follows:

"Seeing that M. B—— has outraged the priests, who are the ministers of the recognized religion, and that he has said

all sorts of things against this holy religion, we condemn him to three months' imprisonment, 300 francs fine, and the costs;" (making together five or six hundred francs;) "and, in the event of these not being paid, he is condemned to six months' additional imprisonment."

"M. A—— is condemned as an accomplice to fifty francs fine and one-fourth of the costs; and, in the event of non-payment, to six months' imprisonment."

On the announcement of these sentences the audience was filled with murmurs against the injustice shown to the accused. I learn that the brethren have appealed to a higher court.

Additional baptisms—Truth working—Power of the clergy.

Br. G——, during his visit, baptized six more converts, making the entire number *twenty*. Of these only two had been evangelical Christians before the commencement of M. B——'s labors in those parts. Br. B—— closes his report by saying,

"There is at this moment a great movement in these parts; the word of God is deeply stirring the souls of men. Even now there are many who are on the point of breaking with Rome and the world, in order to follow the gospel."

The above narrative will suffice to give an idea of the state of Romanist power in the more *retired* parts of the land, the rural districts. In large cities the Romanist influence is much less; it is there that religious liberty will survive the longest. In no large city would the authorities presume so manifestly to give their power to the clergy as in the rural parts. The mayor of the village where B—— preached, maintains that the evangelical doctrines are true and gives full liberty for their announcement. In consequence of this he is about to be ejected from office, to make way for a more pliant successor; for the mayors are not elected by the people, but are appointed by the *prefect* of the department, and the *prefects* are named by the central power at Paris;—the clergy ruling all.



## GERMANY.

We publish, below, portions of correspondence and journals of native laborers communicated by Mr. Oncken.

## LETTER FROM REV. I. STRAUDE.

## Silesia—Review of the year 1851.

During the year 1851, it has pleased the Almighty Father of the helpless and the destitute, to permit his children in Silesia to retain the place assigned them in the garden of the Lord, there to flourish to the honor and glory of his name. Dark clouds have indeed at times passed over them. One of them, a source of much anxiety, is the Jesuit mission in Silesia, which is much favored by the government and whose baneful influence is felt in all classes of society; the aim of these disciples of Loyola being not only to obtain proselytes to the Romish faith, but to prevent the circulation of everything that proceeds from the press without having passed the papal censorship.

Our public services have not on the whole been well attended by strangers, but we have nevertheless received seven believers into the church at Voigtendorf and eight into the Breslau church. The number of our members at Breslau has been diminished by the emigration of seven brethren, and the exclusion of two persons, who have returned to the church of Rome, and now seek to injure us as much as possible;—and this is rendered more easy by the fact that the church at Voigtendorf (where they reside) has no stated pastor but has hitherto been only occasionally supplied. But the Lord be praised,—from him cometh the increase, and he has promised to withhold no good thing from those who put their trust in him. May Jesus see of the travail of his soul here in Silesia amongst my benighted countrymen, and many be brought from the darkness of ignorance and superstition to see the glorious light of the gospel!

We fondly hope that some good has been effected by the circulation of the Scriptures, in which all our brethren have taken an active part;—302 bibles, 597 testaments and 41,900 tracts having

been distributed since 1844, exclusively among Roman Catholics, and that amidst dangers and difficulties of which our brethren in more favored countries can form no conception. We have also had opportunities of forming new connections, not only in Silesia but also in the adjacent Austrian provinces, where we still endeavor to carry the gospel, notwithstanding the inimical vigilance of the priests. A great blessing has rested on the Gospels and Psalms which were sent us by br. Oncken for distribution gratis, and which have been generally better received than tracts.

The neighboring country of Bohemia would also promise to be a fruitful field of labor, if it were in our power to supply the Bohemians with gospels and tracts in their native tongue.

Our members generally, as well as missionaries, have been called to struggle with many obstacles put in their way by the members of a church that professes to be the mother of all saints. In several instances our brethren have lost offices or other temporal resources, by avowing their faith in Christ *alone*; in others our journeys have frequently been hindered by malicious accusations made against us to the government; but in the midst of difficulties the Captain of our salvation is leading us on to victory, and joyfully we here raise our Ebenezer, and in grateful retrospect of the past exclaim, Hitherto the Lord hath helped us.

## JOURNAL OF REV. H. F. W. HAESE.

Mr. Haese is stationed in the Grand Duchy of Oldenburg, and has in charge fifteen congregations, which meet stately for worship, and number from 1200 to more than 2000 attendants. From the entry in his Journal of March 20, it appears that his post of labor the year before was in the neighborhood of Tilsit, where, however, for administering baptism, he had been subjected to fine. The journal, of which we publish only extracts, gives us a good view of his zeal and laboriousness, and speaks well for the Hamburg school for assistants, of whose earliest class, if we mistake not, he was a member.

Jan. 1, 1852.—Preached in the morning at Oldenburg, and attended a tea-meeting held by the church, at which many friends from the country were present.



2.—Conducted a meeting at Tungen, a few miles from Oldenburg. About two hundred persons assembled to hear the word of life.

3.—Took the omnibus to Sage, to visit some Christian friends there. The persons to whom I refer are believers, but much prejudiced against the Baptists, especially their leader, with whom I argued some time. In the evening we all met for discussion and it was late before I could retire.

4.—Several anxious inquirers called to converse with me on the state of their minds. They also requested me to hold a meeting, which I gladly did and in the afternoon preached at the house of farmer Behrens, about 250 persons being present, who all seemed deeply impressed by the truths of the gospel. At the close of the services they could not separate; here was a group weeping over their sins, there another rejoicing at the glad tidings which had this day reached them. My pen cannot portray the scene, but the Spirit of God was among us, and we know how mightily he works in the hearts of men. Before they left, many came to me and said, "To-day new life has come into our village."

5.—Many persons called on me to-day. They wept and were sorrowful because they had so long grieved the Saviour by their sins, and never did I feel the value and unlimited grace of the gospel more than in presenting it as a source of comfort and joy to these anxious souls. Conducted a meeting this afternoon. About three hundred persons assembled, so that the house was crowded and many were obliged to listen at the doors and windows.

7.—Preached at Oldenburg. The meeting was pretty well attended.

8.—Left Oldenburg for Lehmden, where I preached, and then proceeded with a brother to Heinsahn, where we arrived at midnight.

9.—After family worship went to the village of Hapeldorf to hold a meeting. The weather was very stormy, but several persons nevertheless assembled.

After this service I walked to Beckhausen and conducted an afternoon service there, and afterwards broke bread with the brethren in this place. In the evening I held a third meeting at Jahderberg.

The three following days services were conducted at Spohle, Varel, and Rostenderberg, whence he proceeded to Seestedt.

18.—Held a meeting this morning at Seestedt, and in the afternoon at Schwei. Both meetings were well attended, and notwithstanding the inclemency of the season many persons from the surrounding villages were with us. A brother to whom I expressed my surprise that they had braved the storm to come, replied, "The love of Christ constraineth us."

Succeeding entries speak of prayer meetings and lectures at Seefeldt-am-mendeloh, Seefeldt and Varel.

26.—Preached at Lehmden. The meeting was well attended, but there were several scoffers present, whose intention it was to disturb us; but their evil designs were frustrated, and we were all much edified.

28.—Preached at Sage. The house was so crowded that the people could not sit; they stood close to one another, and so near me on all sides that I could scarcely move my arms. From four to six hundred persons were present, nor did the Lord leave his word unowned; much emotion was visible, and it was, as many afterwards told me, a season of refreshing from the Almighty.

#### Cases of discipline and inquiry.

Feb. 4.—To day a man came to converse with me and I soon found him to be an excluded member. I asked him what was the state of his mind; he replied, A fearful one. I said, Do you feel happy and peaceful in your present condition?

"O, no," was the answer, "sure condemnation is before me, because I was possessed of light and forsook the way of life. The most dreadful pangs of conscience harass me night and day. What shall I do?"

In listening to this recital and witnessing the man's despair, I was deeply affected and could only say, Do you wish



for the former time, when you were in the narrow path?

"O yes, if I could regain it, but that is too much to hope."

We read a chapter together and I prayed with him, and though at first he seemed almost overcome with agitation, it gradually subsided and gave place to hope. With many admonitions not to rest until he had found peace in believing, and having marked out some passages suitable to his condition, I left him, trusting that the Shepherd and Bishop of our souls will still restore this wandering sheep to the fold.—Conducted a well attended meeting.

5.—Called on several persons, and also visited Mrs. B., who seemed much pleased to see me and to converse with me. To my great joy I learned that she was earnestly seeking the way of salvation, but she could not gain clearness on the subject of baptism. I begged her, *above all*, to entreat the Lord to give her light to see her lost and ruined condition by nature, and faith to enable her to embrace the Saviour, and to rest all her hope of salvation on his finished work.

On reaching home I found a young girl waiting to speak to me. She told me that at our last meeting she had become very unhappy because of her sins, and that this passage was constantly in her mind: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii, 10. "And I have not fulfilled the commands of God," she continued; "O, my sins are great in number." "And do you think," I asked, "that God has a right to condemn you and punish you forever?" Tears almost prevented her utterance, but she answered, "He has the right to do so." I now endeavored to point her to Golgotha, and to the love of Him who invites the weary and heavy laden to come and obtain rest. She was a simple girl, scarcely more than a child, and as I spoke she eagerly listened, and promised at parting to pray to the Saviour and to seek help from him alone.

The stations next visited were Rastade, Bokel, Wapeldorf, Spohle, Sage and Horst, at all which meetings were held, and the word of the Lord preached.

Civil processes—Baptizing at Seefeldt.

16.—Early this morning the bauern-vogt (peasant-overseer) came to ask for my legitimation; as my papers were found in order, he left. Preached at Sage. After the service the bauern-vogt again came to me and asked once more to see my passport. I soon saw that this was not his real object, but that he wished to quarrel with me. At length the storm broke out. "You have highly offended me," he said, "by calling me a servant of Satan." I denied having done so, in which I was supported by several witnesses, and when at length he found that I would not cavil with him he left me in no very pleasant mood.

18.—Was informed that the man at whose house I lodged at Sage had been fined two dollars for lodging me. This is a proof of the rising enmity. May the Lord protect his people there!

21.—Went to Jehlersberg, and preached there, at Wapeldorf and at Beckhausen on the following day. All the three meetings were well attended.

23.—Visited brethren at Varel and on the 24th preached at Spohle.

27.—Received a summons from the court at Wildeshausen; but as I was from home when it arrived, the brethren requested another day to be appointed.

29.—A few strangers and the members of the church at Seestedt met to-day for prayer and meditation. I was with them, and after the meeting examined a young girl who had applied for membership. Her evidence being satisfactory and the character given of her unimpeachable, she was unanimously received, and baptized the same evening in a small sheet of water which br. G. has had brought into his garden for baptizing. After the ordinance we united round the table of the Lord.

March 3.—Returned to Oldenburg and found the second summons to Wildeshausen fixed for the 8th inst. The sum-



mons was owing to a complaint entered against me by the bauern-vogt at Sage.

8.—Went to Sage, where all were anxiously awaiting my arrival. They told me that the spirit of persecution was increasing, and that even during the public service the day before, br. Weichardt had been disturbed by the bauern-vogt. Unaccustomed to persecution, these dear friends seemed to look to me for comfort and succor. After spending some hours with them, and admonishing them to cast all their care on the Lord, I proceeded to Wildeshausen, whither I had been summoned. Arrived at the court of justice, I was charged with the following offence; that I had offended an official of the state by calling him a servant of Satan. All I could do was to repeat my former denial of this accusation, and to hand to the magistrate a paper signed by seven persons attesting the truth of my assertion. This paper was copied by the clerk and I was then dismissed. I reached Sage in the afternoon, and to my surprise found that my arrival created the greatest sensation,—a report having been circulated that I had committed suicide at Bremen.

11.—Went through several villages and invited the people to attend a meeting I purposed to hold at Tungeln. A large number of persons assembled, to whom I was permitted to proclaim the gospel with joy.

13–16.—Preached each day at a different village, conversed with inquirers and visited brethren. The latter were always glad to see me, especially those who live scattered and isolated, and who can rarely enjoy intercourse with fellow-Christians.

17.—Conducted a meeting at Wapeldorf, which was well attended. It is said that several men in this place have united to waylay and chastise me for making their village crazy, but hitherto the Lord has protected me, and he will not fail to do so in future. After the meeting I proceeded to Zehdersdorf, where I arrived at midnight.

20.—Received a paper containing the decision of the court at Tilsit, in the mat-

ter of the baptism performed by me at Tilsit in 1851. The decision sentences me to a fine of five dollars or to five days' imprisonment.

23.—Was visited by some of our friends at Sage. I was much delighted to hear that they are closely united in the bonds of love, and that their late experience has only served to bring them nearer to one another and to the Lord. Many obstacles are put in their way by the world, (the true servants of Satan,) but I trust the Saviour will glorify his name in their firmness and decision.

#### JOURNAL OF REV. J. DOERKSEN.

Mr. Doerksen, as some of our readers will recollect, is one of the individuals who have been fined by Prussian courts for "unauthorized ecclesiastical acts." The following journal gives an account of the proceeding, and that our readers may see "the head and front" of Mr. D.'s offending, we publish entire so much as relates to it. For previous notices see pp. 14–16.

#### Illegal acts—A sect not tolerated.

Jan. 4.—Lord's day.—Conducted a meeting at Culmen Jennen. Before its close a gens d'armes entered and inquired whether the Lord's Supper had been dispensed at this time. We replied in the negative. He then wished to know whether it would be celebrated in the afternoon, but as it was not in my power to give him a decided answer to this question, he quietly remained till the close of the service, when by dint of repeated interrogatories he endeavored to find out when we would meet for the ordinance. He informed me that he had been commissioned by the landrath (governor) to dissolve our meetings as soon as we should be found to be engaged in baptizing, performing marriages or dispensing the Lord's Supper, and at once to announce the names of the leaders to the authorities. Preached in the afternoon at another village.

15.—Received a summons to appear at the court of Insterburg, to render account of my dispensation of the Lord's Supper on some particular occasion. Preached in the evening at the village of Prussia, where a large congregation had assembled.



18.—At the close of our service at Culmen Jennen this morning, the gens-d'armes who had been present read a royal decree, intimating that the Baptists are everywhere to be treated with rigor in case of their performing any ecclesiastical acts, as the Baptists are not numbered among the tolerated sects in Prussia, and they have already overstepped the limited liberty granted them.

20.—Made a missionary tour on foot to Pilkallen. Br. Heppner accompanied me.

21.—During our journey we distributed many tracts and embraced every opportunity of conversing with the people. At the small inn where we passed the night, we read and prayed with our hostess and several of the villagers who had met there to discuss the news of the day.

22.—At Pilkallen we took up our abode with a government official, who had formerly been stationed at Memel and attended our meetings there. We met with the kindest reception at this house, and our friend soon told us he wished us to hold a meeting in his saloon, as there were several persons in the place who were inquiring the way of life and longed to attend one of our services. I therefore made to the authorities a formal announcement of two or three meetings,—but, alas! a prohibition was at once issued, supported by the statement that the church was intended for divine service, and that no other religious meetings would be suffered at Pilkallen. Our only method of avoiding further unpleasantness was quietly to yield to this mandate. We therefore spent the day in distributing tracts and selling testaments, and in the evening a few intimate friends of our kind host met us at his house and spent several hours in pleasant and profitable conversation on the truth as it is in Jesus. When about to separate, we sang a hymn together and I closed with prayer. Our friends were on the point of separating, when a police officer entered, declared our meeting dissolved, and threatened our

host with the severest measures if he should again receive us into his house. I tried to explain to him that we were only a few friends who had met for mutual edification, but that we had not held a meeting, neither were any strangers present. As it was late, however, our friends retired.

23.—Conversed with one of the policemen who came yesterday to prohibit our meeting. He seems to love the word of God and entirely disapproves the treatment we experience, but says that the severest punishment would ensue were he not to render implicit obedience to the commands given him.—Commenced a journey from Pilkallen to Trapönen.

Feb. 8. — Lord's day. — At a village named Regnit, conducted two well-attended meetings. There are several inquirers in this place. One of these, an inn-keeper, is willing to give up his sinful business for the Lord's sake. After our public services many persons came to inquire what they must do to be saved.

17.—Went to the village of Schidiken, where in the presence of a numerous assembly I gave a short address at the grave of our deceased sister H—. Conversed with the wife of a schoolmaster, who is a believer, and wishes also to be baptized.

18. — Proceeded to Unter Eisseln, where br. B— had already assembled a few brethren and some strangers, who wished to hear Jesus, and him crucified, preached to them. Here several persons were examined previous to their admission to the church; two of them were sailors, one a gentleman, the owner of a large estate in the neighborhood, and the last a workman from Schidiken. We listened with deep interest to the experience of these friends as they related the way in which they had been brought to a knowledge of the truth, and the church being fully satisfied with their testimony they were unanimously received.

30. — Preached at Tilsit. At our church meeting a man was examined who only a few weeks ago was one of our bitterest enemies. He was convinced of



the error of his ways at the baptism of his wife, and has since been diligently searching the Scriptures and seeking to obtain pardon for his sins; but what he said proved that he had not yet fully embraced the Saviour and his finished work as the only hope of the guilty, and it was therefore deemed advisable to postpone his admission to the church to a future period.

March 1.—Accompanied by one of the brethren, commenced a journey on foot to Schwegerau. At the public house where we intended to pass the night, we distributed tracts to a few peasants. They showed them to their neighbors and friends, and soon our room was full of peasants, great and small, all asking for a little book. Fortunately we were well supplied with tracts, so that each person received at least one. We also disposed of several testaments. — At Schwegerau conferred with the brethren on several important matters.

**Court at Insterburg—Sentence.**

3.—Went to Insterburg, where I had been summoned to appear on account of an illegally performed religious act (administering the Lord's Supper). As soon as I entered the judicial court several papers were read to me, in all of which particular stress was laid upon the fact that I had administered the Lord's Supper without the permission of government. I endeavored to prove that our administration of the Lord's Supper could not be regarded as an illegal act, considering that no Lutheran clergyman would, even if requested, distribute the Lord's Supper amongst us, and therefore our doing so could not be termed interference with the office of the clergy. I then described our simple way of administering this ordinance, and showed how little it resembles the ceremony which bears the same name in the Lutheran church. The court, however, would not agree with my statements. The president of the assembly declared that the Baptists, not being numbered amongst the sects tolerated in Prussia, they have no right to perform acts which, according to

law, may only be undertaken by the ordained clergy. It was then decided that I must either pay a fine of five dollars or be imprisoned five days.—Preached in the evening at Schwegerau.

4 and 5.—Preached both these evenings at Bubainen. These meetings were well attended, and many left evidently much affected. Many persons here justify the hope that ere long they will be added to the number of those who have set their faces Zionward. I conversed with several young men, among whom were two captains, who already openly profess their attachment to Christ and his people.

7. Lord's day.—Preached twice at Schwegerau. The attendance was so large that the passages and staircase were thronged. At the close of the morning service a young captain came to me, and with much joy declared that he was now convinced that Jesus Christ died for him also, and that he wished to consecrate soul and body to his Saviour's service.

8.—Visited inquirers and other Christian friends at Schwegerau. Conversed with an excluded member who seemed to be truly penitent and humbled; the Spirit of the Lord has been working in his heart, and he has, I trust, now found true peace in believing. Conducted a service this evening, and many again assembled to listen to the word of life.

10.—Was visited by a captain, who told me that he had found mercy through Christ and wished to be received into the church. I was much pleased by his conversation. Preached in the evening at Tilsit.

11.—Conducted a church meeting at Culmen Jennen. Two of the brethren, having sinned publicly, were excluded. Other brethren were publicly exhorted. A Lithuanian girl who had applied for membership was examined by an interpreter. Her experience was very pleasing and satisfactory; she seems to be a well-furthered Christian, who by diligently searching the New Testament has become convinced of the necessity of immersion, and has now travelled twenty-



one miles to be buried with her Lord in baptism. As many of the members understood Lithuanian, they knew all she herself said, and cordially agreed to her reception into the church.

19.—Preached at Regnit; many persons from the surrounding villages were present, among these a gens d'armes.

20.—Returned to Tilsit. Met several persons on their way to the judicial court to declare their secession from the state church. The judge had a few days previously sent for them and warned them against the step which he had heard they were about to take, viz. that of joining a religious community unsanctioned by the law.

### ARRACAN.

#### JOURNAL OF MR. KNAPP.

The journal gives a narrative of the second visit of Mr. Knapp to "Chetza's Village." For an account of the former see pp. 323-9, last vol.

Tour to Mee-Kyoung—First season of worship.

Mee-Kyoung (Chetza's Village), Dec. 25, 1851.—After more than half a month's unpleasant delay through inability to get a boat, I left home on the 19th inst. with five Burmans (three of them converts,) my two Kemee boys and one Bengali servant. Spent the Sabbath (21st) at a large village, most of whose inhabitants are Mussulmans of Bengali descent. Held a prayer meeting in a deserted kyoung, and preached the gospel of Christ to a large number of those who exalt Mohammed above Jesus. Held two long discussions with the head man, who is a Mussulman, endeavoring to show him the excellency of the gospel which offers salvation by *grace*. He granted that they could not fulfil the law as given by Mohammed, and therefore they had no hope unless God should grant grace, but seemed unwilling to trust in Jesus as the *only* Saviour. He was very kind to us.

On Tuesday, the 23d, we arrived at a large Kemee village, the residence of the uncles and the two little sisters of my Kemee boys. Was much amused to see their peculiar way of manifesting their

affection for each other. Those little orphan girls are indeed objects of pity. Had my wife been spared we should probably have had them with us. Now their future is dark at best. We remained at this place twenty-four hours, and had good opportunity to converse with many and tell them of God and a Saviour.

The next day we called at a new village which Paiting and his blind father Chetza, with their seven wives and an unknown number of children, have made their home, having left Mee-Kyoung. I had a long talk with them, but fear there has been no improvement from last year. It seems that they had had a quarrel with Tetkau, which was the occasion of their removal.

Proceeded on our crooked, "winding way," calling at one or two small villages, and reached our bungalow to-day about noon. Many changes have occurred on this stream during the year. One village, within sight of my hut, has been scourged by the small pox, a most fearful disease with this wild people, and some twenty or thirty of its inhabitants swept into eternity. Many families have removed, from fear or other causes, and settled in other quarters. This, "Chetza's Village," is now reduced to four families, and I fear I shall find less opportunity for conversing with the people and learning the language than I did last year.

This evening had a meeting in my house; about twenty-five were present. I preached in Burman a discourse on the goodness of God in preserving us to meet again in this jungle, and his love in giving his Son to save us from sin and death. All listened attentively, and probably most of them could understand what was said. The Burman disciples severally engaged in prayer. Such seasons of prayer are refreshing to us, and I hope may be profitable to this people, who can be taught what prayer is only by example.

Discouragements—Preaching Christ.

27.—Have to-day engaged an assistant. S'pah, a professed disciple, a boy



who was with us a year ago last rains, has promised to aid me while I remain here, and to go with me to Akyab. He now *talks* very well and appears hopeful; time will show how he will *act*; I hope he will be useful.—The old attachment to feasting and drinking is still manifest. A feast is now in progress but a few rods distant. A large crowd is now gathered, singing and dancing, but to-morrow (Sabbath) is to be their *great* day.

29.—Yesterday the feast much disturbed our services and the quiet of the whole day. A number who profess to be Christians joined in it, among whom was S'pah, just mentioned. After making the professions and promises he did on Saturday, he spent the whole Sabbath in the dance. He now says he is sorry and will do so no more. (?) Notwithstanding the disturbance, I preached twice to a number of listeners, making it my aim to set forth Christ as clearly as possible. The fact that many, both Burmans and Kemees, who know something of the true God, know almost nothing of the Saviour, has impressed me with the necessity of dwelling on this vital truth—Jesus, the Son of God, the Saviour of men. O, how much men need divine teaching that they may know Christ!

Jan. 1.—Favored with good health, and with such assistance as I can get, I hope soon to be able to preach in this wild language. Had a meeting this evening, at which, after reading and prayer in Burman, I endeavored to address twenty or more in Kemees. They listened to what was said, and assented that it was right and good, for it was what their fathers had told them. At the close of the meeting, as a large number of boys were present, I endeavored to show them the importance of knowing how to read, both in a worldly and a religious point of view. Some said, "It would be good to know how to read, but for Kemees it is better to know how to cut jungle." A number, however, have promised to go to Akyab, and a few have now commenced learning to read here.

4. Sunday.—Held two meetings to-day. A number of boys were present, to whom I endeavored to impart religious instruction. Most of the men are away, some to feasts, some hunting elephants, a very common sport in these parts. If an elephant is taken, its tusks of course find a ready market, and its meat, though very coarse, is much prized for food. I find many things to discourage me and try my faith, but I know God is able to accomplish great things and to him alone would I look.

Studies—Difficulties of the language—School

7.—For some days I have been very busy in study. Every night finds me weary from an almost unbroken stretch of the mind during the whole day, yet happy in my work and happy because I can work. I have great difficulty in finding words to express definitely religious ideas. The people are to a great degree destitute of such ideas, and of course have no words to express them. It costs more labor to *find* and *define* the words than it would be to learn two such languages when fairly placed on the printed page. But time, with continued application, will overcome these difficulties. With my assistants (I have two boys some of the time,) I am some part of the day translating from the Burman, at others writing down words and sentences from their lips, at others engaged in general chit-chat. When men come in, I generally throw aside my pen and endeavor to converse with them. Sometimes I can get their attention and communicate to them bible truth to an encouraging degree, but the larger part are listless and depart as soon as they have gratified their eyes by gazing. At the cool of the day I usually take a walk to some of the little villages near by, find a brood of men, women and children, apparently cheerful and happy, hovering over a bamboo fire, smoking the bamboo pipe; in familiar talk under such circumstances I can pick up many words and phrases and constructions which I can get in no other way. Besides, I can often give them some ideas of God, of



creation, and of the Saviour, in which case I return to my home refreshed and encouraged.

Last week had a little school of seven boys, all seemingly interested and promising. Suddenly they all *graduated* and we have seen nothing of them for some days. I can find no cause for their leaving, unless it be some superstitious notion of their parents. This morning three more came in from a village a little up the river, and asked to be taught to read, saying they would go to Akyab. They have done well to-day and I hope they may continue.

Interesting visit—Face of the country—An avenue to Ava.

8.—To-day had an interesting visit with four young men from a neighboring village. In the course of conversation I asked them what the people of their village were doing! “Nothing.” “Why?” “God once shook the whole land by an earthquake, therefore we do n’t work to-day but keep it sacred.” They also said that God at first created the earth and then two persons, a male and a female, from the dust, and from these two had all races sprung, both men *and beasts*. They seemed to apprehend the truth addressed to them, more readily than most of the Kemees. Were it not for that device of Satan, intemperance, I should have hope of soon seeing the seed sown spring up and bear fruit.

Toward evening, in my walk accompanied by two Kemees boys, I ascended a high hill whence I could see the surrounding hills and mountains, valleys and streams, with rice fields and villages in every direction, and was more than ever struck with the extreme brokenness of the whole face of the land. The prospect was altogether pleasing and enlivening. It would not be remarkably strange should future years reveal a second California or Australia in this part of the world. As the sun went down, a voice of wailing rose from the foot of the hill nearly under me, filling the ear with sadness. I inquired what it meant. “It is the voice of friends weeping for those

who have been swept away by the small pox.” O, thought I, could they be effectually pointed to the hopes of the gospel for consolation, then would their wailing cease and their hearts be filled with joy. But alas! no ray of hope beams upon their dark abodes.—At our meeting this evening about twenty were present. I addressed them with a good deal of pleasure and hope.

9.—Met a number of Kemees from far up this little branch, who say that it is only one or two days’ journey from their home over into Burmah Proper, where are fields and gardens, cattle and horses abundant, and that a constant trade in clothing and cattle is carried on by a set of men who travel over the mountains. They also say that it is extremely cold and that hail is common in those mountain passes. If this is true, Ava, being in the same latitude, can be reached in a few days by this route, a fact which may hereafter be of no small importance.

A day with friends—Excursions—Application for baptism—False professors.

12.—Yesterday had rather a quiet Sabbath, with but few present. We however held our usual meetings and hope that some may have been profited. Just at night Mr. Tickell, who had come up on government business accompanied by his wife, made me a short call. To-day I have been down and spent a good part of the day with them on board their vessel. This is the first time I have met one who could speak a word of English since I left Akyab. My visit was a pleasing and profitable one. After leaving them I visited several villages near me, had some opportunity to converse with the people, and then returned with buoyant spirits to my jungle home.

16.—This evening took a small boat, ascended the river a few miles, and visited a village of considerable size, part of whose inhabitants are Kemees and part Koomees. They had just closed a great feast, the remains and effects of which were still disgustingly visible. After wandering about a short time, fell in with an old man who appeared rather intelli-



gent, and began to talk. Soon a dozen were gathered around. I succeeded beyond my hope in getting their attention. They listened to the great truths of the bible, which were repeated over and over in the most plain and simple language, with marked interest. In the end they said it was good and that they had never heard it before. Here I met the boys who came down last week and wished to learn to read. They have taken a vacation to attend the feast, and it is probable that I shall not get them again. Thus hopes are awakened and destroyed; how it will be in the end God only knows. None of these people seem to hold the same mind long at a time.

18. Sunday.—Preached twice, once in Burman and once in Kemees. In the evening near thirty were present. To-day one has asked baptism, a Khyen woman whose face is tattooed,\* and who, having been a long time a slave in Burmah, has at length got her liberty and made the home of her old age among the Kemees. She heard the gospel last year, and has this year been almost a daily visitor. The Burman disciples with me have spent much time in explaining to her the way of life by Jesus Christ. She says she is a great sinner, but she wishes to put her sins all away and be Jesus Christ's disciple. I have no doubt of her sincerity, and have some hope that she is truly converted. One of my boatmen has also shown some evidence of seriousness.

19.—Have been much tried of late with the course of some who profess to be praying men. Yesterday a number went off and worked all day, and to-day they are idle; so it is often. When I talk to them they readily assent to the right, but seldom *do*. They are now preparing to go off to a feast to be gone a week. These feasts are the ruin of this people. According to their own statements, near a hundred dollars are spent at a single feast. The money and means spent in this way for the service

of the devil, would more than amply support schools and the preaching of the gospel for the whole tribe, were it devoted with the same zeal to the service of God.

**A rebuke of unbelief—The Koomees—First fruit among the Khyens.**

22.—This morning the woman who asked baptism came in an humble, becoming manner, and sitting down near me said that her heart was very heavy and sad on account of sin. She wanted to be freed from all sin and to be a Christian; she did not want to go to hell. She was so affected that she could scarcely speak, and the tears trickled down her tattooed cheeks. "I am in a dark, wild-beast land," she said, "but I do n't want to live so. I want *light*. I want to put my trust in Jesus and to be his disciple. I want to be baptized immediately." My feelings were deeply moved, and my heart rejoiced at what I saw and heard,—the evidence that, though she lived in a very dark land, she had, through the divine mercy, found the "true light that shineth," and could see the way to heaven. I had a long talk with her, endeavoring to impart further light. My unbelief is rebuked; I must believe that God has given this fruit of the Kemees Mission. To His name be the praise.

We held our usual meeting this evening, at which this poor ignorant woman prayed in a few broken sentences. After meeting I found that one of my boatmen who was at first disposed to ridicule, was seriously reflecting, and feeling a deep sense of his sinfulness. I have endeavored to set before him and others Christ crucified and to point out plainly the way of life and of death. To-night I have urged him personally to make the choice. How it will be I must leave to God. Another boatman, who was with me last year, always listens attentively and assents to the truth of the Christian religion. He can probably be no longer called an idolater, but I fear he is not a Christian. I hope these men may yet both be brought humbly to the feet of Jesus.

\* It will be remembered that it is the custom of the Khyens to tattoo the faces of their women.



24.—Many Koomees called on me, some of whom were very talkative, but I could understand little they said. They plainly differ from the Kemees in physical form, voice, manners, and slightly in dress. Should the Kemees receive the gospel, the Koomees will be likely to be brought in, for they are often mingled together in the same district and the same village. In numbers they are probably equal to the Kemees, and are rather more wild in their appearance.

25. Sunday.—After preaching I had the privilege of baptizing the Khyen woman, in the very place where last year I baptized *my boy*, as I call Mounng Yuet. She gives such evidence of repentance and faith as satisfies all the Burman disciples with me; indeed, all the evidence that could be hoped for. She calmly trusts in Christ, and now rejoices in hope of the glory of God. This day's privilege rejoices my heart. I feel (if I may be allowed so to speak,) more than repaid for whatever of toil or sacrifice I have endured. Will not the friends of missions in America here recognize the Divine hand and give God thanks?

How marked are the dealings of Providence in this woman's history! Brought up a "wild Khyen," carried by a band of robbers into slavery, by which means she became familiar with the Burman language, liberated by some means and brought among this Kemees people, she now hears in the Burman tongue the glad tidings of salvation, believes and is saved! "Thus the wrath of man shall praise him." She is now probably from forty-five to fifty years of age, and has been ten years among the Kemees. I have given but a specimen in her own words of her views of self and sin and her desire to be a Christian. She seemed deeply humbled. I felt greatly solicitous for her welfare, for if truly converted she is a sheep among wolves, with no one to guide or point out her danger. May the Great Shepherd keep her! She is the first of the Khyen tribe ever baptized. That tribe numbers in this province over 14,-

000, and they are known to be numerous in Burmah. Who will give them the gospel?

In his letter accompanying the journal Mr. Knapp adds respecting this convert:—

Her deportment, up to the time we left, was most exemplary. She was regularly at our meetings and engaged in prayer of her own accord; was anxious to learn how to count the weeks so as to keep the Sabbath; seemed desirous to lead others, especially women, to Christ; and said she wished she could live within "one hour" or "one day" of the teacher, so that she could hear more of the gospel, for she wished to hear more,—it made her heart glad. When we left, she said she should pray every day for the teacher, that God would bless him and bring him back in health; and that she should put all her trust in Jesus. I felt sad to think that she and the other women here could have no "mamma" to lead them on and instruct them further than I could. Last year a number of women used often to come on Mrs. Knapp's account and talk a long time. Now they say they are sorry the "mamma" is dead, but seldom come near except to ask for needles or medicine.

#### Vices of the Kemees—Homeward journey— Superstitions.

I observed on this visit more than ever the folly of the Kemees feasts. Drunkenness, dancing and fighting, were the chief amusements for three days together,—Tetkau, and others who have professed Christianity, joining in the two former with great zest. Deceit appears to be one of the chief traits of the Kemees. Most of them will tell a most barefaced falsehood for the chance of getting a rupee. They are so much in the habit of lying to one another that they cannot believe the missionary's word. The best promises are made without hesitation, and as unhesitatingly broken.

A few boys had promised to accompany me to Akyab. We started on the 23d of February, and to my surprise ten boys crowded into my boat, making, with the boatmen, a cheerful company



of eighteen! On our way visited a number of villages for the purpose of more fully exploring my field. One I am disposed to notice particularly. It was a village of thirty or forty houses, surrounded by a bamboo palisade of sufficient height and strength to exclude tigers, situated on the banks of the broad, beautiful Koladon and central to a large district occupied by Kemees. I found the people more intelligent and attentive, and apparently more skilful and industrious, than the generality of their tribe. I spent twenty-four hours here, and found that most of the crowd that gathered around me, understood readily what I had to say, and appeared to listen with a desire to know. On the whole I was so well pleased that I think of making it one of my chief stations.

After passing the night I was quite amused to find that some one late in the evening had seen an eclipse of the moon—the moon then being a little past the first quarter! The leading men said that because there had been an eclipse

they did not work that day. Being asked why, they replied, "The evil spirit bit the moon, and if we go out we fear the tigers will bite us!" An explanation that an eclipse could only happen at the full moon they seemed to apprehend, but could not believe, because they had just seen the eclipse at the quarter.

It had been my intention to ascend the Mohomine, another western branch. But two of my men having the ague, and being withal somewhat crowded, I gave it up, with the hope of making a second trip, and proceeded homeward preaching and distributing tracts wherever I conveniently could. We finally reached home on Tuesday, March 3d, having been absent near seven weeks. I am thankful to say that during my absence I have been favored with very good health, better than I have enjoyed before, since I left America.—Hot weather, with the cholera, coming on immediately, the idea of a second tour was abandoned.

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## MISCELLANY.

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### AMERICAN INDIAN MISSION ASSOCIATION.

The ninth Annual Report of this Society records the death of two female missionaries, Mrs. Lykins, daughter of the late Rev. Isaac McCoy, after nineteen years of missionary service,—she having been appointed, with her husband, by the Triennial Convention in 1822,—and Miss Osgood, after a service of seven years. One male and one female missionary were appointed during the last year. The Treasurer's Report shows the receipt of \$15,811.91, and the expenditure of \$14,975.74, leaving a cash balance of \$836.17. The outstanding liabilities of the Board were reported as near \$3,000. To meet these and to extend the missions of the society to the Indians of New Mexico and the tribes

on the head waters of the Mississippi—fields of labor regarded as very promising and of immediate importance—will require not less than \$20,000 to be raised in the current year.

The missions of the Association are among the Choctaws, Creeks, Weas, Piankeshaws, Miamies and Putawatomies, classified and recapitulated as follows:—Missions 4; stations 6; outstations 8; missionaries and assistants 28; churches 21; baptisms the last year 126; pupils in schools 165; communicants over 1,300. Of these missions the most successful are among the Choctaws and Creeks. The Creek station of North Fork Town reports thirty-eight baptisms; and "few are left, in the immediate vicinity, who are not connected with the church, or members of families who are; all opposition



has ceased." Two Creeks and one colored man were ordained to the work of the ministry, making five native and two colored Baptist preachers in the station. Two or three new churches have been organized, and at the meeting of the association at Muskoke (including both Choctaw and Creek churches,) the number in attendance was estimated at 2,500. Among the other tribes the advancement is less marked, disease, prevalent intemperance, and other causes, tending greatly to discourage effort; but the schools are well attended and successful, and enough is accomplished to confirm the faith and strengthen the determination of those engaged in preaching and instruction. The Board were directed to memorialize the government of the United States with reference to the adoption of some efficient measures for preventing the introduction of spirituous liquors into the Indian Territory;—a consummation devoutly to be wished, but whether attainable in any degree adequate to the necessities of the case is unhappily doubtful.

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#### AM. SEAMEN'S FRIEND SOCIETY.

The twenty-fourth Annual Report thus sums up the operations of this society for the year:—

"Eleven Seamen's chaplains and three Sailor missionaries in foreign ports, with three chaplains in our own; altogether, seventeen laborers, sustained wholly or in part by this society, and laboring among an aggregate of more than 170,000 seamen annually arriving at their several stations; and preaching the gospel steadily on the Sabbath, each to congregations numbering from fifty to five hundred seamen, and a larger number of wayfarers, strangers and natives; reaching thus every year fifty thousand sailors, composing these ever-changing congregations. What is more, and above all, we have found that God has set his seal to his word. In nearly every station there have been more or less hopeful conversions to Christ. In other cases

conviction has reached the conscience; they have gone out wounded, probably to meet their Saviour on the sea. Many thousand bibles and testaments, and hundreds of thousands of pages of evangelical truth, in various languages, have been put afloat. His word cannot return void—it will accomplish the thing whereto it is sent; but the judgment day alone can reveal what triumphs it has accomplished. We have found also, co-laboring with us, and sustained by local societies in our own ports, twenty-seven ministers of the word, laboring among an aggregate of about 250,000 seamen annually arriving at these stations; and on our western waters, as auxiliaries, twenty-four ministers and thirty-two canal missionaries, laboring among the 250,000 boatmen and inland sailors of the great west.

"Here, too, as well as on the foreign field, God hath wrought with his servant, and honored his own gospel, and many have been the triumphs of his grace. In some of these Bethels have been revivals of considerable power and extent—in nearly all of them individual awakenings and conversions; but the sheaves from this seed sown upon the waters, and by the side of *all* waters, cannot *now* be gathered. We cannot number the converts; but we trust at the Judgment no inconsiderable host shall appear to crown the labors of the past year. Tens of thousands of bibles have been sent out from our own ports to Denmark, Sweden, Norway, France, Spain, Portugal and Italy; in short to the dwellers of almost every nation on the earth, that all may read the word in their own tongue wherein they were born."

The foreign chaplaincies of the society are at Rio Janeiro, Panama and Valparaiso, South America; at Honolulu, Lahaina and Hilo, Sandwich Islands; Canton and Shanghai, China; St. Helena; St. Thomas, W. I.; Havre and Bordeaux, France; Stockholm, Gottland and Gottenburg, Sweden; and at Copenhagen, Denmark. At these stations, as in our own ports, the gospel is preached and the bible distributed to seamen of all



nations. Spanish intolerance has closed Havana to this species of labor; residents of more than three months being obliged to *domiciliate*, which can only be done by swearing as a "good Catholic."

The receipts into the treasury, including a balance of \$243 from the previous year, were \$23,660.64; expenditures, \$22,591.01.

#### METHODIST EPISCOPAL MISSIONS.

The thirty-third Annual Report of the Missionary Society of the Methodist Episcopal Church, embracing both domestic and foreign operations, presents the following general results, in respect to missions among our native population, among foreign immigrants and their descendants, and in Africa, China, Germany and South America.

Missionaries to our native population within the bounds of twenty-nine Annual Conferences, 426, with 328 local preachers, 23,264 members and 5,657 probationers. Missionaries to Germans, in fields estimated to contain a German population of 218,000—129; who report 6,981 members, 2,024 probationers and 5,279 Sabbath scholars. To the Swedes in New York city and in Iowa, two missionaries and two assistant missionaries. Number of members in New York not reported, most of the hearers being sailors and transient residents; in Iowa, 200 members. To Norwegians in Wisconsin, two missionaries. To the Welsh in Pittsburgh, Pa., one missionary, who reports sixty-one members, and one local preacher. To the French in New York city and in Detroit, Mich., two missionaries, appointed within the last year; they have labored thus far with encouraging effect. To these may be added twenty-four missionaries in Oregon and California, (classified in the report as *foreign* missionaries,) who report 1,009 church members, 368 probationers, and thirteen Sabbath schools with 560 scholars.

The missions in Africa are in Liberia and the Cape Palmas colony:—circuits, fourteen; missionaries, seven; number in

society, 1,130; probationers, 127; local preachers, twenty; Sabbath schools, twenty, with 100 teachers and 731 scholars; day schools, eighteen, with 517 scholars.

The China mission is at Fuh Chau. There are four missionaries, one a physician; two arrived at the station during the last year, and one, the Rev. J. D. Collins, late superintendent of the mission, deceased during the same period. A school for boys with twenty, and a school for girls with ten, pupils have been carried on, and more recently a school for the instruction of both sexes indiscriminately has been undertaken. Preaching in two chapels and by the way-side, and the distribution of Scriptures and tracts, have chiefly occupied the mission, and a good attendance and increased attention to the word are observed.

The German mission numbers five missionaries, three "helpers" and four colporteurs, laboring in Bremen, Frankfort-on-the-Maine, Hamburg, Wurtemberg and Saxony. In Saxony and at Frankfort persecution has been suffered. There are reported 279 members, of whom 120 are distinguished as probationers;\* and 918 Sabbath scholars. There were sold during the year 1,747 bibles, 2,783 testaments and 142 of the Psalms. Tracts to the amount of about 880,000 pages were distributed, and the "book concern" has disposed of 3,563 volumes and 2,780 pamphlets. The *Evangelist*, a religious journal, has 430 subscribers, besides 450 paid for by persons in America for their friends in Germany.

In South America, Rev. D. D. Lore superintends a mission at Buenos Ayres. As the native population have not been accessible, the Roman Catholic church being established by law, the mission concerns itself with Protestants resident in the country. A church has been founded which is self-supporting, and a centre of evangelical influence formed, ready to ra-

\* The members at some of the stations are not classified; and this number should probably be larger.



diate upon the Romish population whenever existing barriers shall be removed.

The Treasurer's report shows the receipt of \$114,065.70, and the expenditure of \$115,437.63.

#### LONDON MISSIONARY SOCIETY.

The fifty-eighth annual report, presented at the anniversary in May last, exhibits the receipts for the past year as £69,048 12s. 3d., and the expenditures as £72,830 11s. 6d., including collections and disbursements for relief of sufferers from the war in South Africa, for the widows and orphans of missionaries and other special objects. The directors notice the deaths of the Rev. J. J. Freeman, their late esteemed Home Secretary;—the venerable Dr. Philip, late superintendent, and Rev. Robert Hamilton, an active member for thirty-four years, of the mission in South Africa,—and three younger missionaries in Tahiti, Northern India and Berbice. Four missionaries have been sent to Polynesia, three to India and one to China, making the whole number of European missionaries supported by the society, 170, besides their wives and children. The missions are in Polynesia, the West Indies, South Africa, China and India.

Under the French dictatorship in Tahiti the missionaries are greatly embarrassed by the restrictions imposed on their labors. They are limited to certain localities, and the people are practically prohibited from rendering any voluntary assistance to their pastors. But the people are generally steadfast in resisting alike the frowns and the blandishments of popery, many youthful converts are added to the churches, and the unjust limitations upon the labor of missionaries have led to the ordination of four well-trained native pastors over churches inaccessible to the mission. In the Society and Hervey Isles the churches are prospered and blessed with a steady and gratifying increase. The Samoan or Navigators' Islands, which have been the theatre of war for three years, are now

at peace, and the missionary work, which has been sadly interrupted, is renewed with encouraging auspices.

In the West Indies and British Guiana the work has advanced against discouraging circumstances. The poverty and suffering that afflict Jamaica have "cast down but not destroyed" the churches. New converts have been received, the congregations have continued to increase, and the piety of the people has in many cases been exemplified with peculiar beauty. In British Guiana, particularly at Demarara, the results of the year's labors are cheering. The recent emancipation of the people from heathenism and slavery exposes them to many temptations and the church is occasionally called to the painful exercise of discipline, but in general the disciples stand well, and there has been during the last year a considerable awakening among the people.

The war in South Africa has caused the mission much embarrassment. A large portion of the colonists, for reasons obvious on a view of their general disposition towards the natives, regard the missionaries with aversion and suspicion, and rumors to their prejudice and that of the people under their care have been in constant circulation. The defection of a portion of the Hottentots gave a color to the injurious charges with which all of them were indiscriminately assailed, but of the thirty-five mission stations only four have been broken up by the war. Their spiritual condition has been very uniformly good, the native disciples maintain a good profession, and the number of new converts, though it cannot be accurately stated, has been greater than in many former years.—No recent intelligence has been received from Madagascar. The reported death of the persecuting queen is not confirmed.

Four stations are occupied in China,—Hongkong, Canton, Amoy and Shanghai. To the churches at these stations converts have been added, the greatest increase being at Shanghai, where sixteen persons of the province of Foh-Kien,



having given satisfactory evidence of conversion, were admitted to a public profession. Three medical missionaries have been the means of doing good not only to the bodies but to the souls of men. The native pastors and helpers render efficient service, and Dr. Legge, at Hongkong, has a class of five students in preparation for the ministry.

In India the successes and encouragements, the difficulties and apprehensions,

of different missions bear a very uniform character. The society's missions share abundantly in the increase which is given to reward those who sow, and in the hopes which the present state of that empire suggests. The churches have not only been enlarged in numbers, but the development of Christian character by their members is highly satisfactory, giving evidence that the work is radical and permanent.

AMERICAN BAPTIST MISSIONARY UNION.

DONATIONS.

RECEIVED IN AUGUST, 1852.

Maine.

Bangor, 1st ch., Royal Clarke tr., 100; Dexter, ch. and soc. 17; Wiscasset, John Sylvester 9; 126.00  
Penobscot For. Miss. Soc., J. C. White tr., a friend 1; Bangor, 2d. ch. 49; S. Sch., to sup. Chas. G. Porter and Deborah H. Porter in Assam Orph. Sch., 50; 100.00  
226.00

New Hampshire.

Bow, two friends 3; Stratford, a friend 5; Swansea, Silas Parsons 250; 258.00  
State Convention, Milford Asso., Nashua and Nashville ch., to cons. John Webster L. M., 100.00  
858.00

Vermont.

Halifax, ch. 18; Bradleyvale, ch. 7; 25.00

Massachusetts.

Boston, Mrs. L. Clapp 1; Framingham, Abner Haven 5; Athol, Jared Crane 50 cts.; Shutesbury, ch., for Bur. Miss., 10; Watertown, Samuel Stickney 8; 24.50

Rhode Island.

East Greenwich, ch., mon. con. 4; Horace Vaughn 7; 11.00

Connecticut.

State Convention, W. Griswold tr., 56.42; Hartford, 1st. ch. 404.53; South ch., to cons. Henry R. Tryon, Henry P. Selden, Joseph W. White and Hezekiah Griswold, Jr., L. M. 450; 910.95  
Rockville, S. Sch., Thos. B. King tr., 13.00  
923.95

New York.

Troy, Sarah Burr, for Assam Orph. Sch., 25; Hoosick Falls, Mrs. P. D. Joslin 6.75; Mrs. P. Carter 2; Mrs. C. Cooper 1; Mrs. N. Herse 50 cts.; Mrs. M. Wallace 25 cts.; Mrs. L. Spencer 25 cts.; Miss J. Spencer 25 cts.; Springfield, Davis Cotes, to sup. a child of his name in Assam Orph. Sch., 25; Mrs. Polly Dean, to sup. William Dean in do., 25; 86.00

New Jersey.

Morristown, ch. 2.00

Pennsylvania.

Philadelphia, 11th ch. M. B. L. 25; Broad St. ch. Fem. For. Miss. Soc., Mrs. Mary Ann Miller tr., to cons. Rev. Washington Barnhurst, Mrs. Harriet S. Chaffee, Mrs. Ruth Barton, and Mrs. Mary R. Griffiths L. M., 400; Pittsburgh, Miss Anna L. Verner 3; 428.00  
Pittsburgh Asso., McKeesport, ch., mon. con. 15; Elizabethtown, F. Houghton 2; Mr. Pangburn and family 2.25; a friend 50 cts; Freeport, ch. 7.42; S. Sch. 4; Uniontown, ch. 81; Peters Creek, ch. 25.51; Coll. at Asso. 20; to cons. Rev. Milton Sutton L. M., per Rev. J. F. Wilcox, agt., 107.74  
535.7

Michigan.

Edwardsburgh, Maternal Asso., to sup. Electa Knapp in Mrs. Brown's sch. at Sibsagor, 25; Adrian, ch., mon. con., 10; S. Sch., to sup. Sarah Wilcox in Assam Orph. Sch., 25; Kalamazoo, ch. and cong. 4.82; 64.82

Illinois.

Elgin, Mrs. Jane W. Barker, to cons. Mrs. Margaret Weston L. M., 100; Peoria, ch. 11; 111.00

Wisconsin.

Beloit ch., for Siam Miss., 8.15; Janesville, ch., for do., 8; 16.15  
\$2,863.06

Legacy.

Estate of Joseph Fielding, late of the African Mission, 2,985.88  
\$5,819.04

Total from April 1st. to Aug. 31st, \$18,816.40.

BOXES OF CLOTHING, &c.

East Brookfield, Ms., Ladies' Benev. Asso., 1 box clothing, for Rev. F. Barker, \$32.21  
Boston, Ms., Bowdoin Sq. Miss. Circle, 1 box clothing, for Mrs. S. S. Jones, 51.80  
Providence, R. I., Mrs. Rebecca Wild, 1 package books, for Rev. S. J. Smith, 23.00  
Philadelphia, Pa., 1st. ch., 2 boxes clothing, for Rev. J. Dawson, 128.00  
Salem, N. J., clothing, (in box from 1st ch. Phila.,) for Rev. J. Dawson, 87.00



T H E

# MISSIONARY MAGAZINE.

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NOVEMBER, 1852.

No. 11.

## AMERICAN BAPTIST MISSIONARY UNION.

### ASSAM.

#### LETTER FROM MR. BRONSON.

##### The Tezapore Mission—The memory of a good man.

In a previous number (p. 850) it was stated that Mr. Bronson had spent a few days at Gewahati, from which station he wrote on the 27th of March. The occasion of leaving Nowgong was the indisposition of Mrs. B., and a recommendation of her physician that they should spend a little time upon the river, in further pursuance of which they left Gewahati for Tezapore. Leaving Tezapore, Mr. Bronson dates—

Brahmaputra River, April 19, 1852.—During our stay at Tezapore I had opportunity to see something more of the place. As a missionary station it is rather inconvenient, owing to the sparseness of population in its immediate vicinity, though I believe it is a dry and healthy location. The mission established here by the unwearied efforts of our late friend and benefactor, Capt. Gordon, is still struggling with the usual pioneer difficulties of all stations in this country. At present it is dependent upon local support; and Indian society is so changeable, such support is too uncertain to secure its perpetuity. The missionary, the Rev. Mr. Hesselmeier, who came to this country with our esteemed brother

Däuble, appears to be a good and evangelical missionary, possessing a catholic spirit, and longs to see the people of Assam turning to the Lord. I had the pleasure of worshipping with them on the Sabbath. Mr. Hesselmeier read the service, after which I addressed them on the privilege of laboring in the service of the Lord. Our whole congregation did not number twenty persons, yet it was sweet to worship God under such circumstances.

The foundation stone of the little church in which we worshipped was laid by Capt. Gordon, praying that its walls might be salvation and its gates praise. That good man possessed a good degree of the true catholic spirit of the reformers. One fundamental principle on which he solicited and obtained the subscriptions necessary to erect the church, was, that it should be open to clergymen of all evangelical denominations. His friends in this country have procured a neat and appropriate marble tablet in memory of his worth, which is soon to be put up in the church. As we worshipped together, I felt a solemn and subdued emotion while calling to mind his fervent prayers, his forwardness in the cause of



Christ, his readiness in all society to speak a word for Christ. His consistent, godly life told upon native and Christian society.

**Impediments to the gospel—Home remembrances.**

O, how often have I felt, that if all who profess the Christian name in India would but act out their religion, Christianity would mightily advance! Instead of this, we often have the ungodly lives of such thrown back upon us by the heathen, with the taunt, "You Christians live as wickedly as we do. What proof is there that Christ's religion makes men better than our own religion?" I have latterly felt that this is one of the greatest impediments to the gospel. While at Gowahati I went out into the bazaar with Messrs. Danforth and Ward. In the crowd addressed was a respectable and unusually well-informed Mohammedan. He was also unusually candid and possessed an inquiring mind. When I was pleading the superiority of the claims of Christ over those of Mohammed, and the certainty of his obtaining salvation if he believed in Christ and obeyed His commandments, he replied,—"Do you Christians follow Christ? Did he drink and be drunken, or commit adultery? You Christians, I see, do it everywhere." I had no alternative but to wipe off the stigma thus cast upon our holy religion, by telling him that such had no right to the name of Christian, and that God's holy Book plainly declared that such could never enter the kingdom of heaven.

The secularizing of the Sabbath in this country has also a most pernicious influence. When professed Christians respond to the command, "Remember the Sabbath day to keep it holy;" saying, "Lord, have mercy on us, and incline our hearts to keep this law;" and then, rising from their knees, devote the day to pastime, to business, to visiting, and to every thing calculated to secularize the mind,—and employ the natives themselves in these pursuits;—how can the Sabbath and the sanctuary

become a blessing in this country? When will it ever come to be duly regarded by the mass? Yes, there is great danger lest the representatives of Christian nations cause Christianity to retrograde and these perishing millions to sleep on the road to perdition.

In noticing the reception of the monthly mail, Mr. Bronson remarks:

We cannot forget the tender associations of our native land. We love to retain them, and nothing seems so much like a visit home as our monthly letters.—We have rejoiced also to hear that the mysterious dispensations of Providence, in the deaths of the beloved Biddle and Campbell, are leading others to consecrate themselves to the work of missions. When I see, as I have seen during this short excursion, how many doors are wide open in this province, I feel as though I must not rest till I see others coming over to help us. It takes so much time to prepare to labor efficiently, that were helpers to come immediately, they might not be qualified in time to fill the places of some, whose failing health admonishes us that breaches may be soon made in our little band.

**Blahmash—Subjection to the Hindoo priesthood.**

Mr. B., on the 20th reached Blahmash,—now deserted as a military station. The sight of this place recalled his visit there in 1838 with the lamented Thomas, just before his untimely withdrawal from his work, and other affecting memories of past years and departed associates.

A large crowd of people gathered around me when I went to one of the temples there. Here I found the grossest abominations practised by the priests, and especially by an old fakir from Hindostan. He attempted to turn all my remarks into ridicule, until I was obliged to bring home upon him the most searching truths of the bible against his licentious course of life, when he became somewhat irritated and kept silent. This gave me an opportunity to address the people present, upon the utter impossibility of their obtaining salvation through persons so notoriously lazy, deceitful, irritable and corrupt. The Assamese priest accompanied me to the river,



he showed me a tract that some had given him, and said he had

I sent him a further supply, he gave me some, and left them. The temples about Bishnath continue to attract multitudes of blind votaries, who make offerings to these priests and attendants. One respectable man, who had resided here more than twenty years, seemed to admit the truth, and showed me to the boat remarking upon what he had heard. From him I learned that these priests frighten the people, saying that if they do not make offerings the goddess will send drought or famine, or the tigers will take their cattle and destroy them and their children; and thus they succeed in gaining an influence over the people. I look at heart, at what I witnessed

bath on the river—The Miri tribe.

Going up the river, on the 24th, three boxes, belonging to the "Civil station, Sibsagar," were found in the shallows. On passing the wreck of a boat, Mr. B. remarks: "At this season of the year, when sudden tempests are common, and the greatest caution is required in travelling on this river. We are not able to lie to in some cove every night, and we feel comparatively secure from the raging winds; but what will all our care avail, without the protection of Him who holds the winds and waves under his control?"

Sunday.—Unable to reach a sheltered place last evening, I ordered the boat to move on for a short distance to a cove, where we spent the Sabbath. We enjoyed the day, though moored by a rocky bank, far away from all those delightful sanctuaries of God in the native land, where we once were allowed to worship; but it was a pleasure under such circumstances to remember our position and to pray for her prosperity. In the morning we had a season of prayer in the churches in this and in Christiansburg, and at 4 o'clock, P. M., I talked to the boatmen and servants, who seemed very attentive.

On the previous Sabbath I had read and explained to them the 20th chapter of John's Gospel. The proofs that Jesus was actually crucified and rose

again from the tomb, seemed to interest them much. They are all rigid Mohammedans, and had not heard the particulars of the New Testament history on this subject. One of the men, to whom I had given a copy of the New Testament in Bengali, came and asked where he could find the account I had read.—Their diligence in their devotions, day by day, is worthy of a better cause. O, how I have desired that I might during this excursion be made the humble instrument of enlightening their dark minds!—There are no villages near the river, so that for several days I have had no opportunity for preaching. Our whole time, however, may be profitably spent in study when we cannot reach the people.

May 3.—Yesterday being Sabbath, we lay to in a small cove near a village of Miris. This simple-hearted people interested me much by their readiness to hear about the great salvation. Numbers of them continued on the boat for several hours, conversing and listening to conversation. I found here a young man belonging to this tribe, who had been encouraged by Capt. Dalton, while at Lakimpour, to learn to read, and for several months has been teaching Miri lads, of whom I saw several and heard them read. I supplied them with Scriptures and other books, and gave the teacher also a supply of books for his Miri school. He is teaching without any remuneration. I should have rejoiced to have the means to encourage this youth in teaching his countrymen by a small monthly allowance. I am interested in this simple race. They all spoke the Assamese well, and are free from the prejudices of caste, of a long established religion and venerated priesthood. They all speak the same dialect, and what is interesting, the same as the great Abor race, who occupy the rugged peaks of the mountains on the north bank. I should rejoice to see a missionary devoting himself to the enlightenment of this people. They are themselves beginning to desire knowledge, but if any thing is done it must be done quickly, or they



will adopt the Hindoo religion. The brahmins are very zealously proselyting them.

**Return home—Building—Encouraging state of the church.**

May 5.—Reached home and found all our dear missionary associates enjoying health and prosperity. Brn. Stoddard and Däuble have so far advanced in their building that they hope to be able to move into their houses in the course of a month or two. The task of building in this country cannot be appreciated at home. We have at this station no mechanics who are competent to undertake and carry forward a piece of work independently. Some one's eye must be upon them every moment, and they must be urged, or day after day is spent without effecting anything. This work makes a heavy demand on the health and strength of the missionary. I often feel that every considerable mission establishment ought to have connected with it a missionary mechanic, who understands something of various trades, and who, besides building, could instruct our pupils and native Christians. The mission and the country would be greatly benefited. This would provide remunerating labor for many of the native Christians, who are now so dependent upon us, and save much valuable missionary time and strength.

The state of our little church continues encouraging, and I am hoping to be able during the rains to visit by boat several villages near us, where some interest has been manifested in the truth. Mrs. B.'s health has been somewhat improved by the river trip and by the medical advice she has received; but she is still feeble, and we have occasion to exercise the greatest caution against over-exertion and exposure. It is difficult to keep quiet when so much is to be done in this field white unto the harvest.

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LETTER FROM MR. BROWN.

**Provision for native Christians—Baptisms.**

Sibeagor, June 14, 1852.—The subject of Christian villages having been

pretty fully discussed by the Mission, (although no action was taken upon it at our meeting,) it seemed to be nearly the unanimous opinion, that the Mission, as such, cannot go into the business of taking up land, &c., but where circumstances make it advisable to render assistance in this way to the native Christians, it must be done upon individual responsibility, without involving the Mission in any expense that may be incurred. The time having come when it seems absolutely necessary for some steps to be taken towards providing for our native Christians at this station, and considering the difficulties they have had in procuring even an acre of ground, on account of the jealousy of the Hindoo and Mussulman landholders, br. Cutter and I have applied to the magistrate for several lots of unoccupied land, which he has very kindly granted us; and during the present season as many as five or six of our native Christian families will be engaged in cultivation. The dependence of converts on us for support, by being employed as servants, or even as workmen in the printing office, is attended with many disadvantages, and is not calculated to foster that independence of character which it is so desirable for them to attain.

We have had some accounts of the Burmese endeavoring to stir up the tribes on the frontier to join them in an invasion of the plains, but as yet everything here remains perfectly quiet. Another cold season, we trust, will open Burmah to the gospel, and render the whole intervening country between Assam and Ava accessible to missionaries.

Two females were baptized on the first Sabbath of this month—the brahmin widow, mother of Kūntī, (see Mag., p. 337,) and Hupahi, a school girl, of whom you have an account in the Mission Report. (Mag., p. 133.)

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LETTER FROM MR. WHITING.

**Visit to Dihragor—Wants of Assam.**

Mr. Whiting was prostrated with the Assam fever in April last, and as soon as practicable after the



attack was conveyed to the Brahmaputra river, and made a visit to Dibrugor, of which he says, under date of

Sibsagor, June 14.—We went up the river about one hundred miles to the station of the first regiment Assam Infantry where we stopped fourteen days with Capt. Reid, a gentleman very friendly to our mission, and to whom our brethren are very much attached. While at Dibrugor, we had an opportunity of extending our knowledge of the country and of the people. From the officers we received all the attention and information we could desire. And not a few times did we wish that more missionaries could be sent to Assam. It is useless, perhaps, for us to think of this. Yet it seems that if you had the men, and could travel about the country, you would station two families wherever there was an English magistrate. This would require about twelve more men. If so much could be done in Assam, we might appear in earnest for the salvation of this province. But now, so large and so inviting fields are left unoccupied, that they invite the attention of Romanists and Puseyites, and thus forms of apparent Christianity are introduced, which we, our successors or the native pastors have got to meet, in addition to the errors and opposition of Hindooism and Mohammedanism. Pardon me; I have really commenced almost unawares a *plea for Assam*—but I have only been following the impulses of my own feelings.

While at Dibrugor I had the pleasure of hearing the English residents speak highly of our mission, especially of the press and its publications. The *Orunodoi* is circulated in the regiment. The major has a school of thirty or forty girls, collected from the families of the sepoys; these all use books from the mission press. The effect is that the girls at least become neat in their habits, and have a wider view of what life is. Could religious ideas be directly and daily instilled into their minds, much good might result.

Comfort in sickness—A year in Assam.

My late sickness has been a blessing to me. The kindness of my associates has endeared them to me, the goodness of

God has excited warmer emotions of gratitude, and the prospect of death has formed in my mind a more earnest conception of the truth, that what we do must be done quickly. Yet I did not think I should die. I could not see the gates of death; there seemed to be a harvest-field between, which cut off the sight.

The native disciples were very much concerned, and held prayer-meetings daily. Once, after prayer, Nidhi Levi came to Mrs. Whiting, saying, "Do not be afraid, Mem Sahib, the sahib will not die—he will live." And even an old heathen servant seemed to have for a moment an idea of God's love, as he said, "Do n't cry, Mem Sahib; the great God will have mercy—the sahib will get well."

I am more than ever attached to Assam. I love the natives, and long to be able to preach to them the word of Life. I am content to remain in this land, and among this people. I know I shall be satisfied in the great gathering, if some are there from Assam as the result of my feeble labors. I have now been in Assam one year. It has been a short year, a year of comparative inactivity, yet I hope not wholly lost. It has been entirely a preparatory year. I am conscious of having passed through a great mental change. Many ideas formed on the other side of the world have been dropped. Plans, and castles built in the air, have been overturned. In short, the experience of the past year has been such as to reduce me to realities, to curb my impulses, and to show me how limited a range one can take in this short life. I have had to learn my place in the field, and my relations to my associates. In fact, I have had to begin life anew, with the embarrassment of having to undo much of my previous life. I humbly hope it may please God to renew my strength, and give me an opportunity of travelling, the next cold season, among the villages. At present, though I have returned to Sibsagor, I am still weak, unable to study, and the excessive heat forbids my going out, even to the services on the Sabbath.



## LETTER FROM MR. WARD.

## New Chapel at Gowahati.

The new chapel alluded to by Mr. Ward, as we are informed by a note from Mr. Danforth, was commenced in consequence of the dilapidated condition of the old edifice. It was found that the sum needed for repairing it was about half what would be needed to construct a durable, convenient and comfortable chapel; "the old building was made of *sun dried* bricks; it was low and damp, an evil that could not be remedied; it was in an unfavorable position, being very much exposed to fire from the bazaar, and in case of a conflagration would be a conductor to our other buildings; the people seemed anxious for a new building, and were ready to assist in the construction." The liberality of the residents has enabled the mission to put up a brick building, sixty-five by twenty-eight feet, with a steeple. The walls are eighteen feet above ground, and from one-and-a-half to two feet thick. It was hoped that the interior would be finished in season to have it opened some time in the present autumn.

Gowahati, June 23, 1852.—You have doubtless been informed not only that we are building a new chapel, but also that a large burden of both labor and supervision has fallen upon br. Danforth and myself. We did not expect it would require so much of our attention as it has done, but it has been unavoidable. It has been a standing hindrance to the faithful *study* of the language, but as I have been compelled to *use* it constantly, in preaching on Sundays and in daily lectures to the assistants in the New Testament, and also in talking among the people, I have been blessed with some progress; but it is no light work to become *master* of an Asiatic tongue. I am happy to say that the chapel is now so far advanced, that it will require much less attention for the future.

On the subject of buildings, Mr. Ward expresses views similar to those of Mr. Bronson in preceding pages. The absorption of a missionary's time in such cares is much to be deprecated; but it is a matter of necessity, not of choice.

I trust our brethren will regard it as no unimportant circumstance, that nearly all in this mission will soon have good, *durable* and commodious dwelling-houses—a thing necessary to the preservation of health in such a climate as this. It is poor economy that will make a missionary drag out a miserable existence in close, dark, damp, poorly ventilated houses, the lurking-places of all manner

of sickly vapors, and of the germs of disease. The climate of India and that of our own best of all lands on earth, are unlike by a difference which few can appreciate.

## A baptismal scene.

A little more than a week ago, it was my delightful privilege to administer, for the first time, the ordinance of baptism. The candidate was an interesting girl of the boarding school. I cannot tell you the joy I felt as we stood by the waters of the great Brahmaputra, with the little group of native Christians, neatly dressed, standing about us, and a company of respectful witnesses gathered around at a little distance; and as we sung the hymn, "None but Jesus!" Then, explaining to them the meaning of the ordinance, and invoking the presence of the Holy Spirit, we went down like our Divine Master into the river, whose immense waters reminded me of the fulness of God's love. I then bowed the candidate beneath the pure waters, and as we went up out of the water, the hymn, "I'll try to prove faithful," was sung by all the happy company. There are two others who have requested baptism, but we cannot be in haste in these matters. God's work is slow in its beginnings, in the midst of the old, long-cemented systems of Hindooism; but when once a breach is made, the walls of the false fabric will begin to give way. We earnestly beg your prayers in our behalf.

JOURNAL OF NIDHI LEVI FARWELL,  
NATIVE PREACHER.

(Translated from the "*Orunodoi*.")

The following narrative will interest our readers by its own intrinsic merit, as well as by the circumstance that it is the description, by a native preacher, of the operation of an agency on which the evangelization of Assam must more and more depend.

## The Miris—Discussions with priests.

On the 6th of January, three brethren, Batiram, Kolibor and myself, left Sibsagar, and took our journey to Utor Kul. As we passed down the Brahmaputra, we came first to a Miri village, Bhakeli Mukh, where there is a mission school. There we staid one day to examine the



**scholars.** We examined them early in the morning, after which the Miris, with their women and children, met together in the school-house to hear the word of God. There we began to preach to them the great atonement of Christ, which He made for sinners. They all gave good attention to our words, particularly two or three of the scholars, who listened very attentively when they heard of the sufferings of Christ. When we first arrived at their village, these scholars had come to our boat in the night, and heard the word of God about two hours.

We always think of the Miris with great interest, because they have no religion; though now the Assamese priests have begun to make them disciples to their false religion. But we still have hopes of them, and trust that in a few years God will manifest unto them his salvation. This is our constant and earnest prayer.

On the 13th we reached Kullungpore, a nice place, where there are a great many priests. We staid there six days, and preached Christ and Him crucified in all the villages around. Many priests came from the various monasteries to hear our word, and reasoned with us constantly from morning to evening. When we showed them that in their shasters there is revealed no atonement for sin, nothing but rules for preserving their caste, they confessed it. After long conversation with us, they would ask for books, that they might examine and see whether these things were true. We gave them two or three testaments, and about sixty tracts.

**Numerous listeners** — Hungering after “the word of salvation.”

On the 15th we went to a village called Hutar. We went to two or three places there, and conversed with the people about the sufferings of Christ, and gave books to such as could read. Here is an old Gohain, or chief priest, who begged from us a testament and some tracts, that he might examine these things. After he had taken the books, he told us that an old priest had died a few days before in a neighboring village, that great num-

bers of people were gathered together to witness the burning of his remains, and that if we would go, we should find a great many people to preach to. On hearing this, we went to the place, and found multitudes assembled, to whom we preached the atonement of Christ.—Hearing our preaching, about a hundred persons gathered around us, and we preached to them about two hours. We showed to them the evidence that they could not be saved by their own religion, and that it was a false religion. Many of them heard very attentively, and some asked, “How, then, can we find Christ, in order to worship him?” We then showed them in what way they might find Him.

While we were conversing with them, a man called out from the namghor, “Come to the burning; everything is ready.” A man who was behind me, answered, “What have you got in your house there? Nothing but rice and pulse. But here we are hearing the word of salvation, and we cannot leave it to go there. Perhaps we shall obtain salvation through these words.” He said this loudly, before all the priests and respectable men, but no one could give him any answer, and all listened most attentively to the preaching. When we closed, we distributed books to all who could read. Our hearts were rejoiced within us, that the people had heard our words so attentively, and we have great reason to thank God for his kindness in thus permitting us to declare the words of eternal life.

**The true “Avatar” expected.**

Having finished visiting the villages around Kullungpore, we started from there on the 19th for Gohpore, my birth-place, which is about eight miles to the north-west. We staid there about six days, and preached Christ to my old acquaintances. They were all amazed at hearing this new doctrine from my mouth, but they manifested a great willingness to hear.

22.—My health has not been good; I was therefore unable to go with the



brethren to a distant village. I went, however, to a village that was near, and had some conversation with ten or twelve persons. I felt very sorry that I could not go with my brethren. When they came home, they told me joyful news, saying that they had found an old man, with several young persons, to whom they had no sooner begun to preach about Christ than the old man spoke and said: "This night I had an extraordinary dream. I saw a sahib coming on a white horse towards my house. He spoke to me, and directed me to clear a way for him, as I had made a high fence before my house. Seeing that I would not open the way for him to come in, the sahib leaped over my fence, with his horse, at a single bound. He then spoke to me, saying, 'The word of the true Avatar (Incarnation) has reached you. You must renounce all your former false religions, and embrace the religion of the true Avatar; then you will be saved from the wrath of God.' When the sahib had said these words, he rode off towards the north," (the place where we were.) As soon as the old man heard of the true Avatar, through our brethren, he said to them, "This, then, is the true Avatar, whom you have preached to us." When the people heard about Christ, the true Incarnation, they were very much surprised.

We remained at my native place about six days, and visited among the neighboring villages, where we found fifty or sixty men every day, and, on our return, at night, many people came to our place, partly for the sake of hearing the accor-dion, which I was accustomed to play for a little while—after which we had an opportunity to spend an hour in preaching Christ to them.

The Dopholas — The assured triumph of the gospel.

One day, we went out to a place called Gauthi-gaun, and found a village of Dopholas, who had come down from their hills, and were cultivating paddy there, like the Assamese. On entering the village, we found the *gaun*, or Dophola

chief, with whom I sat down and had some conversation. When he heard of one living God, and of one Christ, he was much surprised, for he had never heard such things before. He asked, "Is it Jesus Christ that keeps me alive, and is it he that will take away my life?" I told him, "Yes, Jesus Christ keeps you alive, and He also will take away your life." After I had talked with him for a season about God, I asked him where his ancestors came from. He said they came down from heaven; \* that the Ahom kings came by a golden ladder, but that they came down by a bamboo ladder, and therefore they live in houses with bamboo floors. These Dophola tribes are very much like the Miris, and their houses resemble those of the Miris; like them, also, they do not pronounce the letter *h*, when speaking in Assamese. They are stronger than the Miris, and very cruel. They always carry with them their bows and arrows, and a long *vongua*, or sword. Whenever any one injures them, they are sure to take revenge. These people are a little whiter than the Nagas, and, like them, eat whatever they can find. They worship four *dewotas* (deities), whose names are, *Sorok-deo*, or Lord of Heaven; *Mlon-deo*, *Siki-deo*, *Lunto-deo*. But *Sorok-deo* is the chief. In their worship they resemble the old Ahoms, killing fowls, hogs, &c., and repeating charms. The Dopholas are of two tribes. One is called Tagi. Their language is a little different from that of the other tribe. It is but a few years since they were accustomed to make depredations among the Assamese, coming down for any slight offence, carrying off whole families at night, and afterwards securing large sums from the ryots for their ransom.

On leaving my own village, I felt very sad, and thought thus to myself: Alas! God has sent his blessed word to these poor sinners; did they only believe it, it would save them from their sin and misery. But, now we are going to our homes, perhaps they will never be able to hear again. Still, I know that the

\* This is a tradition of the Ahom kings.



word of the Lord is a flaming fire ; it has fallen into the midst of this wilderness of sin, and it will not return to him until the wilderness is burned up. As Paul said, I am in bonds, but the word of God is not bound ; so, although we have come away, yet I feel confident that the powerful word of God will never return void from among them.

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### RANGOON.

#### LETTER FROM DR. DAWSON.

##### Return to Rangoon—Rebuilding of the town.

Rangoon, June 22, 1852.—After making a short stay in Maulmain, endeavoring to pick up a few things which were absolutely necessary to patch up our present temporary homes, and begin housekeeping again, I returned, the other day, by the steamer *Fire Queen*, to this place. When we left here, in January last, by invitation of Com. Lambert, we went away, so to speak, with empty hands. We hoped, on our return to Rangoon, after it had passed into possession of the English, that we might possibly find some of our abandoned property ; but in this, except the finding of some broken sets and odd volumes from our libraries, we have been entirely disappointed. — Through these political difficulties, involving the loss of our whole outfit, our expenses have been materially increased. But we have no disposition to murmur at this providence. Out of this seeming evil, it is our hope and our sincere prayer that much good may flow to Zion.

On leaving Maulmain, it was my intention to bring my family with me in the steamer, with Mrs. Kincaid and the children ; but, owing to some instructions from the Governor General, the captain of the government steamer refused to take, as passengers, any ladies desiring to land at Rangoon. The instructions were given with immediate reference to the case of an unfortunate lady, whose husband fell in the assault on the Dagong pagoda. She entertained the notion—though he was pierced by seven balls—that he had been buried alive, and was

anxious to visit his grave. The authorities at Calcutta were not disposed to gratify her in this, and orders were issued, which, at Maulmain, were made to apply indiscriminately to all ladies wishing to land at Rangoon, not excluding the families of missionaries resident there. We were therefore compelled to leave our families at Maulmain, to await some other favorable and safe opportunity.

I never felt more surprise in my life than I did, on reaching here, to see the progress already made in building up another town. The houses seem more numerous than they were before the late wanton destruction of the place by the Burman governor. At a random guess, I should estimate the population at about thirty thousand, and still people are flocking in from the country, and foreigners from other parts of India. One could scarcely credit the fact, if a stranger, on present observation, that Rangoon had so recently experienced a terrible bombardment. Under a paternal and fostering administration, it will soon become a most flourishing and important commercial city. It has now a garrison of about 6000 troops, and a fleet of six or seven vessels of war, most of which are steamers.

##### Encouragement for missionary labor—Native Christians.

Though the country is in a state of war, there is here much room for encouragement and hope in missionary labor.—Buddhism has no power to protect from invasion and defeat. The people begin to think that their “guardian *nats*” have forsaken them, and that they are not deserving of their reliance. The work of the English soldiers, in opening their pagodas and overturning their cherished idols, is witnessed with the most stoical indifference. Their idolatrous zeal has perceptibly abated, and of the hundreds whom I meet in the street, very many appear sober and reflecting. O that their eyes may be opened to discern the truth as it is in Jesus !

The Karens have come in, from time to time, in large companies, since their Burmese rulers fled. Some have made



visits of two or three days, and then returned to their families and their forest homes. Mr. Vinton's arrival, shortly followed by Mrs. V., was hailed by them with peculiar pleasure. Temporary houses, both for the mission family and the Karens, have been erected within the limits of the stockade. There, by their contiguity to the troops, they are secure from molestation. Last Sabbath morning, I derived no ordinary measure of delight from a visit to a meeting of Karen disciples. Under the shadow of the lofty Shway Dagong pagoda, 160 or 170 Christian Karens assembled to engage in the worship of God. They all seemed happy. The place was vocal with the praises of Jehovah. Idolatry was dumb. Our hearts said, "Truly the desert begins to bud and the waste to bloom; give glory, give glory to the Most High!" All these Karens are in school, and receive religious instruction daily.

The regular Lord's day service in Burmese commenced the day before yesterday. Mr. Kincaid preached in the forenoon. About twenty were present. In the evening, he had an English service in the stockade, for the benefit of the soldiers. At the Burmese chapel, which is under the same roof with my dwelling, we held a prayer meeting. A number of Christian Burmese families have taken shelter here, occupying some of the rooms of this large monastery.

#### MAULMAIN BURMAN MISSION.

##### LETTER FROM MR. STEVENS.

##### The Burman dictionary and concordance— Evangelical labors.

By the following extract and other communications from Maulmain, we are glad to learn that the important literary task on which Mr. Stevens has been so long employed—the editing of Dr. Judson's Burman Dictionary and his concordance to the Burman Scriptures—draws rapidly towards completion; that the manuscripts have been entirely deciphered and copied, a work of much difficulty, portions being in very faint pencilling, and that the printing has gone forward with despatch. The completion of these works will relieve Mr. S. of a more than commonly arduous undertaking, will have insured the preservation of the results of Dr. Judson's philological investigations, and given to

the public and to future missionaries invaluable aids for the acquisition of the language. Mr. Stevens says, under date of

Maulmain, May 11, 1852.—The mission has been blessed with a good degree of health, and we have been permitted to prosecute our work in town with little interruption. You will be glad to know that the printing of the dictionary proceeds at a good pace, three forms in a week having been struck off, so that copy is now nearly exhausted of that portion which Dr. Judson considered ready for the press. I am proceeding as fast as other engagements will permit, with the remainder of the work, aiming chiefly to edit faithfully the work as it is, which I find in a more forward state than I at one time supposed. This portion of the work, when clearly brought out and arranged for the press, although not as good as it would have been had the author lived to complete it according to his mind, will nevertheless be invaluable to the student of the Burmese. And if allowed to go on in printing at the rate at which we are now proceeding, the prospect is cheering to my mind that I shall not be detained on the work so long as I had feared.

You will be glad also to learn that the manuscript of the concordance to the Burmese Bible has been so far revised and compared passage by passage with the text, that the remainder of the work upon it will easily be performed by the dictionary assistants at intervals when not employed on the dictionary. I have now but two men so employed.

With respect to my preaching efforts, they are confined, except on special occasions, to Sabbath afternoon excursions from house to house in different parts of the town, but more especially to Daing-wonquin. Occasionally also I have been to Mopoon in the same way. In these visits I have distributed a good number of tracts, and have held interesting and animated discussions with individuals and companies of persons; but none have appeared as yet whom I can call serious inquirers after the truth, at least in the sense in which the term is gener-



ally used at home. For preaching to have the effect which it was designed to produce, there is no doubt it ought to be *the great* business of him who is employed in it. From desultory efforts but transient impressions are generally to be expected.

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TAVOY.

JOURNAL OF MR. THOMAS.

Our September number contained (p. 356) passages from the journal of a visit to Mata by Mrs. Thomas, who accompanied her husband thither in January last. A journal by Mr. T. since received contains some facts of interest concerning

The church at Mata.

Feb. 14. — We have now held eight covenant or business meetings. All the members present have confessed, for they make these meetings preëminently occasions for the confession of sin. The brethren have received back into the communion of the church three excluded members; set aside, mainly for desecration of the Sabbath, (which seems to be about the only sin that calls for church discipline here, the present year,) eleven; and voted to receive, after baptism, twelve. I have taken the number of those that confessed in the covenant meetings, and making allowances for the sick and others prevented from attending meeting, I could only make the members of the church amount to about two hundred. Last year more than *four hundred* were reported, and this year, at the association, *three hundred and sixty three*. The question arose in my mind, Where are the remaining one hundred and sixty members? In order to ascertain, the pastor, after a short sermon this evening, called every name in the church record. My mind was greatly relieved. There were on record 520 names. Of these, 117 have died, and eleven have apostatized. Then about thirty are connected with churches at other regular stations. About twenty more are *said* to reside in Mata, but are too distant to be regular at meetings, and 117 reside in four villages some half a day's journey each from Mata. In two

of these villages, assistants are stationed; the other two ask for them and will probably have them, and will thenceforth be regarded as separate churches. For, as our business meetings show, they do not attend at Mata, some *cannot* attend. Then the question arises, would it not be better for these brethren to have the ordinances of the Lord's house administered in the villages where they live? If the members will not live in Mata, but will *live together* in villages, ought they not to have assistants? Ought not the missionary or ordained native pastor to visit these villages, that the sacred influence of the ordinances may be widely extended among the heathen around?

Thus closed our business meetings. God has been with us. No sign of division has appeared, no jarring, no want of readiness on the part of the church to discipline delinquent members. The pastors needed checking occasionally, to illustrate, modify or explain what they said. But on the whole I am pleased with them and can see the day, in the future, when they will be able to carry out the principles of the gospel in the absence of the missionary. The members seem to be at peace among themselves, but I fear are suffering for the want of something to do. I have tried to inspire them with a missionary spirit, and think they will send a man on their own responsibility to preach among their unconverted countrymen. But let us be assured *again*, that the presence of God's Spirit is absolutely necessary to these infant churches.

I am happy to say that the special efforts made by br. Cross last year to unite the church have been greatly successful. There are twice the number of houses here now that there were last year.

Kergau—Converts. — Prevalent spirit of inquiry.

As mentioned in connection with Mrs. T.'s journal, they visited the village of Kergau, five hours' sail from Mata, one of the four villages inhabited by families connected with the Mata church, where eight persons were baptized. Much was here found of an encouraging nature.

There are at Kergau between ~~forty~~ and fifty members, and a devoted young



man for an assistant. They have a country in richness far surpassing Mata, and a good chapel; but too small, for it has been densely crowded, so much so that last evening, after sermon, I found one or two under the table! Twelve offered themselves as candidates for baptism, nearly all from among the heathen. One of them, when asked if he desired to be baptized, replied, "I fear I have not yet got a new heart; I do not dare to be baptized." We of course did not urge him, but exhorted him to be in earnest to secure a new heart. Another man and his wife who presented themselves, were candidates in the days of Boardman! He said he was not holy enough yet. He is probably the most self-righteous man in the village. There are evidently quite a number here whose hearts God has touched,—indeed the spirit of inquiry is more general than in any place I have yet visited. The eight who were received were baptized in the presence of all the members, and of many of the heathen who never before saw the ordinance administered here. We left this village, assured that this little flock had been very much refreshed and strengthened.

#### Lauloo — Distant Karens.

Two days' journey brought the visitors to Lauloo. "There is a fine assistant here, but the people are scattered, and there is nothing very cheering in appearances." Three persons were baptized here, one of them an old woman whose husband is still among the heathen. Here they met the man described in Mr. Cross's journal last year, (Mag., last vol. p. 181,) as "a man of about thirty-five, of good understanding and good powers of speech. He is from far above Maulmain, in Burmah Proper. He wishes to learn as fully as possible the way of salvation, that he may return to his countrymen, and preach the gospel to them."

He has learned to read and write, and has lost none of the warmth of soul which he had last year. He is constantly endeavoring to advance in various ways the kingdom of Christ. He is still fully determined to return to his own country. but where that is no one *exactly* knows. He says it is "between Ava, Siam, and China;"—that there are a great many Karens there, all Sgau Karens; that

here in these provinces there are few in comparison. "Off there, the Karens are equal to the Burmans in multitude, and they do not wander about as the Karens do here. A man will build his house, and when his daughter marries she takes her husband to her father's house, or rather adds a little to the old house. This continues many years, till a few of these houses make a large community." Quala and Kaulapau fully believe that there are multitudes of Karens there. I asked them how they knew. "Because," said they, "from the beginning Karens have been coming from thence and they all tell the same story." Quala says he intends to make a request at the meeting of the Association, next year, to be sent thither with this man. May it not be that God is yet to employ these converted Karens as agents in bringing in a far greater multitude of souls?

#### Tour up the Tavoy river—A promising inquirer.

Arrived at Tavoy, Feb. 22, Mr. Thomas made immediate preparations for another tour, up the Tavoy River, on which he started upon the 25th, accompanied by one of the ordained pastors and nine other Karens.

26.—We have passed Newville, simply giving notice of the time when we intend to return. We are now in the middle village, Claushai. Have had a sermon this evening, but as many of the people are away "cutting" their fields, we go on, God willing, in the morning.

27. Saturday evening.—We are now at the most distant village, Yaville. We had a hard sail hither this morning. Much of the time the Karens were in the water drawing the boats over the rocks. Thus do the Karens fix their abodes, where none but themselves can reach them without difficulty. When we have passed all Burman cities and villages and even all outward signs of human life, *then* we find the Karens.

We have spent the afternoon in conversing with any who came in, among others a fine lad of twelve or fourteen years from Siam, who still bears marks



of the kyoung where he learned to read Burman. He is now studying daily with the assistant. God has evidently touched his heart; he thinks he has a new heart, and says he prays to God and wishes to become a disciple, i. e. be baptized. As his knowledge of Christianity is quite limited, we thought it best not to baptize him now. He is a Shyan Karen, the first that I have seen; will probably be in the school at Tavoy during the coming rains.

Addressed the people in the evening from the words, "For to me to live is Christ." They are all in except four, who, with three from the middle village, are away in Siam to purchase buffaloes. This, we hope, is an indication that they are intending to raise the lowland paddy and become less nomadic.

**A case of discipline—Baptisms—Want of Christian activity.**

29.—The meetings yesterday,—a covenant meeting and three preaching services—were well attended and solemn. To-day the business meetings have passed off pleasantly,—only one case of discipline, and the only case of the kind that has come under notice this year. A man confessed that he had beaten his wife. Such family troubles have been in time past very common, but, I am happy to learn, are becoming more rare. However, a blow here is about the same, perhaps, as an unkind word in America. Had this man been penitent he would not have been prevented from coming to the communion, but he was the furthest possible from it and even threatened to do the same thing again. He was set aside until his anger should abate and he should show signs of repentance. Two interesting young persons were baptized.

March 1.—This morning, before leaving Yaville, we held a short meeting, the object of which was to induce the native brethren to put forth efforts to save their heathen friends. A few years since, the inhabitants of that village were removed from the head waters of the Ya river, where there are still a large number of

unconverted Karens. No heathen Karens reside near Yaville. Hence I fear that the Christians of that village are suffering for want of *something to do*. They are about fifty in number. I told them I was intending to visit the Ya river next year and wished one of them to go before me and prepare the way. They appeared interested, but seemed to say by their looks, We cannot do anything. If they do nothing this year, I will make another effort, and another, until, by the blessing of God, they shall awake and manifest a missionary spirit.

**A growing village—Church discipline—Promising state of things at Newville.**

The middle village, where I now am, is very different from what it was last year. The head-man has built a fine little chapel, several houses have been erected and two more are about to be put up. There are several unconverted Karens here, who recently came in to learn to read. This is almost always a sign that they wish to follow Christ. Moreover, it is reported that a large number of Karens from Siam are to take up their abode in this village. If so, it will become an important position, although it is not yet regarded as a regular station, the disciples either going up or down the river to attend communion services. This year, however, we chose to have the communion at each village.

2.—The business meetings have been very trying. This place seems to have been a sort of reservoir of all kinds of evil. Members of other churches, guilty of some offences, came in and confessed, but they were sent to their own churches to be judged. After sending one here and another there, twenty-five remained whom we thought prepared to receive the Lord's Supper. At the close of the meeting the brethren seemed encouraged. Perhaps this also should become a separate station.

3.—Again in Newville. Here are signs of improvement. There is here one of the finest chapels in all our northern stations. A table in the chapel, made by the Karens, appears far more



like a table than anything I have yet seen in the jungle. This, though designed for the desk, stood in the middle of the house, while two old dilapidated tables occupied its proper place. It took but a moment to put things in *meeting-house order*.

7.—I have been pleased to see that the assistant stationed here is perfectly acquainted with all his flock. The results of his labors are strikingly apparent in the greatly improved condition of the church. Hardly any discipline has been called for, while seven excluded members, some of whom had been out of the church two, three and five years, were restored. Three interesting persons, two from among the heathen, were baptized. One, a young man, is from a large family, all the rest of whom are yet in the darkness of heathenism. There are others whom I think worthy of this sacred rite,—a young man and his wife, who attended all the meetings and have built their house among the native Christians near the chapel. There is also a spirit of inquiry among the unconverted, some of whom were in at our meetings. One young man, a Pwo, called on us one evening after meeting. He was evidently concerned about his soul, but like many in Christian lands he replied, "It is of no consequence whether I become a Christian or not." We asked him if the blood of Christ, the joys of heaven and the woes of hell are of no consequence. He appeared solemn but made no reply.

Here, too, we made special efforts to awaken the church to a sense of their responsibility to the heathen around them, who live in two or three small villages distant one or two days' journey. I have no doubt but they will do something here. Indeed, they have already sent for a man to become *their* evangelist. If they send and support this man I have strong hopes that not only will souls be saved and Christ glorified, but that less discipline will be called for to keep the church in order.

Preaching to the heathen—A female missionary's work—Roman missions.

9.—Again in Tavoy. If it be possible for br. Cross to leave his family, I shall probably accompany him on a tour to two heathen villages, not very distant from this city, where are some asking for baptism. If it be not thus, we have finished our journeyings in the jungle for this year. I must confess I do not think I have any *special call* to train these old churches, but some one must do it. If it were possible, I would do nothing but preach the precious gospel to the heathen—the perishing heathen! I am in as good health as one could expect after months of physical toil and of unceasing mental anxiety and exertion. Mrs. Thomas, though she has accompanied me through the Tavoy and Mergui provinces, never enjoyed better health. In these tours she has met the women for prayer, received the contributions of the churches, administered medicine, examined the schools, and a hundred other less but very important things, which it would be impossible for a man to do. She is now again assisting in the Burmese and English school here, but expects during the coming rains a large school of Karen girls.

10.—Our assistant at Yaville called on me to-day. He said he had seen the two Roman Catholic priests who reside in Pyeehaya, with the three Karens who have apostatized from the church there. They have been to Mata on a missionary tour. As they were gone but little more than a week, I think they could not have met with much success. [Karens, since from Mata, say that they remained only one day; the brethren would have nothing to do with them as teachers.] However it is positively asserted that men are to be sent to establish themselves there. If so, there are undoubtedly a few *dead carcasses* which these birds of prey will seize upon. This is all they can do, or expect to do. It is the children of these deluded parents which the priests desire. They can make real *Jesuits* of these.



## NINGPO.

LETTER FROM MR. GODDARD.

Translation—Building—Inquirers—Public Disturbances.

The progress which Mr. Goddard has made in the translation of the New Testament will be noted with pleasure. He speaks briefly, but significantly, of the loneliness and oppressive cares he has to suffer in the absence of helpers.

Ningpo, May 6, 1852.—I send you, by this opportunity, a copy of Matthew, which, after much delay, is now printed. I have succeeded in getting the work done very well, and with less difficulty than I had been led to fear. Mark is in the printer's hands, and the work going on. I have finished the translation of the Acts, and am going on with the second revision of it. The building of the chapel is advancing as well as could be expected. The walls are nearly up, and I trust it will be finished near the appointed time, in July. The attendance at the other chapel continues good, and the truth is evidently making progress, though we do not see hopeful converts. One or two inquirers appear encouraging.

Mr. Macgowan left for Shanghai on the 1st inst., intending to visit various places in the country by the way. He expects to return with Mrs. Macgowan, soon. At last accounts, Mrs. M. was as well as usual. I find it not a little wearing to be alone so much, having the care of building a new chapel, supplying the people, printing, translating, &c., all on my own shoulders.

There have been several severe riots in this city, owing to extortions in the collection of taxes. The people have long been obliged to pay nearly double the amount of their taxes, the surplus going into the hands of the under officers.—Provoked at length beyond longer endurance, they came in from the surrounding country and presented their demands for reduction, which being denied, they took the two highest officers of the city prisoners, (the officer charged with the control of the taxes having fled,) and calmly and deliberately destroyed the houses and property of several officers and tax-gatherers. They did whatever

they pleased, and met no resistance.—They compelled the officers to accede to their terms, by an agreement to that effect, signed and sealed; and also to promise that they would make no investigation, and inflict no punishment, for the deeds of that day. All things having been adjusted, the people returned to their homes. Whether that is to be the end, remains yet to be seen. Foreigners were undisturbed.

## GERMANY.

JOURNAL OF REV. C. A. KEMNITZ, TEMPLIN.

Tract and bible distribution.

Jan 1, 1852.—Conducted a service at which the brethren entreated the favor and presence of the Lord during the newly opened year.

4.—Lord's day.—Our meetings were well attended by strangers. At the church meeting a young girl from Prenzlau, the daughter of one of our sisters, was examined, and her confession, joined to the testimony of her mother, gave us reason to believe that her heart is changed; she was therefore unanimously received. A short debate, or rather admonition on the part of some brethren, followed with regard to more zealous tract distribution. Many interesting facts were adduced as encouragement to such as take part in this branch of labor. We then proceeded to the river that flows past our city, where our young sister was baptized.

9.—Conducted a service at Gandenitz that was well attended, about eighty persons being present. All seemed as if the words addressed to them had under the divine blessing reached their hearts, for all present bent their knees in prayer at the close,—a very unusual thing for strangers the first time they attend our meetings.

I had sent out br. Dickmann on the fifth inst. as a bible colporteur. He visited seven villages offering bibles from house to house, sold twelve bibles besides distributing many tracts, and also held a meeting at one village. This meeting



was well attended, and much interest was excited if we may judge from the urgent invitations given him to return.

11.—Six men brought back their bibles, because the apochrypha was wanting and they were therefore “incomplete.” Explanations and remonstrances on my part were vain, for they declared that the schoolmaster had sent their children home, informing them that he would not permit their children to remain in his school with these bibles. The men being poor could not, as they said, afford to buy two bibles, and at their request I took them back.

16.—Went to Kneden station, where I could find only five persons who would listen to the message of love and mercy. The inhabitants of this place are so oppressed by their masters and by the poverty under which they groan, that they seem to be dead to all spiritual impressions; the indifference I met with, while it shocked me, at the same time excited commiseration for them, such as those only who have witnessed their degradation can feel.

Br. Dickmann during this week again undertook a journey as a bible colporteur. He went to the town of Liebenvalde, where a few years ago a brother was imprisoned for distributing tracts, and also visited five villages where he disposed in all of eight bibles. He distributed many tracts and took every opportunity to speak to sinners of the Saviour, but amongst all whom he addressed he met not one whose trust was in the Lord.

#### Opposition by the clergy.

18.—The clergyman of Gandenitz was highly incensed at the meeting we held in his parish. He admonished his hearers from the pulpit not to be led astray by wolves in sheep's clothing, but to remember the covenant made in infancy with God in baptism, and not to forsake the church which had kindly received them into her arms.

23.—Went to Gandenitz, where I found the people not intimidated by the anathemas of their priest against heretics. Indeed, I think the meeting was better

attended than on a former occasion. We were a little disturbed, however, by a man who made a noise at a window, saying he had come to fight for the priest.

28.—Br. Dickmann returned from Prenzlau, a preaching station, where he had remained from Saturday to Tuesday. He told me that when they had all assembled for prayer on Sunday evening, the clergyman of that part of the town they were in suddenly entered their meeting room, and asked br. Dickmann *who* had given him permission to come into his parish to preach. Br. D. said the clergyman was so excited that he struck the table with his hand and almost overturned the lights. He continued to storm some time. At length one of the brethren rose and said he did not think either the clergyman or any one else justified in disturbing their religious worship, and he therefore opened his bible and proposed to read a chapter. The clergyman made several attempts to snatch the book from his hand, but finding that he gained nothing, at length quitted the room. The following day br. Dickmann was summoned to appear at the town hall, and various questions were put to him,—among others, whether he had books with him, which being the case they were taken from him, and he was strictly prohibited from holding meetings again in the place. He sold four bibles on his journey.

#### Inquirers — Oppressive statutes — A Jewish family.

Feb. 4.—Br. Dickmann has this week taken bibles to eight villages. He met with several persons who are seeking the way of life, and who were awakened six years ago by the faithful testimony of a brother. They were much delighted after so long a period to find a person who loved the Saviour and was willing to advise them and converse with them. Br. Dickmann could not refuse their request that he would remain with them for a few days. Four bibles were sold on this tour.

10.—Visited several inquirers at Gandenitz, and held a meeting at which about



one hundred persons were present. The apartment and hall were filled, and many persons were obliged to go away. Altogether, the spirit of the Lord is working in the hearts of these villagers, and I trust that in due season we shall reap abundantly if we fail not.

11.—Preached at Beutel, where the clergyman has also taken a decided stand against us. He has taken great pains, from the pulpit and by personal visits to his parishioners, to warn them against the fearful errors of the Baptists. The amptmann (a village official of some importance) has also summoned the few brethren who live here, and a Christian friend who has permitted us to hold meetings at his house, to inform them from the statute book that if the meetings we hold have not been announced to the schulz (another dignitary) twenty-four hours previously, or have not obtained his sanction in writing, we incur a fine of from five to fifty dollars.

24.—Went by Hindenburg to Storkow, where I visited several inquirers, amongst these a Jewish family who seem disposed to receive Jesus as the Messiah foretold by the prophets. They uniformly attend the meetings that are occasionally held here, and I was altogether very favorably impressed by their earnestness and their simple desire to know the truth. Held a meeting here, about twenty persons being present.

*Visit to Berlin — Emigration — Restrictions on worship.*

March 1.—Travelled to Berlin to visit br. Lehmann, who is extremely indisposed. Found him very much reduced by his illness. After performing several offices for him and visiting several members of the church, I went on the fourth to Mariendorf to visit the brethren there. On the fifth, went to see the brethren at Britz and a woman there who is inquiring the way of life, and returned to Berlin in the evening.

7.—Lord's day.—In the morning br. Weist and in the evening I preached at Berlin. The meeting room was crowded

to excess. We afterwards broke bread, and the Lord was with us.

9.—Was engaged in assisting the brethren who intend to emigrate to America. At ten o'clock in the evening they left by the train, sixteen persons in all, to embark at Bremen.

15.—Br. Dickmann has been summoned to appear before the court of justice for "transgressing the law" by the distribution of tracts.

22.—Went to the burgomaster of Tempelin, in consequence of a citation I had received. He read to me several extracts from the statute book, commanding the announcement of every dissenting religious meeting twenty-four hours previously to its being held, also that the sanction of the authorities be first obtained. The burgomaster also requested me to supply him with our confession of faith and a list of our members, the latter to be renewed periodically. He is by no means opposed to our sentiments, but owned he had been urged by the clergy to take decided measures against us.

23.—At Friedenfelde, where formerly I frequently held meetings at the house of a friend. He was informed of my coming, and had been very active in inviting his friends and acquaintances to attend our service. People had flocked hither from four different villages and we were about to commence, when the amptmann of Friedenfelde sent to prohibit it. This was probably owing to the omission of the legal announcement, which my friend had not time to make. I explained the matter to those present and invited them to come again on Friday.

24.—Visited the brethren at Prenzlau, whose firm and fearless attachment to the Saviour's cause gives me much pleasure. Called on several Lutheran Christians here, who acknowledge the sad state of their church, but have not courage to come out of it.

26.—At Gerswalde visited a carpenter who received me very kindly, and after conversing with him proceeded to Friedenfelde to hold the promised meeting.



All that were present on Tuesday came this evening, and many others beside them. Many were evidently much affected. The carpenter whom I visited in the morning and invited to be present came to me at the close of the service, and with tears expressed his gratitude to the Lord for having led him hither; he also begged me very soon to visit him again and to preach at his house, for, he said, he longed now to see his friends partake of the same blessing with himself. This man, who is no longer young, is a kind of village oracle; old and young resort to him for advice in difficult matters and he is regarded with great reverence. I trust his influence will now be exerted in a good cause.

27.—Returned to Templin. On the way I reflected on the wonderful dealings of Providence. On Tuesday we were disappointed that our meeting was put off to Friday, whereas, had our will instead of the Lord's will prevailed, our friend the carpenter, whose conversion is perhaps the harbinger of many more, would probably not have heard the gospel proclaimed. How much fruitless anxiety would a trustful reliance on the everwise leadings of the Almighty spare us!—Rom. viii, 28.

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## GREECE.

### LETTER FROM MR. BUEL.

#### Sowing in tears—Dr. King's case.

The following communication gives an idea of the routine of Mr. Buel's labors. It is the day of small things, but not therefore to be despised.

Piræus, Aug. 7, 1852.—The number of persons attending preaching at the Piræus the five Sabbaths in May was respectively sixteen, seven, twenty-one, twelve, twelve. In that month I exchanged twice with br. Arnold, when I found at Athens audiences of eleven and sixteen persons. The first Sunday in

June, at the Piræus, thirteen were present. On the four following Lord's days I preached in Athens to hearers numbering eleven, five, six and eleven. During those four weeks br. Arnold's family exchanged residences with me in order to have the benefit of sea-bathing. Since that time my numbers have been fifteen, eleven, and nineteen, at Greek preaching here. I have preached once on board the U. S. Flag ship Cumberland.

I have a bible class on Wednesday evenings, attended by the greater portion of my little Sabbath congregation.

From this summary you see how often the word has been publicly preached. There is nothing interesting to report as to the fruit of such preaching. We sow in tears. We wait in patient hope for the early and the latter rain. No good result as yet appears,—not even "the blade," much less "the ear and the full corn in the ear." It is of little moment to say that my audience is increasing in point of worldly respectability; that a professor of the university and a judge of the courts, with their families, and some military officers, were present last Sunday. I shall think the aspect of my audience improving when some begin to show that they receive the word into good and honest hearts.

The publication of the *Pilgrim's Progress* is delayed by the non-arrival of the plates from England.

The mission has been cheered by the presence of Dr. Hackett for some ten days, on his return from Palestine. He left on the 27th of June. The frigate Cumberland sailed to-day for Malta, having staid in this port three weeks. The U. S. Steamer San Jacinto arrived here from Constantinople the 1st inst., bringing our Minister to examine and report upon the case of Dr. King. This done, Mr. Marsh retires with his family to the baths in Austria, and will wait the further instructions of the government touching Dr. King's affairs.



## MISCELLANY.

### LIVING FOR THE HEATHEN.

At the late anniversary of the American Board, Rev. Dr. Hawes quoted a remark made by Dr. Rice, to the effect that "he did not believe that God will allow the present character of the Christian world to be impressed upon the heathen world." The suggestion is worth considering. That missionaries act by their character no less than by their teaching, and that they should be examples, as well as teachers, of faith and holiness and all virtue, is often, perhaps not too often, insisted on. The analogy between the ceremonial purity required of those who ministered at Jewish altars, and the inward, yet ever discernible purity appropriate to the Christian ministry, is just; but it does not stop there. Every member has a ministry, and that as well among the heathen as in his more immediate society. In disseminating Christianity, we do, to an extent beyond our power to appreciate, transfer abroad the type and character of religion in the churches at home. Allowing that foreign missionaries are among the choicest growth, the fairest product of our domestic faith and piety, yet the difference between the best, and what may be called the average style of Christian living, is not extraordinary. That is to say, there are so many more points of resemblance than of contrast, in habits of thought, of feeling, and of action, in the tendencies and manifestations of character, that every missionary is to the heathen truly a "representative man," revealing, radiating, infusing, reproducing the spirit and form of religion, derived by assimilation from the religious atmosphere he has breathed since the time that he began to walk in newness of life.

This consideration is fitted to excite in his breast a profound sense of responsibility, of personal insufficiency, and of humble dependence. But the effect should not be confined to him. The re-

sponsibility reaches back to the churches he represents. To whatever degree they have contributed to make him what he is, his influence is their influence. They are the vine; he is, so to speak, the tendril by which the vine reaches forth to take a new hold, from which still to extend its fruit-bearing branches. The communion of saints is a suggestive fact, an idea that has a sublime expansion of meaning, including, among its other implications, a community of spirit that pervades the entire fellowship, unlimited by the barriers of space, quick as the pulsations of the electric fluid, pervasive, like the common atmosphere.

Thus, not only the missionary, but the church, acts by character, as an organic whole; and whether the churches of our land are to be distinguished as the agents to diffuse Christianity through the earth, will depend on the degree in which they become the adequate exponents of the gospel. The Divine sovereignty does not often act in the conversion of sinners, while the church is in a state of such spiritual frigidity as is fitted to chill and dwarf every young child of God that should be introduced into it. And may it not well be asked whether we are able to set forth to the heathen a Christianity, a piety, such that it will be for the honor of God to have it reproduced in the ends of the earth? In this view, the church seems to stand in an attitude towards the world, not unlike that long held by European Christendom towards the Mohammedan power. In spite of the energy of crusaders, the Mussulman standard continually advanced towards central Europe, and it was not till the sixteenth century—the era of the Reformation—that the wave of conquest was stayed. With the rise of European Protestantism rose a bulwark for external Christendom. A more direct analogy may be drawn from the succeeding history. The fact, which has been the subject of no little



speculation, that Protestantism so soon ceased to be aggressive, that the Reformation abruptly terminated, and that the boundary of Protestant Europe has remained essentially unchanged for these two or three centuries, may appear to have been a consequence of the imperfect degree in which the reformed churches set forth the true character of spiritual Christianity. It may appear that while appointed to be the recipients and guardians of primitive faith, they were not deemed fitted for the more honorable trust, to bear the truth onward to victory.

Essential as it is, then, that the missionary should be an exemplar of the faith and holiness he preaches, it is of no less consequence that the churches that send him forth maintain, in their entire membership, a like high standard. As it has been felicitously said, we should not only pray and give for the heathen, but we should *live* for the heathen. "Arise, shine," is the prophetic appeal to the church, which prefaces the promise, "and Gentiles shall come to thy light."

#### AM. BOARD OF COMMISSIONERS.

The American Board of Commissioners for Foreign Missions held its forty-third annual meeting at Troy, N. Y., Sept. 7-10. The Treasurer's Report stated the receipts last year as \$301,782.70, and the expenditures as \$301,727.35, of which \$43,999.40 was for the liquidation of the debt; leaving a balance in the treasury of \$5.35.

By the Report of the Prudential Committee, it appears that one ordained missionary and two assistant missionaries have died, fourteen ordained missionaries and twenty-three assistant missionaries have gone out for the first time, and five ordained missionaries and four assistant missionaries have returned to their fields of labor; and thirty-four persons, eleven males and twenty-three females, have been appointed during the year. The following is a summary of the missions.

Missions, 26; stations, 111; out-stations, 45; ordained missionaries (seven

being physicians), 163; licentiates, 2; physicians not ordained, 5; other male assistants, 19; female assistants, 212;—whole number of laborers sent from this country, 401; native preachers, 43; native helpers, 202;—whole number of native assistants, 245; whole number of laborers connected with the missions, 646.

Number of printing establishments, 11; pages printed last year, 52,225,203; pages printed from the beginning, 922,595,924.

Number of churches, 93; church members, 24,386; added during the year, 1,726.

Number of seminaries, 10; other boarding schools, 17; free schools, (441 supported by the Hawaiian government,) 788; pupils in seminaries, (75 supported as above,) 485; pupils in boarding schools, 484; pupils in free schools, (12,949 supported as above,) 22,595; whole number in seminaries and schools, 23,564.

#### CHURCH MISSIONARY SOCIETY.

The fifty-third annual report enumerates 162 missionaries supported by the society, of whom ninety are English, fifty-one foreigners and twenty-one converted natives. There are also twenty-seven European laymen and 1,630 native and country-born assistants. The missions report 107,000 attendants on public worship, 15,302 communicants and 40,000 scholars; increase of communicants last year 1,148. The receipts into the treasury were £118,674, the expenditures £104,219. The missions are in eastern and western Africa, Palestine, Cairo, Smyrna, India and Ceylon, New Zealand, British Guiana, Jamaica and Northwest America.

In Sierra Leone, out of a population of about 45,000, there are more than 36,000 nominal Christians, representatives of no fewer than one hundred tribes speaking different languages and dialects, by whom the truth may be carried in every direction into the interior. The communicants number 2,732, an increase of 661 from last year. Many stations have been placed under charge of native pastors, and there were twelve candidates for ordination waiting the arrival of the bishop. As the colony becomes supplied



with native pastors, the way will be open for extending the mission to the heathen tribes beyond its bounds.

The occupation of Palestine has been recently determined upon. In repelling the reproach of hostility to the oriental "churches," the Committee say, "The society has been charged with seeking to proselyte the members of other Christian communities; but it aims at a far higher object, from the pursuit of which it cannot desist, even though proselytism should be a consequence. Its object is to give the bible to the Oriental Christians; to help them to read, mark, learn, and inwardly digest its pure doctrines; and to lead each humble inquirer to the Saviour of sinners."

In India the Punjaub has been occupied as a new missionary field, and both in Bengal and Northern India the advance of the work is encouraging. The Tinnevely (South India) mission reports 14,832 "baptismal converts," 10,548 "inquirers," and 2,990 communicants, an increase of 253.

Three fourths of the population of New Zealand, estimated at 80,000, are Protestant Christians; about 10,000 are heathen, though they have for the most part laid aside their idolatrous practices, and about 5,000 are Romanists. More than 45,000 native converts are connected with the Church mission, of whom between five and six thousand are communicants.

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#### CEYLON.

The report of the mission of the American Board on the island of Ceylon, for 1851, enumerates 302 members in church fellowship. "The religious state of our church," it is remarked, "is certainly far below what we could desire. But we feel much encouraged and comforted, whether we look at the attendance of our church members, or the amount of their contributions to the poor, to the cause of education and to the Evangelical Society, or at the progress which they make in biblical knowledge. A few, at least, show

a very commendable desire to spread the knowledge of Christ among the destitute." The contributions of the church for charitable purposes have exceeded three hundred dollars.

The mission has eight stations, where twenty-eight religious services are held weekly, and thirty-one places for stated preaching in the surrounding villages. Connected with the stations are fourteen English day schools, with 501 pupils; seventy-three native free schools, with 3,250 pupils; the Batticotta Seminary for boys, with ninety-seven pupils, and the boarding school for girls at Oodooville, with ninety-five pupils. "Our village preaching," say the mission, "is becoming more and more interesting, not only from a clear comprehension of the word, but from a gradual increase of numbers." Of the schools and seminaries, it is said:—

"Our village schools are still worth vastly more than they cost, as simple instruments of preaching the word. They are the infant, the village, and the Sunday schools of New England united. The pupils are all bible students, and of course, here as there, while in school and afterwards, they form the most intelligent and hopeful part of the congregation, whether in the church or in the village meetings. More than three thousand, educated at the small expense of sixty cents each, are now in our schools. Those who were formerly in them are becoming the fathers and mothers of the land; and they are to be our future harvest. 'The fig-tree puts forth its tender leaves.' The summer is near.

"The influence of our seminary at Batticotta, and of the female boarding school at Oodooville, is deepening and widening; and every year adds to the evidence that our plans and our course have been laid by Him who had far more foresight and forethought than we had. Some of the results, as they now come up before us, are as strangely encouraging as they were formerly sad and disheartening. It now seems as though the pillars of salt, which have been fixed at the corners of our village streets, would become our guide-posts to Zion."

The young men educated in the mission schools and now scattered among the villages, though not converted, exert an influence in favor of Christianity.



"Through their influence, more or less, a conviction is spreading in many of our villages, that it is as cheap to build churches to the one God, as it is to build temples to devils or to the imaginary gods of their fathers. They know too much to worship idols, but are over-ruled, more or less, by their heathen relatives. It now seems as if it would be exceedingly easy for God to make them instruments to draw every village from idolatry to nominal Christianity. Our last may be first and our first last. In no previous year have we had such encouragement to preach the gospel in the villages, and from house to house. Never have the people manifested more confidence in our measures, or more desire to consider candidly the truths of the gospel. Though we know that Hindoo institutions are one great building, framed with skill and united with strong materials, and that Hindoo elasticity is exceeded only by its tenacity, still we see or think we see great progress."

The Native Evangelical Society, before alluded to, originated in a spontaneous movement of members of the Batticotta church, some two years since, who desired to engage in some direct effort for the evangelization of their heathen countrymen. With the approval of the mission, they commenced by sustaining teachers on the island of Valany. Encouraged by some successes there, and feeling strong enough to enlarge their field of effort, they have recently decided to occupy Delft, an island so distant and difficult of access as to have been visited only occasionally by missionaries, and for a long time quite neglected. The Evangelical Society have sent a Christian family there, who have a large school, and there is encouragement to hope for much good from the enterprise.

Another movement of great interest, is in favor of temperance. When the Dutch attempted to make Christians of the Ceylonese, by making the profession of Christianity a qualification for public employment, some test of sincerity was needed. A test eminently suitable, and worthy of that sort of Christianity, was soon found. The Hindoo faith prohibited the eating of beef and—more wise in this than many Christians—the use of

intoxicating drinks. To eat beef and drink wine and liquors, therefore, became the distinguishing badge of a Ceylonese Christian. With not a little surprise, and with nearly equal gratification, the natives see the missionaries promoting temperance. Leading men among them are ready to cooperate. Temperance societies have been formed and their influence is spreading. Besides the direct benefits of the movement, as bearing on the morals of the people, it is incidentally useful to the general purposes of the mission. It brings the people together for a common object, makes them better acquainted with the character and benevolent aims of the missionaries, gives them juster ideas of true Christianity, removing the prejudice occasioned by the prevalent intemperance among Roman Catholics, and gives opportunities to speak a word in season on righteousness, as well as on temperance.

The Catalogue of the Batticotta Seminary classifies the pupils as church members, candidates, serious, well disposed, or indifferent, as follows:—church members, nineteen; candidates, two; serious, twelve; well disposed, thirty-four; indifferent, thirty;—total, ninety-seven. A communication dated since the report, mentions the reception of nine persons into the church, four of whom were pupils in the seminary. Two of the others were aged women, whose children had been educated and had become Christians,—one little one had gone rejoicing into her eternal rest, leaving her mother still a heathen; but both in their old age have been gathered, it is hoped, into the Redeemer's fold.

#### SECRET DISCIPLES IN INDIA.

The opinion has been often expressed that there are many more believers in Christianity among the Hindoos than come to the knowledge of the missionaries. By the wide distribution of Scriptures and tracts, preaching at festivals and markets, and other like appliances, the good seed is scattered and



borne into distant regions. It is not too much to believe, even were there no direct evidence of the fact, that some of it germinates out of sight of the sower, and though not included in any harvest here, bears fruit which is watched over and finally gathered by the Lord of the harvest. This reasonable belief is confirmed by testimony.

The report of the English Baptist mission on bible distribution, among other interesting incidents, mentions the case of a man who died professing his faith in Christ, though he had had no means of knowledge beyond an occasional interview with a native Christian, from whom he received a copy of one of the gospels. Unable to read the printed character fluently, he paid a brahmin several rupees to copy it out in the character he could read. This he studied constantly, read it to his family, renounced his heathenish customs and openly declared that Jesus is the only Saviour. He persisted in this through denunciations and reproaches; and on his death-bed addressed his prayers to Christ and exhorted those about him to believe on Him and cast away their idols, for Jesus Christ would come again to judge the world, and none but believers in Him could be saved. The account was given to the missionary by his brother, who was still a Hindoo. A boatman from the Ghazeepore district related a similar narrative. "My brother," he said, "was a believer in Jesus Christ. He received a book about Jesus Christ from some such person as you, but the letters were very small. He therefore gave a considerable sum of money to a brahmin to copy it out in Nagree, and he was reading it day and night, both for himself and to others. Thus he continued to read for more than twelve years, and when he died, he was taking the name of Jesus Christ." The boatman repeated some passages from the book, a tract in Hindí entitled "The substance of the Scriptures," and added, "That book is still in my house. Persons of good understanding were not displeased

with my brother, but used to love him, but sometimes evil inclined people used to say he was out of his senses; to abandon the devtas and Ram, that was very bad."

It sometimes happens that shrewd men, of an ambitious turn, set themselves up as founders of new sects, taking the Scriptures, or a part of them, as a text book, teaching as much of the truth as serves their purposes, renouncing and opposing idolatry, but not embracing Christianity. Even in such cases, their disciples sometimes learn more than their teachers intend. Such a case is related by Mr. Bion, Baptist missionary at Dacca. There resides at Sanchar, in Tipperah, an old *mahunto* who has many disciples by whom he is supported. They have renounced idolatry, read the Scriptures and sing Christian hymns. Yet the old man rejects Christianity, and has seemed to fear lest by the influence of the missionaries his craft should be endangered. A poor man among his followers, a constant reader of the bible, became satisfied that some of their practices were wrong. He remonstrated against them, and urged that they should walk in all respects according to the Scriptures. He was not listened to, he returned home in great distress and shortly died. "His neighbors say of him that he often explained the Scriptures to them, that he was a most excellent man and the light of their village. May we not hope," Mr. Bion asks, "that this poor man found the right way?"

These are cases where there are providential hindrances to intercourse with missionaries, from residence in remote districts, inability through poverty to travel to missionary stations, or perhaps, where Christian books have been received indirectly, in ignorance of their origin. There is another and less hopeful class, who receive the truth and seem to believe it, but are restrained by fear from an open profession such as the gospel requires. An affecting instance of this kind is related by the Rev. B. Rice, of the London Missionary Society. A



brahmin at Bangalore, had been for many years in the habit of reading the bible, praying to God in the name of Christ, and publicly declaring his dislike of Hindooism, but seemed to have made up his mind to remain outwardly a Hindoo. Mr. R., who was called to attend his death-bed, says:

"On my visiting him one day with Mrs. Rice, when the first symptoms of his last illness had made their appearance, while my dear wife was engaged in speaking to the female members of the family, he abruptly changed the conversation with me from Canarese to English, of which he knew a little; and after stating that he did so in order that others who were present might not understand what was said, told me his apprehensions that the disease under which he was then suffering would be unto death, and begged that, if he became worse, I would come and see him immediately on being sent for, as he had no confidence in the members of his family, who hated him on account of his attachment to Christianity; indeed, he said, he feared they might poison him, when they saw his disease increasing, in order to rid themselves of the trouble of attending upon him. I promised that I would attend to his wishes, and spoke to him seriously of the great importance of looking well to the foundation on which his hopes for eternity rested. He assured me very earnestly that he had no faith in Hindooism, that he believed only in Jesus, and went and fetched me a copy of a small book of prayers in English (published, I believe, by the London Religious Tract Society,) which he had obtained from some source, and which, he said, he was daily in the habit of using after reading a portion of the Bible. He still maintained, however, notwithstanding all I said, that it was not absolutely necessary to make a public profession of his faith by receiving baptism. A public profession, he said, he had made for a long time past, his sentiments in reference to Hindooism and Christianity being perfectly well known to his friends and neighbors, as well as his constant opposition to all idolatrous practices; but baptism, he said, would shut him out from caste, and from his family, and involve him in obloquy and poverty. He contended that his heart was right, and that he believed God would accept this, and pardon his not submitting to the ordinance of baptism, seeing the difficulties with which he was encompassed. I

set before him the Scripture declarations on this subject, as I and my brethren here had often done before, as plainly and earnestly as I could; but all was of no avail.

"Some three weeks after this, a lad from his house who attends our English school, told me that his grandfather was much worse. I went to see him without delay, and found him indeed much altered. His disease had evidently gained rapidly upon him, but he still manifested the same mind as before, and begged me to pray for him. A day or two after this I saw him again, when he was still worse. I then talked to him even more closely and earnestly than before of his approaching end, and the necessity of making sure work for eternity. He said that he saw no other refuge but Christ, and that he trusted in him. I then prayed with him. During my prayer he lay with his hands clasped and uplifted towards heaven, evidently entering with great earnestness into all that was said.

"As soon as possible after this, I called to see him once more; but he had expired about half an hour before I arrived. On conversing with some of his Brahmin friends about him, one of them said, 'He did not belong to us. He was one of your people. He had a great regard for you,' (meaning, as I understood him, of the missionaries here generally.) Thus died Suncharappa, a man who knew the truth, and appeared to believe the truth, but who shrunk back to the very end from making such a profession of it as the New Testament requires. Far be it from us to pronounce definitely upon his state in the sight of God. The Judge of all the earth will do right. The facts of his case are briefly as I have stated them above; and that there are many more of the natives in this and in other parts of the country in a similar state of mind, I firmly believe. Let them not be too harshly judged by those whose profession of faith in Christ is attended with so much bitter trials as theirs would be, and who, perhaps, can hardly appreciate the difficulties of the position in which such individuals are placed. We pray for them, and commend them to the compassionate regard of Him who has said that 'the bruised reed he will not break, and the smoking flax he will not quench.'"

Whatever may be our view of the character such men will bear in the light of that judgment, when, the Saviour has declared, he will be ashamed of all



who are ashamed to confess him before men,—and it is not for us to predict what He will do, who claimed as his own the seven thousand hidden ones of Israel that bowed not to Baal, although they confessed not the Lord in the face of an intolerant idolatry—such facts give incontestable proof that the truth makes progress, where outwardly there may be little token of it. “So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and *the seed should spring and grow up, he knoweth not how.*—But when the fruit is brought forth, immediately he putteth in the sickle.”

#### PROTESTANT RELIGIOUS SOCIETIES OF FRANCE.

The French correspondent of the *London Evangelical Christendom*, furnishes a general statement of the proceedings of several Protestant societies, as reported at their late anniversaries in Paris. They show that there is still opportunity to do something for the spread of the gospel in France, and that it is not neglected. Those Protestant churches which are recognized by the state, at least, have the right to disseminate the truth, so far as they hold it, and those not so recognized, though interfered with and variously restricted by the government, are firm and measurably active.

The *Religious Tract Society* distributed last year more than a million copies of its publications. These are not controversial, and thus the Committee steer clear of government hindrances. “It has a field sufficiently wide and a work sufficiently large to accomplish, in restricting itself to expounding subjects of *edification.*”

The *Protestant Bible Society* has circulated 8,217 copies of the Scriptures. As it is limited by its constitution to effort among Protestants, who are very generally supplied with bibles, the number distributed is perhaps as great as could be expected.

The *French and Foreign Bible Society*, whose operations extend to all classes,

circulated 9,708 bibles and 67,433 testaments. There is evidence that the good seed has fallen to some extent upon good ground, and borne much fruit. “There are now, nearly everywhere in France, *secret Christians*,—believers who, whilst remaining externally united to the Papal church, have tasted the peace of the Saviour; and as soon as an evangelist appears amongst them, they are eager to hear his pious exhortations. They are *flocks in the bud*, who will be manifest in the day fixed by the Lord.”

The *Evangelical Society of France* pursues its operations with courage. It has been instrumental in bringing hundreds and thousands of Romanists to a knowledge of the truth. Numerous obstacles have to be met; chapels and schools are closed, evangelists expelled and some imprisoned; but while avoiding all political contention, its agents work on in their chosen and important service. The Committee received donations to the amount of 150,202 francs, and expended 153,508.

The *Central Protestant Evangelization Society*, which labors for the edification of scattered and destitute Protestants, has made “remarkable progress;” its subscriptions and efforts have been enlarged. “Its double device, *orthodoxy* and *nationality*, has rallied round it an increasing number of men devoted to the interests of the Christian faith.” The Committee have expended a considerable portion of their resources for the enlargement of the Preparatory School of Theology, to meet the urgent demand for pastors.

The *Society of Missions*, whose stations are in South Africa, reports that the war has greatly impeded missionary exertion. Under all disadvantages, however, the work has advanced and converts have been added to the mission churches. The Committee have turned their attention to the Mohammedans of Algiers.

#### PROTESTANTISM IN THE SOUTH OF FRANCE.

We find in the *Moravian Church Miscellany* an interesting report from the



Rev. C. W. Menzel, of St. Hippolyte, Departement du Gard, in the south of France. Although it is probable that late events may have cast some shadows on the scene, it is good to know that such things have been as are here described, with the belief that such and even better things are yet to be, according to the sure word of prophecy.

The part of France in which the writer resides was the field where the reformed faith maintained for more than a century an unequal contest with the persecuting government. From the revocation of the edict of Nantes by Louis XIV, in 1685, a civil war raged in the Cevennes and the surrounding provinces. At first the victims yielded patiently to the atrocities of the "dragonades," but driven to despair they began to oppose force to force, and from the rocks and caves of the Cevennes, whence they could not be dislodged, more than once came forth and visited a terrible retribution on their enemies. The war was finally ended by negotiation, but the persecution, though less sanguinary in its character, was kept up till the Revolution, in 1789, when the oppressors received a recompense for all they had inflicted. It was from these remote provinces that the chiefs of the party, who inaugurated the Reign of Terror, gathered to the capital, to avenge cruelties that tradition preserves fresh in the popular memory even to this day. If they also perished in blood, they but verified the saying, They that take the sword shall perish by the sword.

During those evil days, while the Protestant worship was interdicted, "congregations in the desert," or meetings in the open air were held, at the hazard, and often at the cost of massacre by the soldiers, if their retreat was discovered. Even now, in memory of their ancient affliction, the ministers of some districts are expected to preach once or twice a year "in the desert," and the service, from its historical associations and its romantic interest, is in the highest degree impressive.

With the return of toleration came a

worse enemy to the reformed faith than the dragoons of Louis. "The clergy, educated in rationalistic universities, contributed their part towards converting vital Christianity gradually into an unmeaning but fanatical Protestantism; and soon it came to pass that men were ready, at a moment's warning, to shoulder their muskets and sacrifice their lives in defence of Protestantism, while at the same time they quietly suffered one truth after another to be set aside, until eventually nothing was left beyond a dry system of ethics and an empty formalism." About fifty years ago the United Brethren began operations in the South of France. Their endeavors were seconded by Wesleyan missionaries from England, and at a later day by the Evangelical Society of Geneva. "Nevertheless," Mr. Menzel remarks, "the fact ought not to be overlooked, that *the Lord himself* had mercy on his people, and poured out a new measure of his Spirit on this valley of dry bones, which is especially proved by such revivals as occurred without the intervention of any human agency whatever." As an instance he relates the following:

"In the small village of Rochegade, in our 'Departement,' there dwelt, about thirty years ago, a wealthy peasant, named Bary, who is still living. At that period all around him were wrapt in spiritual darkness, while he himself, by carefully reading the Bible, gradually obtained a knowledge of his lost condition, and finally comfort and joy to his disconsolate soul, in the free grace of God as manifested in Christ Jesus. His spiritual experience, as well as his convictions based thereon, must have been very powerful indeed, to enable him not only to endure scorn and derision of every kind, and to be pitied by his acquaintances as a fool, but also to sustain his mind under the firm belief, that he was possibly the only mortal in the world who entertained such thoughts and feelings, and yet notwithstanding could not think and feel differently. Thus far he had encountered no one that could as much as understand him; nor had he



ever come across a manuscript, or a book, from which he might have inferred the author to share his own views, which were so surprising to himself and so irresistible; the Bible, the liturgy of his church, and the experience of his own heart, being the only sources from whence he had derived his convictions. One day, however, he happened to obtain a work, written by a believing Christian at Geneva; and oh! how amazingly great was his joy, on discovering that there were people besides himself in the world, that thought and felt as he did. Reading this work, putting on his hat, pocketing a few dollars, and running post haste to Geneva, a distance of about 300 miles, was all done in a trice. His wife, now likewise an aged and genuine Christian, one day told me the whole story herself, and then added: 'I had all along considered my husband a fool; but when I saw him acting thus, I thought: O my God! now I shall never see him again; now he is gone raving mad.' It may well be imagined how this visit to Geneva must have strengthened good Bary's faith, and I will only remark in addition, that he is no longer alone in his little village, and that he even enjoys the pleasure of knowing and esteeming the present minister of his parish, as a believing brother in the Lord.

"Thus it happened, that *by* and *without* his witnesses, the Lord infused new life into the dry bones, and at this day probably but few villages, inhabited by Protestants, can be found, where you will not meet with at least *one* soul, but frequently with greater or smaller societies, that have arisen unto newness of life and are now living unto the Lord. Moreover the Lord, especially during the last ten years, has also awakened a great number, particularly among the junior ministers, and what is still more striking, not a few of such as had studied at decidedly rationalistic academies, so that kindred spirits of those academies have already complained, that the young clergymen sent out by those institutions were almost exclusively imbued with pietistic tendencies."

Of late, in the Departement du Gard, there has been an increased amount of faithful preaching and a visible advance of true piety, and there are fields long waste which give the promise of a harvest in time to come, if the reapers are not hindered in their work. Yet such is the state of the established Protestant Church, together with the effects of controversy gendered by the presence of numerous sects, some of them more zealous for their peculiarities than for "the common salvation," that "a great majority of awakened souls remain unconnected with any party, while at the same time the tie connecting them with the national church has become very slack. They have seen whither men are carried by extremes, and what the national church offers them does not and cannot satisfy them."

Mr. Menzel gives a pleasing account of his labors at St. Hippolyte and in itineracies through the circumjacent region. When he arrived there, some seven years ago, he found a small Moravian society, a body of some thirty separatists, and a number of pious members of the national church, who all formed a united body of believers, though retaining their several ecclesiastical relations. To these were added a number, the fruit of a general revival which was interrupted by the political agitations of the memorable year 1848. A remarkable fruit of their Christian union appeared in the conversion of a young pastor in the national church, who came among them fully imbued with rationalistic views.

"When his father and predecessor died, about four years ago, he had just returned from the academies at Geneva and Strasburg, bringing along with him opinions, which we little relished, and which still less edified us, when introduced into his sermons. Notwithstanding all this, however, a strong party soon arose in his favor, chiefly out of regard for his deceased father; even the women in the street fanatically threatening, that, in case of his rejection, they would resort to a riot and throw up barricades."



"The awakened souls, as well as another party, would have preferred an experienced Christian, and many had begun electioneering operations with this intent. I then convened a prayer-meeting the evening previous to the election, and in my introductory address, directed the attention of the brethren to this point, that it did not become us to prescribe to the Saviour, but that our sole duty was to beseech Him, to give us a man after His own heart, whom He would select; and then I called upon all the brethren present, to pray in succession. We were favored with such an overwhelming sense of the Saviour's gracious nearness, that we all retired with the conviction that our prayers would be granted. Now when the result of the election, which turned out contrary to our wishes, was published next day, we were nevertheless full of joy, and unanimously resolved to pray for the conversion of our young minister. And lo! scarcely three months had elapsed, before we perceived an extraordinary change in his discourses; the work of grace, which the Saviour had commenced in his heart, developed itself with surprising rapidity; and although he was now called to endure much reproach and opposition, he yet remained firm, and is now a dear disciple of the Saviour and a faithful shepherd of his flock."

In reviewing such labors and successes as have signalized, if not on earth yet in heaven, many a retired spot in France, where for centuries a remnant has been spared to bear witness of the truth, it is often hard to trust the wisdom of the Providence that suffers the power of evil so to circumscribe them. But so is the church, from age to age, shut up to absolute faith in her Lord. A little while—for to Him a thousand years are but as one day—and he that shall come will come, and *will not tarry*.

#### THE FLORENTINE PERSECUTION.

In a former number (p. 377) we gave some account of the severities visited

upon the profession of Protestant principles by the government of Tuscany. The case of the Madias awakened a deep interest in Florence, where the people did not hesitate to express their indignant sympathy, and has caused a marked sensation abroad. The king of Prussia instructed his minister at the court of Florence to represent his concern at these proceedings, and to ask as a personal favor to himself that the sentence might be mitigated. The British minister, in accordance with the sentiment of the great body of English people, also interposed, but without effect. The superior court affirmed the sentence in all the details. The Grand Duke refused to listen to any appeal in behalf of the prisoners, and as if aware that delay would give occasion for renewed petitions from all quarters, hurried the execution of the sentence upon them. They were treated with every mark of ignominy, but received it all with Christian patience and dignity. "Tell the brethren who may have to come after us in this way of suffering," said Rosa to a friend of whom she was taking leave, "to bear anything rather than forsake their God. And let them pray for us, *not that we may be liberated, but that we may have grace given us to bear the cross and to attain to the triumph of faith.*"

The London *Evangelical Christendom*, in stating these facts, calls for a general expression of public feeling in England, and suggests that the Earl of Shaftesbury, the President of the Protestant Alliance, head a delegation to present to the Grand Duke of Tuscany in person the testimony of British Christians against such intolerance. "Other Protestant powers should be appealed to, especially the United States of America; if not the governments, yet influential members of them, and the Christian people."

Events of this kind are producing an effect which may not have been anticipated by the actors in them. Governments which have been coquetting with the Jesuits, perhaps because their ser-



vices in promoting political reaction were so valuable, begin to learn after what fashion Popery repays this species of liberality. The king of Prussia has begun to assume the tone which belongs to him as the first Protestant sovereign on the continent of Europe, and to check the encroachments of Jesuitism in his kingdom. The Grand Duke of Mecklenburg-Schwerin has been obliged to take very decisive measures to check the intrigues of the same restless order in his court. The French government, though now so forward to please these "holy fathers," will find, as every other government, that of the Pope not excepted, has found in time past, that their yoke is intolerable.

Whether the breach between the Jesuits and the continental governments,

now apparently impending, will have any tendency to secure more equitable treatment of our harassed brethren, especially in Prussia, is doubtful. There is no political motive, that we know of, to influence action in the case, for the Baptist churches there desire nothing of the state but to be let alone, and can tender no other services than such as all faithful subjects render in matters appertaining to the civil state. We are not without hope that the appeals which have been made in their behalf will have a favorable issue. It would be sad enough to see the Prussian court actively engaged for religious liberty in Italy, while visiting with fines and imprisonment its own subjects for no more grievous offence than the Madiais are now expiating in the Tuscan galleys.

## AMERICAN BAPTIST MISSIONARY UNION.

### RECENT INTELLIGENCE.

#### Maulmain Burman Mission.

A letter from Mr. Wade, dated July 11, gives some interesting statements of the condition of the Burman church, of which he has the pastoral charge. There has been a decided improvement in the deportment of the members. "The events of the war," he remarks, "we hope will be overruled for the advancement of the mission cause, but for the time being they occasion us no little interruption and annoyance. The changes, the going and coming, reports of intended attacks from the enemy, preparations to meet them, &c., &c., are by no means favorable to our work; yet we hope good will come out of these evils when peace is again established." Of the routine of missionary labor he says:

During the dry season, Mrs. Wade met with the female members every morning at the zayat, at an early hour, for prayer and conference, the effects of which were happy; to this, instrumentally, is to be ascribed the hopeful conversion of several young females, children of native Christians. She is obliged to omit these meetings during the rains. The Wednesday female prayer meeting, at the house, continues as heretofore, and also Mrs. W.'s Bible class every Sunday noon. I have prayer meetings at the zayat two even-

ings each week, and the Wednesday evening meeting is turned into a prayer meeting whenever there is no church business to occupy the time—which, I am happy to say, often occurs of late. The preaching assistants continue to occupy the zayats and to itinerate through every part of the town daily. They meet with me and report their labors twice a week, and I have them preach before me in rotation once a week. I think they improve very much in sermonizing, and, as they form a part of the church committee, they are practically learning important lessons in church discipline. I am sorry to say that Moun Ket, one of our native preachers, who went to Rangoon about two months since, died suddenly, of cholera, much regretted by all his acquaintances.

Since my last date, eight have been added to the church by baptism, one by letter, one restored, and one—a member who was under suspension when I took charge—excluded.

#### Germany.

Mr. Lehmann, who has been some time disabled by illness from active labor, is still feeble. A resi-



dence of three or four weeks at Goslar, in the Hartz mountains, proved of little benefit, and his physician has recommended the springs of Marienbad, in Mähren. He writes under date of Berlin, July 30:

I visited most of the stations in this region [the Hartz], was received with very great affection, and found many dear souls keeping fast to the faith once delivered to the saints. I subsequently visited the church in Einbeck, of which our excellent br. Steinhoff is the pastor. A great church meeting also took place there last Sabbath. Brethren from all about the country flocked together, and I saw many whom I did not know before. It was a very interesting and refreshing occasion. No dissension took place here; all were united in cordial love. It was here that I could preach twice to them, quite against all our expectation, and the word seemed to be received into very good soil. Our br. Steinhoff built last year a very neat and commodious chapel, capable of containing about one hundred persons, and more when crowded. Soon after the opening of the same, meetings were prohibited by the local authorities, and the chapel sealed; but br. Steinhoff, in his enterprising and undaunted zeal, went to Hanover, saw the royal minister, and got the appeasing assurance that it should be granted to them to meet unmolested; and, after some time, indeed, a legal declaration was issued that the Baptists should not be disturbed in their services—so that, at present, in the kingdom of Hanover, they assemble in perfect peace.

[We regret to say that the gratification this intelligence is adapted to excite, is somewhat overcast by a more recent statement in the London Patriot, that the King of Hanover has issued a prohibition of Baptist meetings within his dominions. As the text of the order had not transpired, it may be hoped that its purport has been misunderstood.]

I may in this place mention a fact which is not unlikely to have had some favorable influence. One of our members in Berlin, sister S—, had gone, some months before, to Hanover, to see the king. She had been his nurse, and now went to receive some favor. The king received her with great kindness, embraced and kissed her, even, and presented her to his royal consort and other members of his family, and, with presents and the full satisfaction of

her desires, she was dismissed. In the course of extended conversation with the king, they came also upon religious topics, and our sister observed that the king took very great interest in religion. He then asked her to what denomination she belonged, and she said to the Baptists. He did not know them, and she must explain to him all our principles, rites and order. "Ah!" he then said, "these are the Anabaptists."

But, at the close of this topic, he confirmed our sister in her views, and said that she should stick fast to those convictions she once had embraced as true. Our sister did not know the peculiar situation of the Baptists in Hanover, otherwise she would have used such a favorable opportunity with all energy to their good. Still, I am inclined to believe that this interview had its good fruit in the favorable issue above related.

The following statements are added by Mr. Joseph Lehmann:

During the illness of my dear father, the church also languished; none were received during the last quarter, but seven were excluded. Br. Elvin, of the church in Hamburg, (a Jewish proselyte,) guided the affairs of the church during that time. At the present time, we are hoping that our dear brother Buer, lately expelled from Switzerland, will come here as preacher, of which we are highly in need. Notwithstanding such humiliating events, we have reason for great gratitude to the Lord for His eternal care of His people.

As to religious liberty in our country, we have been troubled of late by various events. Our br. Gulzau, of Stettin, has been put in prison for having administered baptism and the Lord's Supper in the eastern provinces. Br. Fasching, bible colporteur in Breslau, has not been suffered to stay there, and found it necessary to emigrate to America. Br. Straube, in the same town, is exposed to much annoyance by the police, at the instigation of the Jesuits, who have settled in several provinces of Prussia, and make many proselytes. Our br. Weist, in Stolzenberg, is also still persecuted in various ways. On the other hand, there are favorable facts, which make us hope for better times. Br. Niemetz, of Memel, for



instance, was adjudged *not guilty* by the Higher Court of Justice in Königsberg. Br. Oncken's experience has already been mentioned, so that we see the Lord reigns in Zion.

The annual conference of our Prussian Association was held on the 5th and 6th of July. Br. Köbner, of Hamburg, presided, and travelled afterwards through the adjacent churches. Particulars have not as yet been reported. Many Jews attended the service in Hammerstein, anxious to hear br. Köbner preach—he being a proselyte.

### DONATIONS.

RECEIVED IN SEPTEMBER, 1852.

#### Maine.

Lubec Village, ch. 6; Turner, ch. 17; Bangor, Ladies' Assamese Orph. Soc., Hannah E. Bradbury Sec., to sup. Moses Giddings in Assam Orph. Sch., 26; 49.00

#### New Hampshire.

Portsmouth Asso., G. C. Brown, tr., 49.67  
Concord, ch., J. A. Gault tr., to cons. John Monroe L. M., 100; Deerfield, ch. 5.13; 105.18  
154.80

#### Massachusetts.

Boston, Charles St. ch. mon. con. 16.80; a lady in same ch. 80; South ch. 100; West Acton, ch. 9; Cabotville, ch., for sup. of native assistant under direction of Rev. J. H. Vinton, 200; Lowell, Central ch. 4.50; a class in Worthen St. S. S. 6; West Medway, ch. 19; Northampton, ch. 8; Westboro', Mrs. L. M. P. Cushing, for sup. of Joseph W. Parker in Kuren Normal Sch., 5; Worcester, 1st ch., to cons. Jona. E. French L. M., 100; South Gardner, Young People's Miss. Soc., for Mr. Pratt's Indian Sch. at Delaware, 25; Westfield, Juvenile Miss. Soc., to sup. John Alden in Mrs. Cutter's Sch., Sibsagor, 25; 547.80  
Boston South Asso., D. Sanderson tr., — East Stoughton, ch. 15; Foxboro', ch., mon. con. 13; Fem. Miss. Soc. 19; 47.00  
Wachusett Asso., L. H. Bradford tr., 3.50; Harvard, ch. 1; Leonminster, ch. 10 cts; Templeton, ch. 3; West Boylston, ch. 17.64; Westminster, Fem. Miss. Soc. 4.50; Winchendon, ch. 25; do. S. Sch. 4; Barre, ch. 8; Mrs. John Smith 5; Rev. J. Walker 2; South Gardner, ch. 5; Princeton, ch., A. H. Goddard 10; Fitchburg, ch., L. H. Bradford 10.86; per Rev. E. Savage, ag't, 100.00  
Taunton Asso., S. L. French tr., — Rehoboth, ch., 8.15  
Wendell Association, 47.85  
North Middleboro', ch. 3.84; Raynham, ch. 29.88; Sterling, ch.

6.53; Plymouth, Miss Abigail Judson 10; Leonminster, Central ch. 16.50; Amherst, ch. 17; Fitchburg, ch. 1.75; N. Randolph, ch. 43.50; Chatham, ch. 30; Barnstable Asso., 80.75; Harvard, Kimball W. Lawrence 2.25; Beverly, 1st ch. 8.50; per Rev. E. Savage, agent, 245.53

996.38

#### Rhode Island.

State Convention, V. J. Bates tr.:— Providence, 1st ch., a member, to const. Mrs. Susan A. R. Hibbard L. M., 200; Rev. Allen Brown 25; 3d ch., to cons. Josiah H. Ormsbee L. M., 10; 325.00  
Warren, Samuel Cross, per Rev. E. Savage, ag't, 5.00  
230.00

#### Connecticut.

Danbury, 1st ch., 3.00  
Norwich, Rev. E. T. Hiscox 8; Montville, ch. 3.57; Waterford, 2d ch. 1; Bristol, ch. 1; Colchesterboro', ch. 38.69; per Rev. E. Savage, agent, 52.26  
55.26

#### New York.

Oneida Asso., Ephraim Palmer tr., 108.51  
St. Lawrence Asso.: Potsdam, ch. 21.20; Malone, ch. 51.83; Geo. Taylor 5; John Hunter 2; H. L. Day 1; T. Baldwin 1; Chateaugay, F. M. Soc. 8.43; Young People's Miss. Soc. 5.37; Juv. Miss. Soc. 47 cts.; Gouverneur, ch. 8; For. Miss. Soc. 10; Brandon, ch. 3.50; Burke, ch. 4; Canton, ch. 18.75; Massena, ch. 9.56; Madrid, ch. 28.85, F. M. Soc. 25; Richville, ch. 21.17; Stockholm, ch. 10.75; Ogdensburg, ch. 21.54; John Legg 10; Rev. T. Gregory 5; Herman, ch. 9; E. Slatter 1; Mrs. Slatter 25c.; Halsey C. Leavitt 5; Fort Covington, ch. 23.12; Coll. at Asso. 43.92; to cons. Rev. E. Goodspeed, H. L. P. Warren, and Mrs. Edna G. Babcock L. M., per Rev. H. A. Smith, agent, 349.71  
Madison Asso., Rev. S. Spaulding 6; Lenox, ch. 3; Fenner, ch. 3.13; Mrs. Betsey D. Badger, to cons. herself L. M. 100; per Rev. H. A. S., agent, 112.13  
Black River, Asso., N. W. Moore 1; A. B. Page 1; Mrs. Page 1; Ruth Caldwell 2; Lowville, ch. 12; Lowville and Denmark, ch. 1; Mary Gordon 1.50; North Wilna, ch. 2; Lafargeville, ch. 15.45; a friend of missions 1.21; with Dona.'s from St. Lawrence and Madison Asso.'s to cons. Rev. Peter F. Jones L. M., per Rev. H. A. S., agent, 83.16  
Essex and Champlain Asso.: Jay, ch. 46.94; T. E. Tumble 1; G. C. Dickinson 1; John Tenant 1; Essex, ch. 2.37; P. S. Havens 20; Westport, ch. 18.53; West Plattsburg, ch. 40.50; Chazy, a friend 2.50; Keesville, ch. 54; Mooers, ch. 3.14; Willshoro', ch. 2.25; Moriah, ch. 40 cts.; Coll. at Asso. 29.50; to cons. Charles Hunter and Mrs. Betsey E. Havens L. M.; Elizabethtown, ch. 21.87; O. J. Durand, to cons. himself L. M., 100; per Rev. O. Dodge, agent, 345.00  
Lake George Asso.: Schroon, E. B. Potter 2; Sullow, ch. 4; Coll. at Asso. 8.37; per Rev. O. D., ag't., 14.37



Union Asso.: Carmel, ch. 1.19; Tarrytown, ch. 25; Sing Sing, ch. 79.07; Cross River, ch. 5.50; Peekskill, ch. 12; Red Mills, ch. 20; Bedford, ch. 22.87; F. M. Soc. 25 90; Yorktown, ch. 12; half of Coll. at Asso. 10; to cons. Mrs. Annis Gifford L. M.; per Rev. O. D., agent,	213.53
Stephentown Asso., W. T. Douglass tr., 58; Berlin, ch. 21.50; Leba- non Springs, ch. 36.07; Scho- dack, ch. 15.75; East Hilldale, ch. 11; to cons. Rev. Edward Conover L. M.; per Rev. O. D., agt.,	142.32
Resselaerville Asso., P. Tinkle- paugh tr., 156.15; Berne and Knox, ch. 20.42; with other dona.'s to cons. Rev. Stephen G. Tower, and Rev. Harvey Corn- well L. M.; per Rev. O. D., agt.,	176.57
Hudson River North Asso.: Cohoes, ch., per Rev. O. D., agt.,	10.39
Saratoga Asso.: Milton, ch. 18.87; Jamesville, ch. 6.41; Greenfield, 1st ch. 7.40; Burnt Hills, ch. 12.59; Galway, 1st ch. 12.53; 2d ch. 14. per Rev. O. D. agt.,	71.80
Albany, 1st ch. Fem. Miss. Soc., Mrs. Daniel Smith tr., to sup. Reuben Jeffrey in Assam Orph. Sch.,	25.00
Masonville, ch. and cong., mon. con.,	10.00
	1,617.49

New Jersey.

Cohansey, ch. 18; Greenwich, ch. 8.61; with dona.'s from Pa. to cons. Edward R. Anderson and Mrs. Mary Howard Anderson L. M.,	26.61
Trenton and Lamberton, ch. 50.50; S. Sch. 39.46; Mt. Holly, ch. 23.57; per Rev. J. F. Wilcox, agt.,	113.53
	140.14

Pennsylvania.

French Creek Asso., Geo. Gallow- hur tr.,	50.00
Tioga Asso.,	9.08
Centre Asso., A. M. Lloyd tr.: Duncansville, ch. 39.53; mon. con. 2.50; Hollydaysburg, ch. mon. con. 16 97; Shirleysburg, ch. at Newton and Hamilton, 2 85; Milesburg, ch. 13.86; Chambersburg, ch. 1.30; M. F. Campbell 2.50; Coll. at Asso. 21.10; to cons. Rev. David Wil- liams L.M., per J.F.Wilcox, agt.,	100.61
Monongahela Asso., C. Vance tr.: Washington, ch. to cons. Hugh W. Wilson L. M., 100; Connells- ville, ch. 4; Ladies' Sew. Soc. 10; Redstone, ch. 6; Mt. Moriah, ch. 30; S. Sch. 1.36; Ladies' Sew. Soc. 10; Uniontown, Mrs. Mary Ann Bauner 50 cts.; Pleasant Grove, ch. 20; Brownsville, Pres- ley S. Mason 1; Horse Shoe, ch. 5; Flatwoods, ch. 10.82; Mt. Pleasant, ch. 23.50; Coll. at Asso. 66.35; Jewelry 62 cts.; to cons. Rev. Caleb Russell L. M., per Rev. J. F. W., agt.,	259.15
Central Union Asso.: Frankford, ch. mon. con. 15.12; S. Sch. 15.76; Fem. Miss. Soc. 12;	42.88
Clearfield Asso., D. Williams tr.: Gethsemane, ch., J. McConnell 1; Upper Chester, ch., Jona. Fry 1; Coll. at Asso. 4; per Rev. J. F. W., agt.,	6.00
Lower Merion, ch. 50; Philadelphia, New Market st. ch. 50; Mrs. Judge Stroud 5; to cons. H. G. Jones, Jr., L. M., per Rev. J. F. W., agt.,	105.00

Philadelphia, Broad St. ch. Juv. Miss. Soc. and S. Sch., for sup. 8 children in Assam Orph. Sch. 75; and to sup. a native Karen preacher 25; to cons. Miss Rox- ana Sheppard L. M.; do. Mrs. Mary Howard Anderson 50; Thomas Wattson to cons. Rev. D. F. Carnahan L. M. 100; Read- ing, ch. 10; S. Sch. and Bible Class 5; Phoenixville, ch. 15.15; Holmesburg, ch. 14.69; S. Sch. 9.04; Hatboro', ch. 10; Upland, ch., S. Sch. Class, Elizabeth Cro- zer 1.50; Chestnut Hill, ch. 10.25; North Auburn, ch. and Soc. 8.06; South Auburn, Ste- phen King 8; Ray King 3; Wm. King 1; Deborah King 1; Phebe Green 1; Pittsburg, C. Arbuth- not, to cons. himself L. M., 100; Muddy Creek, ch. 5; North Moreland, ch. 1; Eaton, ch. and cong 5; Minersville, Welsh ch. mon. con. 5;	453.69
	1,066.41

Ohio.

Huron Asso., Coll. 14; Mrs. R. P. Lowry 1; J. S. Lowry 1;	16.00
Elyria, ch. 8.49; Kingsville, ch. 10.98; Jefferson, ch. 18.92; Gen- eva, ch. 10.12; Conneaut, Ladies' Benev. Soc. 25.53; Cincinnati, 1st ch., Eliza Rendall for China Missions 5; Lebanon, East ch., mon. con. 28.80; S. Sch. 1 75; Blooming Grove, ch. 5.78; Fair- field, ch., mon. con. 24 39; S. Sch. 1.38; Norwalk, ch. 21.14; S. Sch. for Assam Orph. Sch. 2;	159.27
Miami Asso. Ann. Coll.,	14.00
	189.27

In Foreign Countries.

Assam, Sibsagar, sundry donors for schools, 34.54; Nowgong, sundry donors for Orph. Sch., 206.73; Gowahati, sundry donors and avails of needle work for sch., 20.90;	262.17
	34,850.57

Legacy.

Flatwoods, Penn., Margaret Arnold, per Rev. J. F. Wilcox, agt.,	100.00
	34,950.57

Total from April 1st to Sept. 30th, \$23,267.27.

Boxes of Clothing, &c.

East Cambridge, Ms., Sab. Sch., 1 package books for Rev. L. Jewett,	3.20
Watertown, Ms., Ladies' For. Miss. Soc., 1 box clothing for Rev. I. J. Stoddard,	24.40
Do., do., clothing in same box for Mrs. N. Brown,	5.53
Tolland, Ct., Baptist Sew. Soc., 1 box clothing, &c., for Rev. J. H. Vinton,	25.75
Brooklyn, N. Y., Mrs. George P. Field, 1 box clothing for Rev. S. M. Whiting,	42.00
Galway, N. Y., Fem. Miss. Soc., 1 barrel clothing, &c, for Rev. E. Kincaid,	51.36
Do., do., Rev. H. L. Grose and family, clothing, &c., in same barrel, for Rev. F. Mason,	12.14
Russia, N. Y., Orson Moore, 1 box of cheese for Rev. C. C. Moore,	
Ripley, N. Y., Ira C. Stoddard, 1 box clothing for Rev. I. J. Stod- dard,	
Rochester, N. Y., James H. Hooker, 1 barrel flour for Rev. H. L. Van Meter,	
Philadelphia, Pa., ladies of Broad St. Church, 1 box clothing for Rev. J. Dawson,	50.00



THE

# MISSIONARY MAGAZINE.

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No. 12.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### MAULMAIN KAREN MISSION.

LETTER FROM REV. W. MOORE.

Dread of war.—Visits in the jungle.

The following letter, though of a date earlier than some that have been published, contains the latest information from the Karen churches connected with the Maulmain Mission.

Maulmain, March, 12, 1852.—Real or fancied hindrances have kept me from giving any account of jungle travel this season. In the early part of the season the minds of the people were distracted by various and exaggerated rumors. After the battle of the stockades at Rangoon, in the early part of January, both town and country in Tenasserim were panic struck for several weeks, and war is still the absorbing theme. For the last two months it has been considered unsafe for a white man to venture beyond the protection of the Maulmain cantonments. We have therefore only made short visits here and there, as if dodging an enemy.

The people here are disconcerted at the prospect of war to a degree that can scarcely be conceived of elsewhere. The mode of warfare they have been accus-

tomed to is that of barbarians. The Burmese government forces the peasantry into the army and indiscriminately seizes from its subjects whatever property the army requires. The people in many parts of this province suppose the English will do the same. But what they fear still more is the marauders from the other side. A large part of the inhabitants who are not forced into the service take advantage of the unsettled state of affairs and form themselves into gangs of banditti, to surprise and plunder the defenceless. A European nation may have little to fear from a conflict with Burmah, but a war is a terrible scourge to Burmah's own inhabitants, and very liable to be such to those who live on its borders.

Notwithstanding the excitement and confusion that have everywhere existed, the people have given better attention to preaching, and appeared more interested in the truth, than I have before witnessed in any previous year. I left home on the second of December and spent two and a half months in the jungle. I might have continued out the whole time, and I fancy I might yet be absent a month



with perfect safety, but all the weight of advice says, Remain at home, and it is probably the most prudent course.

*Prosperity of Dong Yan church—Support of its pastor.*

I have made three visits to Dong Yan during the season. The second was in company with brethren Kincaid and Dawson; and last week brother Van Meter came up to see the place and people, and we spent several days together there. In all, I have spent six weeks in Dong Yan and vicinity. This, as a missionary field, has been so often and so fully reported, that little now need be said about it. Changes for the better are visible. The church is increasing both in numbers and influence. Nine have been added by baptism during the year, and two excluded members have been restored to fellowship. In December the church requested that their pastor, Telaw, be ordained. They were told that if they would support him themselves it would rejoice the missionaries to ordain him. He is a tried man, and though no great preacher is a judicious and faithful pastor. He was ordained at the meeting of the Association in January. The deacons and others had desired me at different times to tell them what plans to adopt in reference to the support of their pastor and how to carry them out. I made some suggestions but refused to take any leading part in the matter, told them that they were a regularly constituted church, capable of managing their own affairs. When asked what salary they ought to give, I answered that they themselves were the best judges of the cost of living in Dong Yan; that the laborer was worthy of his hire; if five rupees a month was a fair support, give it, if ten, give ten or even twenty; let their pastor be well provided for.

After talking the subject over among themselves, they concluded that eight rupees a month would be a reasonable support for Telaw, as he has no children to provide for. He was satisfied with that. It is the same the other ordained pastors are accustomed to receive.

Last Saturday, the day of church meeting, a subscription was drawn up and on that and the following day ninety-five rupees were subscribed. All the members cheerfully subscribed and will pay cheerfully. The subscriptions ranged from thirteen rupees down to one anna. This is the first church in this province that has undertaken to support its own pastor. It has made a good beginning. The members take the right view of the subject. Prayer in their behalf will help them make good progress and become a shining example.

*Christianity self-witnessing—A shipwreck of the faith.*

Christianity is better appreciated from year to year, both by Christians themselves and by their neighbors. A few years ago in Dong Yan,—and the same is the state of feeling still in every village where the people have had but little intercourse with Christians,—the man who came out for Christ was regarded with mingled feelings of pity and contempt, similar to those indulged in by his neighbors when a respectable and intelligent citizen in America turns mormon. That feeling has to a good degree worn off here. One of the Christians remarked, that when he first joined the church he knew little about the gospel. He thought it was good, he could forsake all for it, but still on the sabbath he was afraid to go to church by the public path; his neighbors ridiculed him and he was ashamed. But now the scale has turned. His worldly associates are ashamed to meet him on the sabbath, because they know it is the Lord's day. They avoid him more studiously than he ever avoided them. Regular attendance upon the services of the sabbath, the influence of education and books, and their intercourse with missionaries have gained for the Christians a general intelligence that distinguishes them from the multitude. This superiority is felt and appreciated; and though it may not beget a desire for the precious spiritual benefits of the gospel, it does awaken in those who see and know them a desire to possess the temporal benefits that come with it.



In Temper-tang, a large adjacent village, several families gave a serious hearing to the truth, and desired to have a chapel built and a preacher stationed there. This is an encouraging sign, an opening from the Lord. One of the leading men had been a hopeful inquirer for three or four years. When I went to the village last season, the people told me to go to his house. "He is ready to be baptized," they said; "he preaches Christ like a missionary. He has not tasted arrack for three years. He has not listened to the priests nor followed the old customs." When I visited his house he conversed like a man not far from the kingdom of God. His wife gave evidence of the possession of a "new heart," but she delayed baptism, hoping soon to enter the church with her husband. Week before last I was there again. The wife still appears well, seems to be an humble, praying woman. But the man said "his heart had got far from the good way. He had taken hold of the wicked thing and it had destroyed him." During the last rains he had urged his neighbors in good earnest to become Christians, but "they all preferred arrack." "Then mark," said he, "I urge you to take the good, but you wish the evil; I will deal it out to you to the full." He purchased two hogheads of arrack, took out a license, and as he said, "commenced dealing out for the devil." His wife wept bitterly, and he himself soon found that he had made a mistake. Formerly he had been in the habit of praying with his family every evening, but now he "durst not pray, nor would it be of any use, God could not hear." When asked to stave in his cask, he said, "No; I am like a man who has jumped from a tree and broken his leg; he is compelled to suffer a long time on his back for his rashness. So with me. I have taken hold of the wicked thing and am now compelled to hold on until it is gone." When again and again strongly urged to bring forth fruits meet for repentance he was once on the point of knocking in the cask's head, but his heart failed him. He promised faithfully

to do so, when he had got back his own money. They who do evil that good may come, usually make shipwreck of faith. There is however a degree of charity to be exercised toward this man beyond what could be allowed to one thoroughly instructed in the doctrines of the gospel.

In one part of the village the people were making brick and other preparations to rebuild a dilapidated pagoda. They did not wish their pious labors interrupted by the teachers of a better faith. In that section Boodhism still holds the people with a firm grasp. Their hearts are enshrouded in darkness. But there is no darkness so dense that the gospel cannot dissipate it. Cheering gleams of light are already here and there visible. Almost all the men on both sides of the mountain have visited us once or more during the season to inquire about the prospect or progress of the war. We gave what information we could, and always embraced the opportunity to point out to them the fatal enmity that existed between their own souls and the King of kings, and endeavored to make them feel what would be the result of the unequal contest if they stood out in rebellion. Our remarks often appeared to make a deep impression. We sow the seed in hope.

*Tour up the Gyne—Romanism—An attentive audience.*

On Christmas day I started on a tour of a month up the Gyne river and some of its branches. On account of the disturbances at Rangoon, however, I was sent for to come home a week sooner than I had intended. During the three weeks I visited eight villages, five of them for the first time. I need not give the particulars of what occurred at every place. One instance may serve as a specimen of our reception and mode of instruction.

We landed late in the afternoon of Jan. 1, at Thee Mayh, a village of fourteen houses, about ten miles above Krai on a small branch of the Gyne. After "taking rice" we went up to the village, to call on an old man who had frequently



visited me in town and had often heard the gospel. He was less friendly than usual. He had lately become acquainted with the Roman Catholic priests, and took pride in telling how much consideration "the great priest" had shown him and on what intimate terms they were. He had attended their worship, seen the image of Mary with the child Jesus in her arms and Christ on the cross. If Christ had died for our sins it was right that we should worship him, and it was also right to worship the mother of such a child. The celibacy of the priests, their distinctive dress, their counting of beads, their solemn kneeling before the cross, the holy water and burning candles—all their imposing externals had made a deep and favorable impression on his mind. Said he, "Theirs is a reasonable worship." He had attended the missionaries' worship, but saw nothing rational in their forms. He liked the singing very well; but when they prayed, the preacher in the pulpit looked at the house roof or at a post in front of him that had nothing on it, he could not tell which; "the congregation all bowed down to the backs of their benches, he saw nothing there to worship." It is exceedingly difficult for these people to get anything like a correct idea of a simple, spiritual worship, or of a God who is a spirit and must be worshipped in spirit and in truth. Their minds have been so long enthralled in the debasing superstitions of idolatry, that all their conceptions are gross and carnal. After nine o'clock we returned to the boat to rest for the night.

Next morning, after early breakfast, we again went up to the village, to the house of the head man. He received us kindly and entered into conversation. Seeing that he was favorably disposed, I proposed that he spend a whole day in examining the state of his heart before God and the grounds on which his hopes of happiness after death were founded. He assented and sent out his son to call in his neighbors to hear the teacher. Three elderly men came in. We spent

five hours together. During the time several others dropped in, some for a few minutes, others for an hour or more. This was the largest heathen congregation I had ever seen assembled together on purpose to hear the gospel. I read and explained several passages of Scripture. They listened with attention and interest, asked many intelligent questions about the way of life, and seemed to get the impression that the truth must be believed and acted upon before they could be saved by it. We spent the afternoon and evening in going round from house to house. Three or four persons appeared serious and thoughtful when we took leave of them the next morning. We regret that we have no means of keeping the truth before their minds. We left, and they will hear nothing more of the gospel for three months, perhaps a year. The Holy Spirit can deepen and perfect any seriousness that may exist, but He does it through the hearing of the truth,—and how can they hear without a preacher!

We found a kind reception every where, and in almost every village a few attentive listeners.

*Churches at Krungpung and Keyen—A new and hard field.*

The churches at Krungpung and Keyen remain much in the same state they were last year;—no additions, two exclusions. I spent two days at each place. The members are at peace among themselves and I heard of no open vice among them, but they are worldly and their Christian graces are not in lively exercise.

Immediately after the close of the associational meeting I made a tour of a week up the Wangraw river, a branch of the Attaran. That is a district in which no missionary labor has yet been performed. Three years ago, in company with three native preachers, I made a flying visit to two or three villages, but we were not received. This last time I went with the intention of spending a fortnight or three weeks among them. But I found no place where they would



permit me to sleep in a house or my boatmen to "take rice" with them. I went to four or five villages. The people were all anxious to hear about the war. If we would not speak of that they would not listen to anything else, and when we were done talking about the war they were done with us. Sometimes we attempted to mix religious instruction with a long detail of the difficulties, but it was carefully sifted out. The opposition in this quarter is easily accounted for, and the present is not particularly discouraging. Two priests, whom Christianity starved out of Dong Yan, have taken up their residence on the Wangraw. They have told, and still tell, the most exaggerated stories about the missionaries and native converts. The people have promised that they will have nothing to do with the missionaries or native preachers. The priests tell them that if they once receive missionaries to their houses, or listen *a little* to their preaching, Boodhism and all their "merit" and "good old customs" will immediately be destroyed. A strong testimony in favor of Christianity! And if two or three stable native preachers, who could preach "in demonstration of the Spirit and with power," were available for that district, no doubts need be entertained that the testimony of our enemies would prove true. It is a matter of regret that there are none. The missionary's work among the Pwo Karens in this province is different from what it is among the Karens in many places. In many sections the duty of the foreign missionary is to encourage and guide the native ministry; in this, he must preach in order to convert the heathen from whom a native ministry may be called.

When I go among the multitudes on the Salwen, on the Gyne and the Attaran, and look across to Martaban, on the multitudes that soon will probably be accessible there, and get some just impression of the fact that these souls must be brought to Christ or must eternally perish, I shudder at the responsibilities pressing on me in the place which I oc-

cupy, and lift my voice also in supplication for help, — more men and more wisdom!

## RANGOON.

### LETTER FROM DR. DAWSON.

Temporary homes — Schools and religious services.

Rangoon, July 20, 1852.—Again I am permitted to address you, to acknowledge my gratitude to God for his preserving mercies, and my indebtedness to Christian brethren and friends in America for their sympathies and prayers. Though we must now consider ourselves as living in a camp, where martial law is the order of the day, we begin to feel ourselves somewhat settled in our temporary homes. Mr. Kincaid's family arrived here in the bark Favorite on the 17th inst. Mrs. Dawson awaits the next opportunity for Rangoon, the Favorite being able to accommodate only one. We have felt a great deal of anxiety with regard to bringing our families here, so many reports having been in circulation among the officers that the Governor General had forbidden ladies landing at this place. But the order, for there seems to be one, as interpreted both by Gen. Godwin and Com. Lambert, has no reference whatever to us. It prohibits officers encouraging their wives to reside with them in Rangoon. At any moment the force may be ordered up the river, and their care for the safety of the ladies might embarrass the movements of the army, as happened some years ago during the fatal campaign in Afghanistan. But we are subject to no such contingency as that of a sudden advance. Of the people we have no dread. We fear no treachery from the Burman peasantry.

I have felt desirous of giving you, as exactly as possible, an idea of our present situation. Mr. Kincaid and Mr. Vinton have established themselves as a matter of choice, within the boundaries of the stockade. This is now considered the garrison, where the entire military force is located. The inhabitants gen-



erally are forbidden to reside there, and none but camp followers and persons connected with the army allowed to stay. The brethren occupy some old monasteries, (as we all do that can get them,) which they have repaired, for dwelling houses, school houses, &c. The Karen Boarding school, commenced a short time before my return from Maulmain, now numbers, I believe, about 165 of all ages. The Burmese chapel is formed out of a part of the monastery in which I reside. Mr. Kincaid preaches in it every Sunday. During the week, with the assistance of the native pastor, Ko Tha A, and the native assistant Ko En, we hold a prayer meeting on two or three evenings which is open to all. A day school for the instruction of Burmese children and youth has been opened, having a session of three hours in the forenoon and two hours in the afternoon. As this has just commenced and is deficient of books, the attendance is now necessarily small. The building, as I have before remarked, stands in the skirts of the old town, having dwellings all around it, and is within two minutes' walk of the principal bazaar, where there is a dense throng all day. It was the only eligible edifice we could procure when we first sought a place in which to make ourselves a temporary home. If it were not for an extensive marsh which lies contiguous to these premises, a more desirable location for a single family could not perhaps be found. What the policy of the government in relation to the ultimate disposal of the monasteries may be, cannot now be foreseen.

#### Medical labors.

My own labors of late have from necessity been confined more particularly to the welfare of the sick. Instead of my medical labors diminishing they seem to be increasing. An opportunity has recently offered, at the urgent solicitation of others, to erect a suitable building as a public hospital, for the benefit of the poor and suffering of the town and district of Rangoon, and also for persons connected with the shipping. Such an in-

situation, I doubt not, would be in many respects a blessing to Burmah. By proper management it could be made to sustain itself; and besides the physical relief imparted to the suffering, there would be nothing to prevent as much religious instruction being given as at any public *zayat* or meeting house in this town. It would thus afford an opening for exercising the twofold function of healing diseases and preaching the gospel.

Dr. Dawson suggests, that in connection with the proposed hospital, it may hereafter be practicable to give instruction in the elements of medicine and surgery to a class of Burman and Karen pupils, in which, he states, the residents express considerable interest.

Around the spot upon which we propose hereafter to erect permanent buildings cluster many precious memories. For twenty years or more those sacred grounds were trod by Chater, Carey, Judson, Colman, Price, and some faithful men who are still living. The lot, which is of tolerable dimensions, was given to me by Capt. Latter, the officiating magistrate. Another temporary building is now fitting up on the opposite side of the road for the proposed hospital. The location is within five minutes' walk of the main wharf, and two minutes' from my present dwelling. In these respects it is very well situated. Many of the former visitors at the Missionary Dispensary occasionally call. Having no medicine to give them, they see that I am not yet quite prepared for them. We feel a great pleasure in being able to send most of them away with tracts, which are doubtless read. They remind us very frequently of the former restriction upon distributing tracts.

#### Personal and political movements.

Messrs. Abbott and Van Meter have removed from Maulmain to the deeply interesting field in Bassein. They were received by the Karens and their chief with the most affecting joy. Their prospects for effecting a permanent settlement there are most encouraging. They made us a hurried visit of one day at Rangoon. Mr. Vinton has just returned from Maulmain, having gone there a few



days since on account of the health of his son, which had become seriously impaired. The lad is said to be improving since he quitted Rangoon.

The Governor General of India is expected here to-morrow or the day after in the steamer *Feronza*, from Calcutta. Annexation, though exceedingly unpopular in England, has been resolved on, up to the limits of the old Peguan Kingdom. He comes to issue the proclamation,—to consummate the act which converts Pegu into a British dependency. So, at least, I have heard. Two thousand troops will move up the river and occupy Prome without delay. Four or five small steamers took quiet possession of it, the other day, without firing a shot, but did not hold it. They found thirty cannon there, ten brass and twenty iron guns. The former were brought down as trophies of war, the latter were spiked and flung into the river. At a place called *Atoukton*, lower down the river, they had some fighting. The Governor General will himself determine the mode of the attack to be made on the "Golden City," whether by land or by water.

#### LETTER FROM MR. KINCAID.

The following extract from a letter of Mr. Kincaid, a few days later, contains some particulars not mentioned in the foregoing.

Candidates for baptism.—Arrival of the Governor General.

If there was ever a time when an open door was set before us, it has been in Rangoon since the fourteenth of April. We felt that it was an important time. Some fifteen Karens and Burmans are now candidates for baptism. One intelligent man, a Burman, was baptized last Lord's day. I am looking round for more aid in Burman preaching—for faithful, working men, who will seek to win souls to Christ. Two or three such men are much needed now.

Lord Dalhousie, the Governor General of India, landed here on Wednesday. Yesterday, his secretary called, and spent more than an hour. He asked many questions, but it was impossible to gather

from them anything definite relative to the designs of the Governor General. The acquisition of new territory is unpopular in England. But what can the Governor General do, if the court of Ava will come to no terms? I cannot conceive of a more dreadful calamity coming upon these lower provinces, than to hand them over to the tender mercies of Burman officials.

#### ASSAM.

##### JOURNAL OF MR. BRONSON.

Visit to several villages—A constant inquirer.

According to the intimation in his letter of May 5, (p. 420,) Mr. Bronson left Newgong for a visit to some of the neighboring villages, setting out

May 25.—The heat is very great at this season, but I hope to be able to avoid much exposure, by remaining in my boat in the middle of the day and visiting the people in their densely shaded villages morning and evening. How accessible the people will be at this season is questionable, but I see no reason why missionary work should cease during the rainy season, provided we can move about safely in our boats. There are many lovely villages situated directly on the rivers, inviting the labors of the missionary.

I am in a small native boat, like one of our great western canoes, forty feet long and six feet wide, with a thick covering to protect from the intense rays of the sun, nearly high enough to admit of my standing erect. These boats move rapidly and in very shallow water, and after we are accustomed to the confinement become quite comfortable. I have with me five boatmen, our native brother and colporteur, Linus G. Peck, and the old inquirer, Adiram, of whom I formerly wrote you. (Mag. p. 170.) This poor man visited his village lately. All his relatives and the priests urged him to make a "*prassit*" (atonement) for having eaten with foreigners and received our Scriptures. They said they would then be reconciled to him and he might live among them as formerly. But he said he could not so sin against God,—that



he did not feel that he had committed any fault by embracing what he saw was truth. So they have denounced him as an outcast. Although he is sick, yet he was desirous of accompanying me, to learn more of the truth and to speak to his countrymen.

*Attentive hearers—Schools solicited.*

Proceeded down the Kullung river to Bebejia, a large village where is a government school, taught by one of my old scholars. Visited the school and found it large and prosperous. After hearing several read, the pundit asked me to make some remarks to the children about "the true religion," which I did. All were very attentive, as were the villagers who gathered around, while I told them of the principal attributes of God and urged upon them the necessity of preparing to meet him. As I left the school I thought,—Here is another illustration of the importance of connecting schools with our missionary labors. A former scholar becomes teacher of a government school. His prejudices against us and against the Christian religion are removed; and he, having been taught the true meaning of our books, teaches the same to the school, and even invites me to explain to his pupils what he has so often heard,—in doing which I am also speaking directly to numbers of the adults who are present.

At evening lay to at a village called Halmora. I went into the village and invited the people to come to my boat after supper, when I would tell them something about the true religion. In about half an hour some sixty persons came out, including the chief men of the village. It was a bright, beautiful, moonlight evening and a most interesting occasion. After I had ended, Linus spoke to them quite appropriately, reminding them that just now was the season when they labored hard in their fields to gain earthly food,—but who of them were toiling for the bread of life? The old inquirer also spoke very well on the sin of worshipping their false deities, and about ten o'clock they all left very respectfully. Before

leaving, they pleaded hard for a school for their children, and said that they would pledge a hundred or more pupils if I would give them a teacher.

26.—Rose, after a refreshing night's rest, and passed over to Hari village, at the mouth of the No'noi, which I am to enter. While my rice was cooking, went up to the village, and was soon surrounded by a crowd of people, some of whom had seen me before and received books. I set one of them to reading and explaining the catechism, myself adding and correcting as he went along. It was a very attentive audience, and the inquiries of several were such as to show they were conscious of their sinfulness and exposure to the wrath of God. Here, also, was a most earnest application for a school.—They offered to build the teacher's house, supply him with food, and to strive for the welfare of the school. I often have to check a rising wish that I had a fortune to expend upon the younger generation. It is of the greatest importance that these children's minds be stored with truth immediately. And why is such a desire for education given, unless it is for us to seize upon and turn to good account for the cause of Christ?

*Attention to the sick.*

27.—Reached Sokori Gaun, the first village up the No'noi after leaving Raha. Found a crowd waiting to see me, mostly Dooms. All were unusually civil, and entered with much apparent interest into conversation on religious subjects. Presently one came up and asked for medicine, showing a deep cut that he had just received in the leg. Another applied for something else, and so I dispensed out of the little store of medicine I had brought for my own use, and in dismissing the crowd took occasion to refer to the dreadful malady of sin infecting all, its fearful effects, and the remedy. I invited them to come out in the evening and meet me in the namghor, to hear still more on the subject.

All having again assembled, Ghinai addressed them, and they were requested to make any inquiries or remarks they



pleased. Finding that the *dhaya* (native collector of the government revenue) was living near, and very ill, I called and conversed with him and his son. A large number gathering around occasioned considerable noise, which I saw was more than the sick man could bear. I therefore excused myself and returned at once to my boat. The son followed, inquired if I lacked anything, and gave orders that everything should be provided.

*Examination of a mission school—Effect upon the people.*

28.—Proceeded up the river to Uriya Gann, where we have a mission school. This little river is only about the size of the Hudson and Erie Canal, with one continuous line of villages on either side, presenting one of the neatest and most attractive portions of the country that I have seen. At 11 o'clock, A. M., reached the school, where I found above fifty pupils in attendance, with a large concourse of the villagers. I examined class after class, in the presence of parents and others, and was exceedingly gratified at the readiness of their answers. The school has been established about a year and a half, and, as most of the scholars at that time began with their letters, it shows that they have been unusually attentive to their studies. They could repeat the catechism from memory. When we came to the class in geography, they gave answers upon the general divisions of the earth—the proofs of its being a globe instead of a plane—of its hanging in space instead of resting on the heads of eight elephants—thus contradicting the shasters. It became very exciting. The firm belief of the scholars in what they had learned, the boldness with which they avowed it,—several of them being young men,—and the interest and surprise with which the parents listened to statements so opposed to what they had from childhood heard their gooroos state, were to me very gratifying. Having a globe with me, I entered fully into the proof of these points, and dismissed the school.

The effect upon the people was just what I wished it to be. The matter

spread like fire through all the village. I had scarcely reached my boat before the people began to gather and question me on the subjects I had spoken upon in the school. This gave me a further opportunity to point out the errors of the shasters in reference to the island of Ceylon, assuring them that it is not gold, and that its inhabitants are not essentially different from other people; that while the shaster said that Ram gave Bibikond a blessing, saying, "Live forever: no enemy shall ever approach you, no one shall ever conquer you;"—yet, a few years ago, the English conquered the island and are still its owners. That though the whole surface of the earth had been examined, no such great central mountain as Meru, no great Jombu tree bearing fruit as large as an elephant, had been discovered. I then urged on them the inquiry, how they could trust in books so full of errors to reveal the way of salvation.

*Inquirers—Eager listeners.*

May 30. Sabbath.—Early in the morning took my seat on the bank, under a large tree, and began reading the account of the resurrection of Christ and the command to keep holy the Sabbath. A good number gathered around and listened, among whom were my scholars. During most of the day I have had people around me inquiring about the Christian religion. I have felt deeply the necessity of the influences of the Holy Spirit to apply the truth to the hearts of the people. Many have taken books and promised to read and consider them, and to call by and by at my house for the purpose of hearing further upon the subjects they treat of.—Thought much of the happy and highly favored churches that meet to-day to worship God in my dear native land.

31.—Passed on, up the No'noi, through one continuous line of villages. Came to a large village of potters. Here we sat down under the shade of a tree and gathered around us a large assembly of these simple-hearted people. They do not seem as well informed as many of



the other classes, but they are most eager listeners and are beginning to send their children to school. They confine themselves mostly to their own rude employment, in which the women and children are very useful. They appear to be in comfortable circumstances.

*Interesting discussion.*

Going a little further I came to a priest's establishment, where mats were spread down and a large concourse of people assembled. The discussion naturally fell upon the unsatisfactory nature of the Hindoo religion, particularly the abominable character of Ram and Krishna, and the fact that they provide no way for the salvation of perishing sinners. They then demanded of me if I would receive the shasters as evidence. I replied by referring them to errors and mistakes of the shasters, and asked, "Would not the true shaster from God be all true, like Himself? And if you find mistakes in your shasters about science, about things that you do know, how can you be assured that it does not state falsehoods about the way of salvation? They then said, "We are all children; how can we argue with you? But go to our five great gooroos, who are our guides and expounders of the shasters. Convince them and we will follow. As for us, we are poor, ignorant cattle and beasts; we must go as our teachers bid us." This is an assertion I hear from thousands of people of ability, indeed of greater ability than some of their priests, but this shows their servile spirit. Such replies always distress me exceedingly, —so contrary to that noble, independent spirit that rises under the influence of Christianity.

I then took up the different creeds and teachings of these gooroos they referred to, flatly contradicting each other, and appealed to their common sense whether among all these jarring creeds some must not be wrong, and whether they could decide which was wrong. The man who had argued most fiercely, said, "Go to our gooroos on the Majuli, (an island in the Brahmaputra near Sib-

sagar,) and they will convince you that ours is the true religion." I have been there, I replied, and a few months ago I visited your famous gooroo, the Annati Gohain, and there he showed me large idols. It was evening,—they were put to bed,—a man was fanning them,—lights, cooked rice and fruit were placed before them, and the attendant told us they were asleep and we must make no noise;—upon which I asked the priest when they would wake up, but he gave me no answer. You tell me you are a disciple of Maha-poruh,—one of whose prominent doctrines was, not to worship or even to look at idols; and yet you tell me to go to the great gooroos, every one of whom has idols, for proof that you have the true religion! When I visited your own sacred place, where you say Maha-poruh wrote so strongly against idols, even there I found a large house full of idols. And when I complimented your gohai that he taught his disciples not to worship idols, he was afraid to acknowledge it, lest he should offend certain court people present, who lived in the daily practice of idolatry. Pray, do not these contradict your own declared belief? And yet you send me to them to learn true religion!—He turned away with a smile, saying, "Yes, yes, it is true; what you say is true!"—to which all the company assented. I took occasion of their silence to present to them Him who came down from heaven to be our Teacher, and who not only revealed the way of salvation but laid down his own life as a ransom.

As I returned to the boat several followed, asking many questions about Christ and the way of salvation. Lines and the old inquirer were very useful here in explaining to them the principles of the gospel. I saw here the value of native assistants. Many, who at first feared to speak their sentiments to me, spoke fearlessly to them and at length conversed very freely with me.

*Desire for books—Attentive hearers.*

June 1.—Visited the Kondoli Hat, or market where people assemble from all



quarters for trade. There was a large concourse of people, many of whom could read. I went supplied with books in Assamese, Bengali, Hindustani and Nagri; and such was the eagerness for books that our whole supply of 300 copies was soon exhausted. Stepping a little aside from the throng, we began reading and explaining the books, until a crowd gathered round. This we did in several places, Linus going in one direction and I in an other. The crowd dispersed about noon, but as they were leaving they gave great attention to the preaching. The books received and the truth presented to-day will be carried into many distant villages, where God grant they may enlighten and save. Many heard the gospel attentively and but few manifested decided opposition. While in the crowd, some one cried out that I had come to turn away the people from the religion of their fathers. I turned to see who it was, but he fled like a deer. Several lingered after all others had left, and argued strongly for their shasters; but when I appealed to them whether Ram and Krishnoo, as described in those shasters, were not abominable characters, who became incarnate not to save sinners but for other purposes, they assented. When I asked them whether their minds became pure by singing those lascivious songs, they said, No. Still, the old stereotyped reply was at hand,—“Can we leave our gooroos and the customs of our ancestors?”

*Rejectors of idols—A persevering bible reader  
—Return to Nowgong.*

2.—Passed on to the Bamoni village, near which are several villages on both sides the river. Spent two days passing from village to village, in all of which we were well received. There are few brahmins here, and the people are mostly of the sect that do not believe in the worship of idols. I found many who really seemed to regard nothing in their worship but the one eternal God. Many publicly declared that their gooroos could not help them. Spent two days here, during which time we were

frequently visited at our boat by people who were anxious to hear us speak of the way of salvation through Christ.

6. Sabbath.—Being within two hours' walk of the village of Sololi, where br. Dumble and myself spent some time last cold season, (Mag. p. 170,) went in and found the old gohain seated with the New Testament open, reading aloud. He did not know of our coming, and to find him thus employed gratified me the more. He says he has thrown away the Hindoo shasters and reads only the New Testament. He has gone through the whole several times, and persists in it although the people oppose and threaten him. As long as he has life, he says, so long he will cling to the Scriptures. Whether he has really passed from death unto life, is doubtful, but the light he has got he is determined to follow, be the consequences what they may. Efforts have been made to keep people from entering his house to hear the Scriptures; still he reads on and many listen. For many reasons I would like to have the old man near my bungalow, but I do not wish to have the reading of the word of God cease in that village, though it be not perfectly understood.

7 and 8.—Spent these days in returning toward Nowgong, among the villages. Again visited the school and found many of the parents willing listeners to the truth. The school has given me an influence in that vicinity that I could not have hoped to acquire in any other way, and I desired most anxiously that I had the means to commence other schools where I wish to make known the gospel of Christ. Several of the adults came and questioned me concerning the truths they had heard through their children, and which seemed to interest them much.

9.—Reached the Kullung and passed the night at Hasia Mukh, where the people were most anxious that instruction should be given to them and their children.

10.—Reached home after an absence of seventeen days, and found my dear family enjoying comfortable health for which I desire to be truly thankful.



My observation during this tour led me to feel that we have a vast amount of this kind of labor to perform before the people will be ready for the gospel. We are misrepresented by the priesthood when the common people make any allusion to us; but by far the most of the people have no idea of our object in coming to this country. I find it a most difficult matter to put myself in such a position that the people will feel free to come around and discuss the claims of Christianity. I have gone out as humbly as I can, and accommodated myself to them as far as possible. Still, I am a *foreigner*, and I *disregard caste*, and how can they receive me on common ground? During this tour I have confined myself mostly to my boat, and invited the people to come out and see me instead of going after them, and the result has been most satisfactory.

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#### SIAM.

##### LETTER FROM MR. SMITH.

###### Prayer for the Union—Difficulties.

Bangkok, May 20, 1852.—Last evening the members of our mission had a refreshing interview, as we met to think of, talk of, and pray for the Missionary Union during its annual session. The brethren and sisters concluded to have their evening devotions in common while you are in session at Pittsburgh. The hour of our meeting is supposed to be the hour previous to your assembling together.

For a few months our thoughts, time and energies have been much absorbed in superintending the completion of the brick building which br. Jones had commenced. It is now nearly finished. Should life and health be spared, we hope to be able to devote ourselves exclusively to the work of preparing ourselves to be useful to this people. I am trying to obtain a competent teacher in the Siamese language. Men of ability as scholars are very scarce, and the few that are such are either in the priesthood, or are so connected with the government

that we cannot secure their services as personal teachers.

We have but few books on hand, and as both the other missions are at present busily engaged in the erection of houses, no printing will be done by the American missionaries for some time to come. Under these circumstances we must labor in other ways than in tract distribution. While the Sabbath and the daily morning and evening services will be maintained as usual on the mission compound, we hope to have leisure to preach in other places and to have religious conversation with the people, as opportunities may offer. May we not hope and pray that God will bless the oral instruction thus given to multitudes?

###### Baptism of two converts—Helpers needed.

Last month we had a season of much interest. The tokens of God's presence and of the working of the Holy Spirit on the hearts of the people, never fail to cheer us and to animate our hopes. *Chek Hok*, a Chinaman, and *Nang Poome*, [or *A Put*, wife of *Chek Suan*, the assistant at Bangchang, as she is styled in another communication,] a Siamese woman, presented themselves as candidates for baptism. Both having given satisfactory evidence to the church, in the relation of their Christian experience, that they believed on the Lord Jesus, it was voted to receive them after baptism on profession of their faith. The ordinance was administered by br. Ashmore. It must be remembered that these persons were pagans and will need much watchful care, sympathy and instruction. May Jesus, the great Shepherd of our souls and theirs, take them under his gracious keeping and preserve them from the evil that is in the world. Will not Christians pray that this little church, now shedding a glimmering light in the midst of this empire of darkness, may become a great multitude, and pour forth in all directions the intense and burning rays of Christian truth, that will consume the idolatrous folly which now every where prevails? We labor and pray, in hope that God will pour out the gracious in-



fluences of his Holy Spirit upon the Siamese also, that instead of having reason to hope that only three Siamese women (one of these of Chinese extraction) are Christians, we may be able to report favorably of many of them. Why may we not pray with hope of such results? God can move upon the hearts of this people till a great company of the Siamese, both men and women, shall be brought into the kingdom of our Lord Jesus Christ.

Your kind assurance, that if suitable men can be had two missionaries will accompany br. Chandler or speedily follow, is a grateful cordial to our hearts. We shall not cease to pray that God will supply you with the men, and with the means needful for sending them out. Our prospects of usefulness are as flattering as they ever were. We are strongly inclined to hope that, with the right kind of men, the right kind of labor, and a generous supply of the usual means of doing good, there would be great visible effects. God, who is pledged to his own cause, the spread of the glorious gospel of our Lord Jesus and the redemption of his own chosen people, will sanctify and bless judicious and faithful effort.

Mrs. Jones still continues her visits to the palace and to the houses of Khun Mote and Khun To, two Siamese noblemen, for the purpose of giving instruction in the English language. Miss Morse still lives across the river.

#### Public affairs.

For months past the whole country has been glowing with excitement. The people have been taxed, and busied with preparations for the incineration of the late king's remains, which took place on the 12th inst. Great multitudes of people were assembled from every direction to witness the pompous ceremonies, which were well worth seeing. All the European and American residents received a gracious invitation from the king to be present as they could make it convenient. God only knows how many hundreds fell victims to death in consequence

of the damp atmosphere in the low region of Bangkok. Those suffered most who came from the north and from the high lands of the east and west.

A few days since, the king sent word to the Europeans and Americans, expressing a desire to make over to them in perpetuity a suitable place for a cemetery. In view of this fact an association has been formed, a place selected, and a petition prepared to solicit it.

We have felt most sensibly our want of books. We desire to put a book into the hands of every stranger in Bangkok, and to drop in his ear a word about Jesus, the Saviour of sinners. The latter we hope to do for some, but O, how few! We hope God will put it into your hearts to sustain a vigorous mission in this city. We have toiled long enough with a feeble company and with limited means. With an efficient mission I have no doubt as to results.

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#### LETTER FROM MR. ASHMORE.

Mr. Ashmore, in a letter about a month earlier, gives additional particulars respecting the Chinese church.

#### Interruptions of study.

Bangkok, April 18, 1852.—We are heartily glad the work on the house is almost done. The prospect of having our time entirely for study and preparation for the direct work of the mission is most agreeable. Indeed I hope I shall not again have so many interruptions in one short year as I have had during the last. After my arrival here some little time was taken up in getting settled. Soon after followed an attack of sickness which kept me from study nearly a month. Then came the illness of Mr. Jones, and the business that claimed attention after his death, filling up about six weeks more. Then Mrs. Ashmore's illness,—and finally the completion of the house has taken its share of the time. At the utmost I have had not more than six months of the year for study. At this rate it would be a slow progress I should make in learning to speak Chinese. But these things are so ordered



by Providence, and therefore right. My second year in Siam, upon which I have just entered, I trust will be more strictly filled up with study. Learning to speak this hard language is surely a work requiring toil, patience and pains to a more than ordinary extent. I am peculiarly favored however, in having a most excellent teacher. A more suitable one for a person in my circumstances could not be found.

Mr. Ashmore gives a more full account of the reception of

*The two converts.*

You will be glad to hear that the Chinese church enjoys some marks of the divine favor. At our last communion season two persons came before the brethren as candidates for baptism. The first was a man rather advanced in years named *Chek Hok*. He has been receiving religious instruction for some three or four years, formerly at Bangchang and latterly at Lengkia chu, to which place he has removed. He is a sensible man, though his abilities are rather less than the ordinary range. The brethren have felt that his case ought not to be decided in haste, and have therefore not encouraged him to come before the church. At this time, however, the assistants met together and conferred upon the matter. His deportment, both at Bangchang and Lengkia chu, was considered, and the evidences of his repentance were deduced from this. His faith, it was thought, was of the heart as well as of the head. Their decision was unanimous in favor of his offering himself to the church. Br. Smith also made inquiries into the nature of his experience through the medium of the Siamese, and found no cause for a different conclusion. He was therefore advised by the assistant, Sin Sé Siang, to present himself before the church, declare his faith and prefer his request.

The second person is the wife of Chek Suan, the assistant at Bangchang. She has had the benefit of a considerable amount of religious instruction from the

missionaries, since her marriage with Chek Suan. She expressed, four months ago, some desire to become connected with the church. Her husband, one of the most devoted of the brethren, and a man of very simple-hearted faith, had made her case the subject of earnest and importunate prayer at the throne of grace. He seemed confident that a change had taken place in her, as evinced by her own deportment. She was conversed with by the assistants and the members of the mission; and while much cause for hope was found, it was thought advisable to postpone the final decision a few months longer. When she came over at the last communion, and it was understood that she still entertained a wish to be connected with the disciples, a further and more strict inquiry was made.

Her own statement was short and simple. She had received instruction, but it made no impression upon her mind. About the time Mrs. Chandler left, she began to think a great deal on the subject of her salvation. She believed that the Christian religion was true, and the worship of idols wrong and foolish, but about the time mentioned she began to be anxious about herself. Her husband prayed with her and for her. He directed her to believe in Jesus. She prayed to Jesus and continues to do so, and tries to do as He says; and she believes that when she dies Jesus will save her. Various members of the church and the mission propounded questions which were answered as clearly as could be expected.

After their examination the two candidates retired and their case was freely discussed. The opinion of Deacon Po Hwa seemed to be the opinion of all: "A Put," he thought, "had sincerely repented and believed, but she was young and would need much watch-care and instruction." Both were received for baptism, and forthwith the little company proceeded to the river bank and witnessed the two following in the footsteps of the Saviour.

In the afternoon was held the communion service. All the members of the



church not detained by sickness were found in their places.

#### The opium license.

The state of things at Lengkia chu continues encouraging. At Bangchang the attendance is small. The assistants at both these places report that the opium license is producing dreadful havoc among the Chinese. There is consequently a great increase of petty robberies and thefts among those who lack the means to purchase the exhilarating poison.

Next Sunday the remains of the late king are to be removed and placed in the funeral pile that at vast expense has been in preparation during the last six months. The missionaries think it will be an excellent opportunity to preach Christ to multitudes of Siamese who have never heard before.

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### BASSA MISSION.

#### LETTER FROM MR. L. K. CROCKER.

##### Trials and mercies—Encouragements.

Letters from the native assistants in the Bassa Mission mention that their work had been interrupted the past year, by some hostilities between the government of Liberia and the "Fishermen," in which the Bassa chiefs were divided and took part on opposite sides. Mr. Crocker seems to have suffered some personal loss. Both the assistants speak of the state of the mission as, under all circumstances, encouraging. Mr. Crocker writes under date of

Mount Hope, Little Bassa, April 15, 1852.—It always affords me great pleasure to acquaint you with the kind and paternal dealings of Jehovah toward me. His goodness has been great; I can boldly say with David, "The Lord is my shepherd, I shall not want." During the last year my health was such that I was not able to pursue my usual excursions. This was owing, I believe, to my exposures the year previous in journeying to feed my countrymen with the bread of life. Yet, though afflicted severely with rheumatism, I preached constantly to those within my reach. I need not tell you, what has been often told to you, that the people of this country manifest willingness to listen to the truths of the Gospel.

Towards the end of last year the Father of Mercies has been so gracious that I am thus far recovered. God is indeed "our refuge and strength, a very present help in trouble." Our sinking hopes for the continuance of the Board's operations here were vigorously revived in January last, when your letters, magazines, proceedings of the Board, &c., were received by us.

A few months ago *Hwodin*, or Hestel Winder, widow of our lamented Joseph Winder, and Sei, Mr. J. Vonbrunn's brother, were hopefully converted. Let us be very earnest in our prayers that the time may hasten when the world shall be full of the knowledge of the Lord.

Our meetings on the Lord's day are regularly attended. The people come to the house of God with great decorum. Our school at this station numbers fifteen scholars and is increasing. We have seen no cause to despond with regard to our missionary labor, but on the contrary we are encouraged to see the gradual increase of enlightenment.

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#### LETTER FROM THE REV. ELI BALL.

##### Eligible stations.

The following extracts from a letter addressed to the Secretaries by the Rev. Eli Ball, of the Southern Baptist Board, make some interesting suggestions in respect to our African Mission.

Richmond, July 16, 1852.—On returning home from my late tour in Africa, I had the pleasure to see the last report of the American Baptist Missionary Union, in which I noticed with untold gratification that your Board had designated one missionary for Africa and hoped to appoint another soon to accompany him. As I feel a lively interest in all the plans which you adopt for carrying on your great work, and no less an interest in Africa's salvation, you will not, I am sure, regard it as obtrusive in me if I suggest a few such thoughts in regard to the location of your missionaries in Africa as my late visit to that country would naturally force upon my mind.



There are two points on the western coast and within the republic of Liberia, where white missionaries are very much needed at this time: they are Cape Mount on the coast, about forty-five miles above Monrovia, and Bexley, sixty miles to the south of Monrovia, where you have now a mission station.

At Cape Mount there is a tribe of natives called *Veys*. The Vey tribe are a more enterprising, intelligent and brave people than any others known upon the coast. One of our brethren has a trading establishment at Cape Mount, and he has pressed upon me the importance of sending a missionary there. Others have done the same. At Bexley you have a station where good is being done, although there is need of additional help. I had the pleasure of seeing brethren Vonbrunn and Crocker, your two assistants at Bexley. Those brethren, I believe, are laboring faithfully, and should you send a missionary to labor with them it would add greatly to their efficiency.

Bexley is regarded by all who spoke to me upon the subject, as a good, perhaps the best, location for one to pass through the African fever. It has usually proved very light at that place.

I regard Africa as the most encouraging field of gospel labor now opened before the church. I know of no quarter of the world to which I would sooner choose to go. White men and women can and do labor in Africa, and enjoy as good health and as much vigor of constitution as in Hindostan, Burmah, Siam, or the lower parts of China. There are about seventy white missionaries on the western coast of Africa, some of whom I have seen.

#### SHAWANOE MISSION.

##### LETTER FROM MISS MORSE.

###### Youthful converts.

Miss E. S. Morse, of the Shawano Mission, writes under date—Briggsdale, Delaware Nation, Sept. 16th.

In some respects the last term has been marked with seasons of unusual interest. Not only has our school as such been

prospered, but our little church has been favored with tokens of the Father's love. You are aware that there has been on the part of some of the girls of the school a growing tenderness of religious feeling for more than two years, ripening into an earnest desire to become partakers of the salvation offered in the gospel. (See *Mag.* for June and July, pp. 186, 295.) Being almost constantly with us, it has been gratifying to observe the effort made to overcome practices at variance with the spirit of Christianity. Though we knew that, among themselves, the subject of an open profession of faith was often discussed, no application was made till May last. Seven girls offered themselves to the church, were received and baptized on the second Sabbath in that month. The oldest was in her fourteenth, the youngest in her tenth year. Our "Jordan" is by no means a flowing stream, bearing on its banks the luxuriant growth of ages of vegetation, but a little pool in the prairie canopied only by the sky. We made our way to the spot through the tall prairie grass variegated by beautiful wild flowers, and found no difficulty in obeying the command of the Saviour. Br. Pratt administered the ordinance, baptizing also the brother of his interpreter, a valuable man formerly connected with another denomination, and one whose influence has always been on the side of religion.

The seal of divine approbation seems to have been fixed upon this baptismal season, in the impression made upon the mind of a young woman who was present. She had not been the subject of any deep and earnest religious inquiry until she witnessed the baptism of these young girls. She thought that if religion was important to persons so young, it ought certainly to be so to her. Another circumstance occurring on the same day served to arouse her. Her husband, to whom she was recently married, was restored to the fellowship of the church, having been excluded before their marriage. She is a Wyandot and speaks English well, but seems to have never



lived much within a circle where religion was believed or practised. She has since been baptized.

**Bereavements—Incidents.**

Intermingled with these pleasant scenes have been those of mourning. A few hours after the baptism in May, a young brother of twenty-two breathed his last and went, we doubt not, to unite with the perfected church in the home of the blest. Br. Pratt saw him often during a lingering decline, and always found him with his lamp ready for the coming of the bridegroom. He was baptized when a boy, and I believe has ever shown a love for Christianity and for Christians. He belonged to a family connected with the chieftaincy and was offered a home with them after his mother's death. He lived there a short time, but their heathenism found no favor in his eyes and he left them, to live with the "praying ones" who were related to him by other ties than those of kindred.

Three weeks later a man and his wife, also members with us, were removed from us by death. One died in the morning and the other in the evening of the thirty-first of May, leaving six orphan children in the care of Br. Pratt. Three of them are in the school and one was among those so lately baptized.

Our annual meeting, commencing Sept. 2 and closing Sept. 6, was a pleasant, and we hope will prove to have been a profitable season. All listened quietly and respectfully, and I can add, seriously, to the message of salvation by Jesus Christ.

Perhaps it might be interesting to state that two of the school girls baptized had been accustomed to attend school and meetings under the direction of our Methodist friends among the Shawanoes, until they came to us, one three and the other four years ago. Their friends are connected with that church, the father of one being a preacher. We were quite surprised when both insisted on being "baptized as Mr. Pratt baptizes, down in the water," as one expressed it. "Why," we asked the youngest of them,

"do you wish to be so baptized?" "Because," she answered, "it is the way my Saviour was baptized." Her parents were consulted and her father said that the child could do as she wished; that he would himself be present, but he had an appointment to preach. The parents of the other girl gave a cheerful assent, and the two were accordingly baptized, apparently rejoicing in the privilege of yielding obedience to this command of their Master.

**LETTER FROM MR. BARKER.**

**A season of refreshing.**

Sept. 20, 1852.—For the last few weeks a degree of solemnity has pervaded the minds of this people. It seems to be very general, not confined entirely to such as attend the instructions of the house of prayer. Some seem evidently inclined to cast in their lot with the people of God. Others, not wishing to share personally the blessings of the gospel, acknowledge its power over those who receive it. Like the earth which after having been long parched, is visited by a gentle shower, the feelings of this people seem softened by the word of God. We greatly need the prayers of Christians at home, that the good seed of divine truth may be deeply rooted in their hearts, springing up and yielding fruit to the glory of God. We are encouraged, but not greatly strengthened, by these manifestations of softened feeling, as experience proves those cases only to be abiding where principle is strongly fastened in the heart. The motive power especially needs to be renewed, as it sets in so naturally from the world only.

We have lately held a protracted meeting, commencing on Thursday evening and continuing till the next Tuesday morning. It would be difficult to give an intelligible description of it to such as have never had personal observation. Now our hearts faint within us when we think how little is gained. And then again we wonder at the amount of success achieved. Here comes one with



firm step and noble bearing, and takes his seat in the house of prayer. Firmness sits on his brow, while his penetrating eye is fixed upon the speaker, as if with a conscious assurance that

No foe could daunt him and no power assuage  
The fiercer passions which his mind engages.

It seems more than likely that the preacher's words will prove as seed scattered to the winds. It may be that his attention is so far enlisted that he is induced to attend again and again, and that finally he becomes a child of prayer. Such cases sometimes occur. Here comes a crowd of young men. They have been of intemperate habits. They cannot stay away. They must come in, if for no other purpose, to show their independence by going out when the preacher speaks of sin and judgment to come. As the darkness comes on they combine to obtain the means of indulging their appetites, and to be prepared to troop on the open prairie, disturbing by their yells the repose of others. Trembling at length seizes on them, and they leave the place where prayer is wont to be made. Such a crisis is sometimes to be met; if met prayerfully we may hope that a certain triumph will be secured.

Our house of worship was well filled and solemn attention was given to the word spoken. In the morning prayer meetings, the silent tears of some and the apparently sincere confessions of others gave evidence to our minds, that the Holy Spirit was operating among us. Such services are very prostrating to the missionary; there is such a variety and such darkness of mind to meet.

The school—Condition of the people.

In our school department we mourn the loss of two pupils, who were the victims of a prevailing epidemic in the spring. Their places have been filled by others, and the school has been regularly carried on, with the drawback occasioned by the absence of the larger scholars for a season. It is too often the case that parents wish to make the mission schools subserve their interests, by obtaining from

them support for their children when they can be of no use at home, and taking them away to suit their convenience as soon as they are large enough to perform some useful services. The school might under other circumstances be profitably enlarged. We often regret the unavoidable necessity of refusing the most pressing applications for admittance. We have fifteen Indian scholars, who, with the children of the family, make the school about twenty in number.

We are happy to testify to the improved condition of the people. Most of them live comfortably in houses built by their own hands, and many of them enjoy the conveniences and some of the luxuries of life obtained by the cultivation of the soil. The more enlightened manifest a commendable zeal in extending a salutary influence over those who adhere to evil habits.

#### CHEROKEE MISSION.

##### LETTER FROM MR. UPHAM.

Death of native preachers—Annual meeting—Baptisms.

Oct. 1, 1852.—It is with painful feelings I inform you of the death of another native preacher, — Oganaya. He died at Jefferson City, Mo., Sept. 6. His disease was doubtless the cholera. He was sick but a few days and was unconscious of his danger till the last. I gathered these facts from his travelling companion, who was one of the delegates to Washington and returned with the deceased to Jefferson City. The tidings of his death produced deep sorrow in the churches. He was a man of much influence, of deep piety, and great usefulness. I am afraid it will be a long time before one can be found to fill his place.

I attended the yearly meeting of our churches at Delaware Town, which occurred Sept. 16, only a few days after the news of Oganaya's death reached them. As he was one of the pastors of the church at Delaware Town, he was greatly missed and there was much sorrow of heart, that they should "see his face no more."



The meeting continued four days. It was well attended, there being about a thousand present. The new and spacious meeting house recently erected was sufficiently large to accommodate all. The meetings were solemn and deeply interesting. On Sabbath day I preached a discourse on the death of Oganaya, founded on Rev. xiv. 13. "Blessed are the dead who die in the Lord," &c. There was much tenderness of feeling in the large congregation. After the discourse many came forward for prayer and instruction in the way of life.

On Sabbath afternoon we assembled where there was "much water," and buried in baptism fourteen hopeful converts. It was pleasant to see among them a hoary-headed Indian of fourscore years, with trembling limbs but with a placid countenance, putting on Christ by baptism, and also to see two in early youth consecrating the morning of their days to Christ. When we closed our meeting by appropriate exercises, on Monday morning, I believe we all felt that we had enjoyed a season profitable to our souls.

Since the death of Potts and Peter, (English names of our Cherokee preachers,) I have thought more than ever before of the brevity and uncertainty of

life. I have also thought much of the sweet pleasure we shall derive from meeting our Cherokee Christians in heaven. Our Saviour will see among the blood-washed throng, I have no doubt, large numbers from among this people, who will delight to praise him eternally.

We have had much sickness in our family during several months past, but all doing well. Many deaths have occurred around us:—Mrs. Jones's father a few weeks since, one of the pupils of our school, a child of br. Foster, our interpreter, —two ordained preachers, two licentiates and one deacon.

Since I wrote you last in reference to the death of Potts \* I was told by one who resides in his family, that sometime before he died he arranged all his worldly affairs, then had his coffin made and brought into his room, where it remained until his death, about a week after. He said he was *now* ready to depart, and till his last hour was anxious to depart and be with Jesus. How perfect his triumph over death! How perfect his victory over the grave!

Our school is quite large. We have about sixty pupils. Nearly thirty are from other neighborhoods.

Br. Jones has not arrived, but we are expecting him daily, also br. Downing.

\* The letter has not been received.

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## MISCELLANY.

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### HELPING TOGETHER BY PRAYER.

In a recent number of this journal we had the satisfaction of presenting to our readers a copy of the discourse delivered before the Missionary Union at its last anniversary, on the duty of prayer for missions, and its relations to success in the enterprise. There are times and subjects in view of which this, always a duty, seems to be especially appropriate and needful. Such a time is the present.

When it became manifest that He, whose providence originally directed the steps of our pioneer missionaries to Burmah, was once more, in answer to the prayers of his people, setting wide open before us the doors of that kingdom, the first emotions naturally excited in devout hearts were gratitude and hope. To these succeeded, in thoughtful minds, a sense of increased responsibility in respect to the work imposed upon us by



these events. The first impulse of anxiety had reference to the question whether the enterprise and self-denial of the churches would prove equal to the demand made on them by the evident voice of Providence. This was earnestly considered by the Missionary Union, and the hands of the Board and the Executive Committee were strengthened to go forward. And although the prospect at this point is not yet perfectly clear, they still have confidence to go on. So, assuredly, have our missionary brethren, who have been long on the alert to reënter Burmah on the instant that an entrance should prove practicable.

To devise the best methods of organizing, apportioning and directing the mission when it shall be thus enlarged, and to establish the enterprise on a just footing in relation both to our past and to our prospective efforts for the evangelization of the races of Burmah, a general meeting of Burman and Karen missionaries is to be convened at Maulmain; and a deputation from the Executive Committee are on their way, to sit with them, to aid their deliberations and to communicate the immediate results to their brethren at home. The issues of that meeting cannot be of light consequence to Burmah or to ourselves. They will be traceable far down the lapse of years, and recognizable in eternity.

At such a time and in view of such an occasion as this, it is surely needful that much prayer should ascend. Our brethren need great wisdom to guide their counsels, great grace to keep their hearts, that their undertakings may be accordant to the will of God, and prosecuted in a spirit that shall meet His approbation and ensure His blessing. The work before them is great, requiring their utmost energy,—various, requiring their most grave discretion,—difficult, requiring patience and the utmost care; but it is a spiritual work, rejecting worldly devices,—a holy work, demanding watchfulness over the springs of thought and action,—and above all, it is a divine work, that can only be wrought success-

fully in dependence on the efficient agency of the Holy Spirit, and as the sovereignty of God's grace is recognised and glorified by his people. Yet, with all its magnitude, it is a work undertaken in obedience to positive command, in response to clear indications of Providence, and better than all, with the encouragement of great and precious promises. We run not as uncertainly, we pray not without the amplest warrant for faith.

We utter no matter-of-course request, we ask the performance of no commonplace service, when we commend to the sympathies and prayers of Christians the people of Burmah and our brethren there. There our earliest stations were planted. There the first converts, the wave-sheaf of our harvest, were gathered. There are the graves of those who sowed in tears, but were suffered before they tasted death to pluck the first ripened fruit, the visible testimony that their toil were not in vain. There we look for the consummation to which nearly forty years of prayer and labor and self-sacrifice have been directed; and we may look forward with filial confidence in a Father who never sent his children on a fruitless errand in his name. He will be inquired of to do this thing for us; He will remember His covenant.

And while with earnest and united supplication we bear our brethren to the throne of the heavenly grace, it is a fit occasion to beseech also for ourselves, and for all the servants of Christ in this land, a copious effusion of the Holy Spirit, to inspire a more hearty self-devotion to the Master's service. For the responsibilities of the time are common to all who claim fellowship with the missionaries in their distant and exposed stations. We are enlisted in a common warfare. We have a common lot,—cast together in a world where sin abounds, from which we cannot separate ourselves if we would, till each in his generation and according to the grace given him, shall have contributed his part to the restoration of our Lord's undivided sovereignty.



over the family of man. We need to rise to higher views of our calling, to grasp larger views of our relations, and to obtain a profounder insight into the depth of our obligations to that love which has counted us worthy to become workers together with God. And we all need grace to fulfil the duties which the answer of our prayers may devolve upon us, that the energy of our service may answer to the largeness of our supplications.

We have no occasion, however, to enlarge on these matters; nor, we would hope, to urge Christians to the mercy-seat. We invite them to no ungrateful or unaccustomed service, but to one for which, though often and always becoming, there is now a special occasion. We would not have other missions neglected in order to concentrate upon one the fervor of petition; wherever there are servants of Christ laboring to win apostate nations to his cross, there should the sympathy of Christian hearts be directed. But we only present an object of more immediate need, asking for it a general and unanimous regard. Nor is this only or chiefly *our* request. We do but utter the most spontaneous desires of those who expect soon to be gathered for mutual counsel and prayer, when we crave for them a special remembrance in every frequented closet, before every domestic altar, in every place of social and public devotion, within the churches of our communion that feel interested in the speedy evangelization of Burmah.

#### EVANGELICAL AGENCIES IN IRELAND.

The Sixth Annual Conference of the British Organization of the Evangelical Alliance, was held in Dublin August 25—31. The attendance, though not large as compared with the meetings held in London, was cheering; nearly all the evangelical communions in the three kingdoms having representatives there, including the established churches. Archbishop Whately, in view of the confer-

ence, had seemed to depart somewhat from his usually liberal and impartial standard of judgment, and warned his clergy against countenancing the Alliance. Some of the clergy, however, acting on that right which their primate has ably defended and exemplified,—the right of private judgment—could not allow his logic to obstruct the exercise of their evangelical sympathies. Clergymen were also present from France, Prussia, Holland, Italy, Canada and the United States.

We allude to this meeting more especially on account of the interest of a paper read before the Alliance by the Rev. Dr. Edgar, on Ireland considered as a mission field. The ecclesiastical history of the Kingdom is reviewed to the present time, when there are enumerated 2,361 Roman Catholic priests, 138 convents, thirteen colleges, with almost numberless priests, nuns and teachers; and the value of all this influence is computed in view of the condition of the people. The influence of Irish emigration on America is glanced at, and the history of Protestant exertion for the spiritual regeneration of the people. These exertions have been greatly increased of late, and with abundant success.

Of the bodies of Christians engaged in this work, the Irish Society is one of the first. This unites the exertions of different sects in the endeavor to teach the people through the medium of their own language. It reports 667 schools, 29,119 scholars, thirty-eight inspectors, sixty clerical superintendents, twenty missionaries, three lay agents, 166 Scripture readers and several new places of worship erected lately to accommodate a multitude of converts from Romanism that have rewarded their exertions.

The Primitive Methodists have twenty missions and 400 stations, so widely scattered that their missionaries have travelled 42,000 miles the past year and paid 48,000 family visits for prayer and reading the Scriptures. The Wesleyan Connexion have eighteen stations and twenty-five missionaries. The Irish Evangelical



Society, supported by Congregationalists, have twenty missionaries and thirty Scripture readers, whose labors have been greatly blessed. The Baptist Irish Society, (not referred to in the paper under notice) which has been in a somewhat depressed condition, has of late shown more activity, as the signs of the times have manifestly required and encouraged them to do. There are also smaller societies, chiefly local, that in their sphere have accomplished much. The Irish Presbyterian Church has carried on a work of special interest by the agency of young candidates for the ministry. These have gone among the poor, relieving their wants, sympathizing in their sufferings, teaching the ignorant in their own tongue and everywhere preaching Christ; and they have endeared themselves to thousands by these self-sacrificing labors.

The agency that has had the largest share of public attention of late is the Society for Irish Church Missions. The wealth and the means of influence possessed by the established church give it the means of doing a great and excellent work, in part requital of ages of neglect, and by this society a new zeal has within a recent period begun to act on the people. It employs thirteen ordained missionaries, and 128 readers and other lay agents, besides 274 teachers, who instruct 3,520 Romanists in the Irish Scriptures. These missionaries officiate in twenty-

one congregations, having an average attendance of 3,892, all of them either converts from Romanism or inquirers bold enough to defy their priests. Of the success of these efforts some striking evidence is given. In the district of West Galway, where a few years ago there were not more than 500 Protestants, there are now more than 5000. In the district of Doon, after three years' labor, eight persons renounced Popery in 1848; and the next year ten more. Then came a season of violent persecution. Now there are in that district not less than 800 converts from Romanism and 200 more have emigrated to foreign lands or gone to a far better country; thirty-two are teachers or preparing to teach others the truth that has made them free.

Some of the statements that have obtained currency, such as, that the Protestant population of Ireland is now equal to the Roman Catholic, or nearly so, that it may be properly called a Protestant nation, and the like, are undoubtedly exaggerations. But that Rome has lost her thousands and even her tens of thousands within a few years is undeniable. Her own periodical organs and prelates and priests have concurred in representing the advance of Protestantism as rapid and portentous; and with the divine blessing we may hope that their most anxious forebodings will be more than realized.

### AMERICAN BAPTIST MISSIONARY UNION.

The following statements, which have been already communicated to the public, are inserted here as a matter of record rather than of intelligence.

#### DEPUTATION TO ASIATIC MISSIONS.

The Executive Committee have recently appointed Rev. SOLOMON PECK, D. D., Foreign Secretary of the American Baptist Missionary Union, and Rev. JAMES N. GRANGER, pastor of the First Baptist Church, Providence, R. I., a deputation

to a General Conference of Burmese and Karen missionaries, to be held the ensuing spring at Maulmain, and to the missions of such other countries as they may be able to visit. The deputation sailed from Boston and New York on the 12th and 16th of October, and after joining each other in England, are expected to proceed by the overland route to India—spending some time with the missions in Greece, Nellore, Arracan and Bur-



goon, on their outward passage, and reaching Maulmain in March. After completing the service entrusted to them there, Mr. Granger returns directly to Europe, unless it should be deemed advisable for him to go with the Foreign Secretary to Bangkok and Hongkong; — in which event they will expect to return to the United States early in 1854.

A measure involving so much expense and so long an absence of the Foreign Secretary, was not adopted until after much inquiry and deliberation. The result of this inquiry and deliberation was a deep conviction in all minds that a deputation, such as are now on their way, was made imperative by the best interests of the missionary work. It is known that Burmah is the chief seat of our missions in Asia, and that more than one-half of all our foreign appropriations has been expended there, for many years. It is also known that the whole of southern Burmah is already under British rule, and that the conquest of the rest of the empire is deemed inevitable. But it may not be so generally understood, that the work of evangelizing Burmah, reopened, involves the planting of new missionary stations, the transfer of missionary laborers, and other changes, affecting every mission in the Tenasserim provinces and in Arracan. In view of the importance of attaining to reliable conclusions on subjects involving large outlays of funds, and vitally affecting the whole work of evangelizing Burmah, the Committee, in July last, requested all the missionaries connected with the Burmese and Karen Missions to meet together at Maulmain, in March or April of 1853, as a general and deliberative conference. It was then thought that the results of the proposed conference would prove a sufficient basis for the action of the Executive Committee and of the Board of Managers. But subsequent information, received from the missions, has constrained the Committee to believe that a deputation of faithful men, clothed with a just discretionary power, and charged with the two-fold service of aiding the conference in its deliberations, and of bringing home complete views of the measures discussed, would be acceptable to the missionaries,

and greatly subserve the economy and efficiency of the missionary work through many successive years.

Hence the deputation. The Committee would gladly have availed themselves of the advice or direction of the Board of Managers. But, believing that the appointment was demanded by considerations of the highest importance, they could not incur the responsibility of delaying action, when such delay would place it beyond the power of the Board or the Committee to send any deputation to the conference at Maulmain. That conference will embrace nearly thirty missionaries, and it would be difficult to conceive of the same number of men coming together for objects of greater moment, or needing larger measures of wisdom. They will welcome their brethren of the deputation, with all the warmth of Christian love; but both the deputation and the conference will need unceasing remembrance in prayer to Him who is the source of all wisdom and blessing.

Arrangements have been made whereby the duties of the Foreign Secretary's department will receive attention in his absence, but the fact that he is one of a deputation to so many of the Asiatic missions, will considerably diminish the correspondence of his department while he is gone.

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#### DEPARTURE OF MISSIONARIES.

The following named missionaries embarked in the ship *Edward*, at Boston, Sept. 18, for Maulmain:—Rev. Messrs. J. M. Haswell, Charles Hibbard, J. R. Nisbet and Thomas Allen, their wives and Miss Sophia Hubbell. Mr. Haswell returns to his labors in the Peguan department of the Maulmain Burman Mission; Mr. Hibbard is to be stationed at Maulmain in connection with the Karen Mission; Mr. Nisbet at Sandoway, in connection with the Arracan Burmese Mission; Mr. Allen for the present at Tavoy, in connection with the Burmese department of the Tavoy Mission; and Miss Hubbell at Akyab, as an assistant in the Arracan Mission, Kemee department. The public services of designation were held at Providence, Sept. 15, and a devo-



tional service with reference to their departure was held in Rowe street meeting house, Boston, on the evening of the 17th. Religious services were also attended on board the ship on the morning of departure conducted by the Foreign Secretary and Rev. A. P. Mason.

#### LATE INTELLIGENCE FROM BURMAH.

Just before going to press we received an interesting letter from Mr. Abbott, the length of which excludes it from the present number. Messrs. Abbott and Van Meter arrived at Bassein on July 12, in the steamer Tenasserim from Maulmain. They found many Karens waiting their arrival, from whom the following facts were obtained. Five native preachers (including Myat Kyan, the first Karen ordained to the ministry,) have died since the last meeting of the Association. Within eighteen months, 260 have been added to the churches by baptism, and a large number of conversions are reported from different sections of the country. Many of the Karens have endured extreme oppression. Nearly all their chapels have been demolished, so that not more than five or six are left standing in Burmah. But they were delivered, by the rapid progress of the English arms, from the worst that was threatened against them by their Burman rulers,—wholesale massacre. Still there are districts not yet reached by the influence of English power, where great outrages are committed.

Messrs. Abbott and Van Meter are making temporary arrangements for residing some time at Bassein.

#### LETTERS FROM MISSIONARIES.

##### Arracan.

L. INGALLS, June 16, July 24.—O. C. MOORE, June 17, July 31.—H. E. KNAPP, June 24.

##### Sandoway.

E. L. ARNOTT, June 16.—J. S. BASCHER, July 10.—H. L. VAN METER, June 14.

##### Maulmain.

KAREN MISSION, June 17.—J. WAGE, July 11.—E. A. STEVENS, June 17, July 17.—J. H. VICTOR, June 8, 21, July 23, 19.—W. MOORE, June 1, 15.—T. S. BARNES, June 15, July 16.

##### Rangoon.

MISSION, July 20.—E. KIRKLAND, June 21, July 29.—J. DAWSON, June 22 (2), July 20.

##### Tavoy.

C. BURNETT, May 7, 21, June 4.—E. B. GAGE, May 7.—B. C. THOMAS, May 27.

##### Margol.

D. L. BRATTON, March 16, May 23.

##### Siam.

MISSION, May 20.—S. J. SMITH, May 24.—W. AMMONS, April 7, 18, 24, May 22.—Mrs. JAMES, May 12.—Miss MORSE, May 17.

##### Hongkong.

MISSION, June 8.—J. JOHNSON, June 22, July 2.—W. DEAN, June 10, July 15.

##### Wingpo.

J. GODDARD, May 6, July 2.—D. J. MASON, May —.

##### Assam.

MISSION, July 14.—N. BROWN, June 14.—Mrs. B. JUNE 14.—M. BRONSON, J., May 25—June 12, 24.—July 5, 4, 12.—A. H. DANFORTH, June 24.—I. J. BRODDARD, July 14 (2).—O. T. CUTLER, June 17, 18.—S. M. WATKINS, June 14.—W. WARD, June 24, July 28.

##### Teloogoo.

L. JEWETT, July 1, 8, August 12.

##### France.

E. WILLARD, July 26—Aug. 4, 14—16, 17, 21, 27. (2).—T. T. DEYAN, Sept. 8.

##### Germany.

G. W. LEMMANN, July 30, Oct. 9.

##### Greece.

E. F. BUEL, Aug. 7.—Mrs. B., (?).—A. H. AMMONS, Aug. 7, Sept. 15, 17.

##### Ojibwas.

A. BUCHANAN, Sept. 9.

##### Shawanoes, &c.

F. BARNES, Sept. 21, Oct. 7.—Miss MORSE, Sept. 16.

##### Cherokees.

W. P. UPHAM, Oct. 1.

#### DONATIONS.

RECEIVED IN OCTOBER, 1853.

##### Maine.

Baco, A. J. Walker 1; Camden, 2d ch. 3.83; Mrs. E. L. Porter, for "For. Miss." 2; do., for Indian Miss., 3; East Harrington, ch. 15.50; Wiscasset, John Sylvester 11; Rockland, Fern For. Miss. Soc. 18. 62.25

Cumberland Asso., J. Chandler tr.; Auburn, ch. 6.25; S. Sch. 6.25; Durham, S. W. B. ch. 8.80; Brunswick, Rev. M. Johnson 1; West Bath, Rev. Wm. Smith 2.25; per Rev. N. Butler, agent, 18.25

Baco River Asso., J. B. Owen tr.: Waterboro', 1st ch. 11.50; Limington, 6; Parsonsfield, 1st ch. 8.50; S. Sch. 1.02; Buxton, ch. 6.75; Alfred, ch. 8.61; Alfred Gore, ch. 4.81; Kennebunk and Lyman, ch. 4.25; per Rev. N. B., Agt., 51.44

York Asso., W. Gower tr.: Kennebunk, ch. 7.75; Lebanon and No. Berwick, ch. 12; Wells, Fern. For. Miss. Soc. 25 25; Acton, ch. 10.75; Mark C. Heard 1; Milton Mills, ch. 5.50; Charles Swasey 2; G. A. Swasey 25 cts.; S. A. Swasey 25 cts.; No. Berwick,



two friends 2; per Rev. N. B., agt.,	68.75	
Kennebeck Asso., J. S. Turner, tr.: Waterville, 1st ch. 52.84; S. Sch. 7.86; Bloomfield, 1st ch. 57.83; Waterville, 2d ch. 11; Norridgew- ock, ch. 10.90; S. S. children, viz. C. J. Bronson 60 cts., M. B. Powers 20 cts.; J. B. Powers 20 cts., S. W. Bronson 60 cts.; Coll. at Asso. 13.72, per Rev. N. B., agt.	155.08	
Bowdoinham Asso., W. E. Prescott tr.: Leeds, 1st ch. 5.87, Fem. Miss Soc. 8.87; Litchfield, 1st ch. 5; J. Dennis 15; J. Neal 5, Mrs. Neal 1; Hallowell, S. Sch. 12.50; Winthrop, ch. 5; Miss Bertha V Brown 25 cts.; Fayette, ch. 15; W. Gardiner, S. Sch., "to give the bible to the heathen," 2.75; with other dona.'s to cons. John Friend, Rev. Asa Dalton, Rev. Homer Pierce and Rev. Walter T. Sargent L. M., per Rev. N. B., Agt.,	74.74	
Piscataquis Asso., Levi Merrill, tr., Penobscot For. Miss. Soc., J. C. White tr.: Dinmont, Dexter Howe 2.50; Hodgden, ch. 3.25; S. Sch. 1.62; Ann J. Spaulding's S. S. Class 1.07; Houlton, Four Sisters 2.50; Patten, Mrs. Dar- ling 1; Corinth, ch. 3, Fem. For. Miss. Soc. 3.97; Young Men's For. Miss. Soc. 5.58, John Hunt- ing 2, Levant, ch. 50 cts.; Ban- gor, 2d ch., Fem. For. Miss. Soc. 23.25; J. C. W.'s commission on Magazine and Macedonian 15; Bangor, 1st ch., E. Trask's Bible Class 10; Hampden, 1st ch. 50 cts.; Rev. Daniel McMaster 8; Stetson, ch. 50 cts.; Belfast, Juv. For. Miss. Soc. 17.48; Lincoln, ch. 3.25; Rev. John Roundy 1;	43.75	105.95
		509.26
<b>New Hampshire.</b>		
New Hampshire Convention, A. J. Prescott tr.: Milford and New- port Asso. in part, per Rev. E. A. Cummings, Agt.,	200.00	
North Stratford, A friend	7.00	
		207.00
<b>Vermont.</b>		
Windham Co. Asso., Jacob Estey tr., 30.35, Jericho, P. Calneha 10; A friend 10; Saxton's River, A lady 1; Poultney, ch., to cons. Lyman B. Clark L. M., 100; Bristol, ch. 2; West Haven, ch. 8; Hardwick, Mrs. Jonathan Ward 1; per Rev. E. A. Cum- mings, Agt.,	102.35	
Vermont State Convention, S. L. Armington tr., per Rev. E. A. C., Agt.,	151.25	
Wampscott, Levi P. Parks 10; Lodiow, ch., S. L. Armington tr., 50;	60.00	
		373.60
<b>Massachusetts.</b>		
Boston, Charles Street Sab. Sch. Miss. Soc., H. L. Chase tr., to cons. Lucius Bolles Marsh, L. M., 100; Winthrop, church, to cons. Nichols Litchfield, L. M., 100; Littleton, ch. 25; Watertown, Josiah Stone, 5; Amesbury, church, 10, Lawrence, 1st ch. Ladies' Miss. Soc., Miss Mary B. F. Brown, tr., 43; West Ded- ham, ch., Otis Whiting, tr., 20; Fiske Dale, S. Sch. Juv. Miss. Soc., Miss Harriet Richardson, sec., to sup. John Phillips in Miss Vinton's sch. at Machineto, 12;		
Wilbraham, James Stanton 7.50; Newton Upper Falls, La- dies' Miss. Soc. 10; Miss Eliza Jameson 10, Groton, ch. 8.50; Raynham, Miss. Soc., Godfrey Robinson tr., 10.50, Lowell, 1st ch., J. A. Brabrook, tr., (of which 8 is towards sup. of Rev. M. Bronson) to cons. Isaac Osgood and Daniel Hurd, L. M., 200; Chelmsford, Central ch. Putman Sch. Soc. 25, West Medway, Mrs. Mary E. Arnold, for sup. of a Karen child of her name, 25; South Danvers, Rev. F. A. Willard 15;	687.50	
Worcester Asso., coll. at Ann. Meeting, 18.05; Mrs. Ebley, 1; Lewis Torrey, 1, Mrs. Waters, 1; A lady, 1;	22.05	
Lowell Asso., John A. Buttrick tr.: Billerica, ch., for Assam Orph. Sch., 25; Chelmsford, Central ch. 42, South Groton, ch. 50; Lewis Flske, 2.50;	70.00	
Salem Asso., Michael Shepard, tr.: Salisbury and Amesbury, ch., to cons. James Rowell L. M., 150.38; Gloucester, ch., to cons. Jno. Woodberry, L. M., 100; George- town, ch. 9.02, Marblehead, ch. 29.51, Danvers, 1st ch. 70; Beverly, 2d ch. 74.22; S. Sch. 11.38, Haverhill, 2d ch. 1; Beverly, 1st ch. Juv. For. Miss. Soc. 6; West Amesbury, ch. 5.86, Salem, 1st ch., A lady for sup. of scholar in Assam Orph. sch., 25, Mon Con colls., 67.87; Mr. Mills' Catechism class 9; colls. in the society, 27.97;	606.71	
Berkshire Asso., 221.83, No. Adams, ch. S. Sch., for sup. of Duty S. Tyler in Assam Orph. Sch., 25; Lee, ch., to sup. a child in do., 25; Pittsfield, Anna Tal- madge, for sup. Mrs. Brayton, 5; Pittsfield, ch. to sup. 4 children in Assam Orph. Sch., 100; per Rev. E. A. Cummings, Agt.,	376.83	
Franklin Co. Asso., J. B. Hardwell, tr., 53.70; Shelburne Falls, a friend 5;	58.70	
		1,761.78
<b>Rhode Island.</b>		
North Kingston, 1st ch.		5.00
<b>Connecticut.</b>		
Lakes Pond, ch. 5; Middletown, ch., avails of the sale of their Meeting House, 30.30; Meriden, S. I. Hart 5; Newtown, ch. 3; Norwalk, ch. 67; to cons. Geo. Marvin L. M., per Rev. E. Savage, agt.,		100.30
<b>New York.</b>		
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PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

MAY, 1852.

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# THE MISSIONARY MAGAZINE.

PUBLISHED BY THE  
AMERICAN BAPTIST MISSIONARY UNION.

AUGUST, 1852.

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The first number of the new volume will contain a sketch of the life and services of JOHN TAYLOR JONES, D. D., late of the Siam mission, by Rev. S. F. Smith, of Newton, Mass., with a portrait executed by the same artists and in the same style as that of the late Rev. Alfred Bennett, published in the number for January, 1852.

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